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Deliverance of the Holy Saint Nichiren from the Executioner of Hōjō. —[*Page* 165.

THE MIKADO'S EMPIRE.

1963

BOOK I.

HISTORY OF JAPAN,

From 660 B.C. to 1872 A.D.

BOOK II.

PERSONAL EXPERIENCES, OBSERVATIONS, AND STUDIES IN JAPAN,

1870–1874.

By WILLIAM ELLIOT GRIFFIS, A.M.,

LATE OF THE IMPERIAL UNIVERSITY OF TOKIO, JAPAN.

FIFTH EDITION,

WITH SUPPLEMENTARY CHAPTERS:

JAPAN IN 1883, AND JAPAN IN 1886.

NEW YORK:

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1963

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TO

JAPANESE LOVERS OF KNOWLEDGE IN EVERY AGE.

THE DEAD,

WHO FIRST KINDLED THE SACRED FIRE, WHO PASSED ON THE TORCH,

THE MARTYRS,

WHO SUFFERED DEATH FOR THEIR LOYALTY, PATRIOTISM, DEVOTION TO NATIONAL UNITY, RESTORATION, AND REGENERATION;

THE STUDENTS,

WHO, IN NOBLE THIRST FOR TRUTH, FOUND HONORED GRAVES IN ALIEN SOIL;

THE LIVING,

WITH WHOM RESTS THE FUTURE OF THEIR BEAUTIFUL LAND,

THIS SKETCH

OF THEIR COUNTRY AND PEOPLE, MADE IN THE INTEREST OF TRUTH, AND SET DOWN WITHOUT EXTENUATION OR MALICE, IS,

WITH FRATERNAL REGARD,

DEDICATED

BY THEIR COMRADE AND FRIEND,

THE AUTHOR

PREFACE.

Japan, once in the far-off Orient, is now our nearest Western neighbor. Her people walk our streets; her youth sit, peers and rivals of our students, in the class-room; her art adorns our homes, and has opened to us a new Gate Beautiful. The wise men from the West are, at this writing, opening their treasures of tea, silk, gold-lacquer, bronzes, and porcelain at the first centennial of our nation's birth.

We hail the brightness of the rising of this first among Asiatic nations to enter modern life, to win and hold a place among the foremost peoples of the earth. It is time that a writer treated Japan as something else than an Oriental puzzle, a nation of recluses, a land of fabulous wealth, of universal licentiousness or of Edenic purity, the fastness of a treacherous and fickle crew, a Paradise of guileless children, a Utopia of artists and poets. It is time to drop the license of exaggeration, and, with the light of common day, yet with sympathy and without prejudice, seek to know what Dai Nippon is and has been.

It has been well said by a literary critic and reader of all the books on the subject that to write a good history of Japan is difficult, not so much from lack of materials, but from the differences in psychology. This I realize. My endeavor, during eight years' living contact with these people, has been, from their language, books, life, and customs, to determine their mental parallax, and find out how they think and feel.

I have not made this book in libraries at home, but largely on the soil of the mikado's empire. I have slight obligation to acknowledge to foreign writers, except to those working scholars in Japan who have written during the last decade with knowledge of the language. To them I owe much; first and most of all to Mr. Ernest Satow, who, in the special department of historical research, stands leader. To Messrs. W. Dixon, Aston, Mitford, Hepburn, Brown, Eskiston, Von Brandt, and Parkes, I am also indebted. I am under many obligations

to the editor of *The Japan Mail*. This scholarly paper, published in Yokohama, is a most valuable mirror of contemporaneous Japanese history, and a rich storehouse of facts, especially the papers of the Asiatic Society of Japan. *The Japan Herald* and *The Japan Gazette* have also been of great service to me, for which I here thank the proprietors. The constant embarrassment in treating many subjects has been from wealth of material. I have been obliged to leave out several chapters on important subjects, and to treat others with mere passing [illegible].

In the early summer of 1868, two Higo students, Ise and Namagawa, arrived in the United States. They were followed by retainers of the daimiōs of Satsuma and Echizen, and other feudal princes. I was surprised and delighted to find these earnest youth equals of American students in good-breeding, courtesy, and mental acumen. Some of them remained under my instruction two years, others for a shorter time. Among my friends or pupils in New Brunswick, New Jersey, are Mr. Yoshida Kiyonari, H. I. J. M. Minister Plenipotentiary at Washington; Mr. Takagi Sanro, H. I. J. M. Vice-consul at San Francisco; Mr. Tomita Tetsunosūké, H. I. J. M. Consul at New York; Mr. Hatakéyama Yoshinari, President of the Imperial University of Japan; Captain Matsumura Junzo, of the Japanese navy. Among others were the two sons of Iwakura Tomomi, Junior Prime Minister of Japan; and two young nobles of the Shimadzu family of Satsuma. I also met Prince Adzuma, nephew of the mikado, and many of the prominent men, ex-daimiōs, Tokugawa retainers, soldiers in the war of [illegible], representatives of every department of the new administration and of the National Government. Six [illegible] in New Brunswick, New Jersey, near the [illegible] of Kioto. Three of Iwaki, and his fellow-[illegible], who died a martyrdom to study cost them their lives. I was invited by the Prince of [illegible] to [illegible] University, [illegible] the American superintendent, [illegible] of the [illegible] on the [illegible] principles. [illegible] the [illegible] in the [illegible] Department. [illegible] Japan. [illegible] 1870, and [illegible] August, 1871. During [illegible] the [illegible] of [illegible], [illegible] the [illegible] [illegible] [illegible]

extended travel were limited only by my duties. Nothing Japanese was foreign to me, from palace to beggar's hut. I lived in Dai Nippon during four of the most pregnant years of the nation's history. Nearly one year was spent alone in a daimiō's capital far in the interior, away from Western influence, when feudalism was in its full bloom, and the old life in vogue. In the national capital, in the time well called "the flowering of the nation," as one of the instructors in the Imperial University, having picked students from all parts of the empire, I was a witness of the marvelous development, reforms, dangers, pageants, and changes of the epochal years 1872, 1873, and 1874. With pride I may say truly that I have felt the pulse and heart of New Japan.

I have studied economy in the matter of Japanese names and titles, risking the charge of monotony for the sake of clearness. The scholar will, I trust, pardon me for apparent anachronisms and omissions. For lack of space or literary skill, I have had, in some cases, to condense with a brevity painful to a lover of fairness and candor. The title justifies the emphasis of one idea that pervades the book.

In the department of illustrations, I claim no originality, except in their selection. Many are from photographs taken for me by natives in Japan. Those of my artist-friend, Ōzawa, were nearly all made from life at my suggestion. I have borrowed many fine sketches *from native books*, through Aimé Humbert, whose marvelously beautiful and painstaking work, "Japon Illustré," is a mine of illustration. Few artists have excelled in spirit and truth Mr. A. Wirgman, the artist of *The London Illustrated News*, a painter of real genius, whose works in oil now adorn many home parlors of ex-residents in Japan, and whose gems, fine gold, and dross fill the sprightly pages of *The Japan Punch*. Many of his sketches adorn Sir Rutherford Alcock's book on the vicissitudes of diplomatists, commonly called "The Capital of the Tycoon," or "Three Years in Japan." I am indebted both to this gentleman and to Mr. Laurence Oliphant, who wrote the charming volume, "Lord Elgin's Mission to China and Japan," for many illustrations, chiefly from native sketches. Through the liberality of my publishers, I am permitted to use these from their stores of plates. I believe I have in no case reproduced old cuts without new or correct information that will assist the general reader or those who wish to study the various styles of the native artists, five of which are here presented. Hokusai, the Dickens, and Kōno, the Audubon of Japanese art, are well represented. The photographs of the living

and of the engravers. Details from temples, statues, or old pictures, trees, the costumes of deities and nobles, are chiefly by Uchida, a native photographer of remarkable ability, skill, and enthusiasm, who unfortunately died in 1878. Four vignettes are copied from the steel plate engravings on the bank-notes printed in New York for the Onō National Banking Company of Tokio, by the Continental Bank-note Company of New York.

I gratefully acknowledge the assistance derived from native scholars in Kiōtō and Tokio, especially Messrs. Iwabuchi, Takahashi, and Hirata, my readers and helpers. To the members of the Mei Roku Sha, who have honored me with membership in their honorable body, I return my best thanks. This club of authors and reformers includes such men as Fukuzawa, Arinori Mori, Nakamura Masanawo, Kato Hiroyuki, Nishi Shin, the Mitsukuri brothers, Shimboi and Rinsho, Ueda Masawo, Hatakéyama Yoshinari, and others, all names of fame and honor, and earnest workers in the regeneration of their country. To my former students now in New York, who have kindly assisted me in proof-reading, and last and first of all to Mr. Tosui Imadaté, my trusted and constant companion during the last six years, I return my thanks and obligations. I omit in this place the names of high officers in the Japanese Government, because the responsibility for every opinion advanced in this work rests on no native of Japan. That is all my own. To my sister, the companion, during two years, of several of my journeys and visits in the homes of the island empire, I owe much aid and cheerful inspiration to research. To the publishers of the *North American Review*, *Appletons' Journal*, and *The Atlantic*, my thanks are due for permission to print parts of articles originally published in those periodicals.

I trust the interest of the work will not seem degraded. I write with modesty what I have written on the Ainōs. I am inclined to believe that India is their original home; that the basic stock of the Japanese [illegible] Asia; and that in this fact [illegible] the mysterious [illegible] the psychology of the Japanese and their neighbors [illegible].

"Can a nation be born in a day?" "We do not [illegible]."

W. E. G.

New York, March [illegible].

PREFACE TO THE SECOND EDITION.

A NEW issue of this work having been called for in a little over four months from the date of its publication, the author has endeavored to render the second edition more worthy than the first. This has been done by the addition of valuable matter in the appendix and foot-notes, and the recasting of a few pages, on which original has been substituted for compiled matter.

Critics have complained that in Book I. the line between the mythical, or legendary, and the historic period has not been clearly drawn. A writer in *The Japan Mail* of November 25th, 1876, says:

"After an introductory chapter on the physical features of the country, the author plunges into the dense mists of the historic and the prehistoric ages, where he completely loses his way for about a millennium and a half, until he at length strikes into the true path, under the guidance of the *Nihon Guai Shi*."

Did the critic read Chapter III.? The author, before essaying the task, knew only too well the difficulties of the work before him. He made no attempt to do the work of a Niebuhr for Japan. His object was not to give an infallible record of absolute facts, nor has he pretended to do so. He merely sketched in outline a picture of what thirty-three millions of Japanese believe to be their ancient history. He relied on the intelligence of his readers, and even on that of the critics (who should not skip Chapter III.), to appreciate the value of the narratives of the *Kojiki* and the *Nihongi*—the oldest existing works in the Japanese language, and on which all other accounts of the ancient period are based. He was not even afraid that any school-boy who had been graduated beyond his fairy tales would think the dragon-born Jimmu a character of equal historic reality with that of Cæsar or Charlemagne.

On the other hand, the author believes that history begins before writing, and that he who would brand the whole of Japanese tradi-

[illegible] as "all but valueless" must [illegible] Dr. [illegible] Occidental readers, and let them take their [illegible] search. With this century [illegible] of peace history, clear and without fracture, from the cocoon of Japanese myth, legend, and [illegible] with his profound reverence for Anglo-[illegible] yet doubts it.

In one point the author has been misapprehended. He nowhere [illegible] whose came the dominant (Yamato) [illegible] Japan. He believes the Japanese people are [illegible] as [illegible] pages 50); but where the original seats of the [illegible] may have been or whom the origin of writers, [illegible] was in the seventh century, he has not stated. That those [illegible] Manchuria is probable, since their mythology [illegible] points but a transfiguration of Manchu life. The writer left the ques- [illegible] He is glad to add, without comment, [illegible] of the *Mail* critic, who is, if he mistakes not, one of the most accom- [illegible] and the author of standard grammars [illegible] and colloquial [illegible] of Japan:

[illegible]

writer believed that this epoch deserved a special historian. Another [illegible]

[illegible]

[illegible]

CONTENTS.

BOOK I.

HISTORY OF JAPAN FROM 660 B.C. TO 1872 A.D.

CHAPTER		PAGE
I.	The Background	17
II.	The Aborigines	26
III.	Materials of History	36
IV.	Japanese Mythology	43
V.	The Twilight of Fable	54
VI.	Sūjin, the Civilizer	60
VII.	Yamato-Daké, the Conqueror of the Kuantō	68
VIII.	The Introduction of Continental Civilization	75
IX.	Life in Ancient Japan	86
X.	The Ancient Religion	96
XI.	The Throne and the Noble Families	101
XII.	The Beginning of Military Domination	115
XIII.	Yoritomo and the Minamoto Family	124
XIV.	Creation of the Dual System of Government	140
XV.	The Glory and the Fall of the Hōjō Family	146
XVI.	Buddhism in Japan	158
XVII.	The Invasion of the Mongol Tartars	176
XVIII.	The Temporary Mikadoate	182
XIX.	The War of the Chrysanthemums	187
XX.	The Ashikaga Period	193
XXI.	Life in the Middle Ages	197
XXII.	The Growth and Customs of Feudalism	214
XXIII.	Nobunaga, the Persecutor of the Buddhists	229
XXIV.	Hidéyoshi's Enterprises.—The Invasion of Corea	236
XXV.	Christianity and Foreigners	247
XXVI.	Iyeyasú, the Founder of Yedo	264
XXVII.	The Perfection of Dyarchy and Feudalism	270
XXVIII.	The Recent Revolutions in Japan	291

BOOK II.

PERSONAL EXPERIENCES, OBSERVATIONS, AND STUDIES IN JAPAN, 1870-1875.

I.	First Glimpses of Japan	327
II.	A Ride on the Tōkaidō	353

CHAP. PAGE

III. IN TOKIO, THE TYCOON'S CAPITAL ... 369

IV. SHRINES AND SHRINES IN A PAGAN TEMPLE ... 398

V. SHRINES IN THE CAPITAL ... 591

VI. AMONG THE MEN OF NEW JAPAN ... 430

VII. IN THE HEART OF JAPAN ... 465

VIII. RECOLLECTIONS OF THE DAIMIO—MY STUDENTS ... 426

IX. [illegible] IN A JAPANESE HOUSE ... 435

X. [illegible]'S GAMES AND SPORTS ... 452

XI. [illegible] CUSTOMS AND SUPERSTITIONS ... 466

XII. THE MYTHICAL ZOOLOGY OF JAPAN ... 477

XIII. [illegible] AND FIRESIDE STORIES ... 491

XIV. JAPANESE PROVERBS ... 504

XV. THE LAST YEAR OF FEUDALISM ... 512

XVI. A FLAME THROUGH JAPAN ... 541

XVII. THE POSITION OF WOMAN ... 551

XVIII. NEW JAPAN ... 562

SUPPLEMENTARY CHAPTER I. JAPAN IN 1882 ... 577

" " II. JAPAN IN 1886 ... 595

NOTES AND APPENDICES:

THE JAPANESE ORIGIN OF THE NORTH AMERICAN INDIANS ... 605

ASSOCIATED IDEAS IN ART AND POETRY ... 607

THE TESTAMENT OF IEYASU ... 609

CENSUS OF JAPAN FOR 1872 AND 1875 ... 622

MINES AND MINERAL RESOURCES ... 624

LAND AND AGRICULTURE ... 627

MINE AND PUBLIC WORKS ... 629

SOCIAL CHART OF 1875 ... 630

WEIGHTS AND MEASURES ... 631

MONEY ... 632

NOTATION OF TIME ... 633

FOREIGN TRADE OF JAPAN ... 636

LACQUERWORK SET AT THE CENTENNIAL EXPOSITION ... 637

EDICT OF 1870 ... 641

THE CHINESE YEAR OF JAPAN ... 642

DR. J. C. HEPBURN'S METEOROLOGICAL TABLES FROM OBSERVATIONS MADE FROM 1867 TO 1869, IN HIOGO ... 644

INDEX ... 653

STATE NORMAL SCHOOL
Los

LIST OF ILLUSTRATIONS.

Map of Dai Nippon (the Empire of Japan)..... *faces page* 17

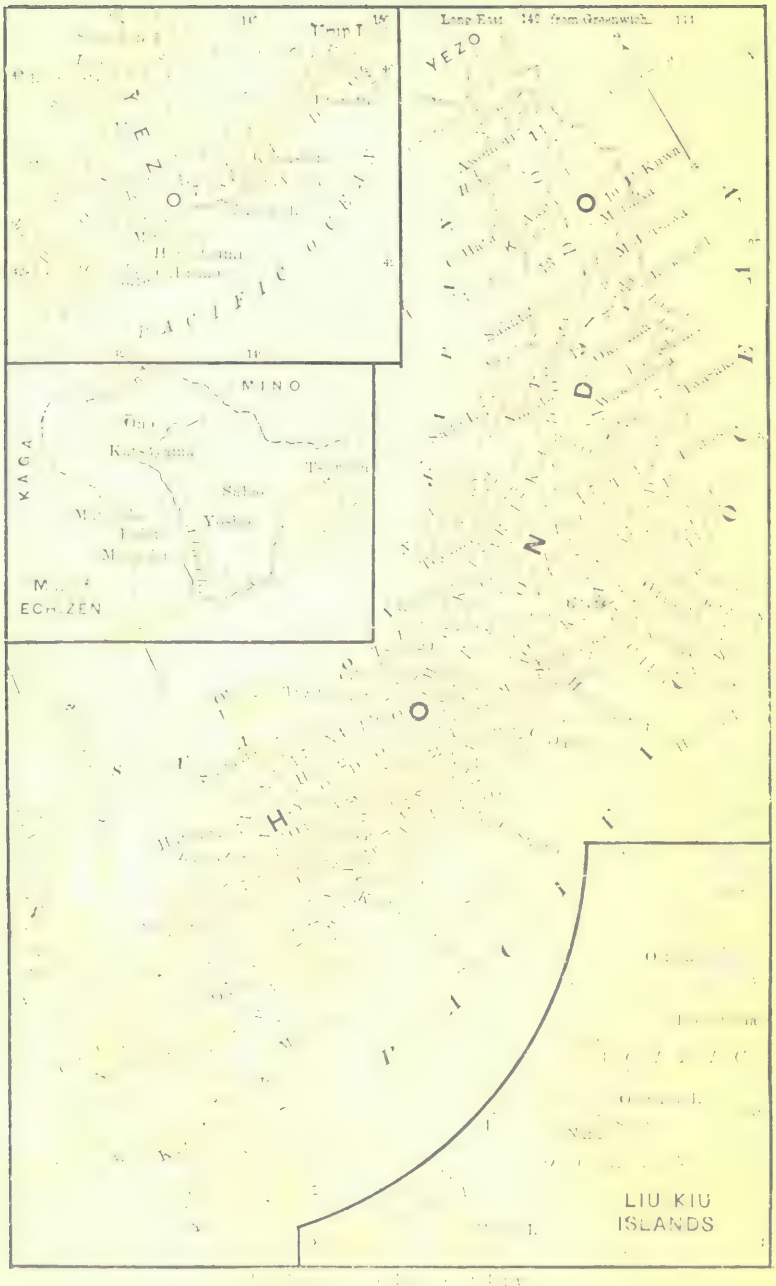
1. Nichiren and the Hōjō Executioner. (Humbert, from a temple painting)..... *Frontispiece.*
2. High and Low Type of Face. (Hokusai school)..... 30
3. An Ainō Chief from Yezo. (Photograph by Uchida)..... 32
4. His Imperial Majesty, Mutsūhito. (Photograph by Uchida)..... 37
5. Passage in the Inland Sea. (Alcock)..... 57
6. Mikado's Method of Travel in very Ancient Times. (Native drawing)..... 62
7. [illegible] (Native drawing)..... 66
8. [illegible] Mikado's Seal. (Native drawing)..... 67
9. Japan, as known to the Ancient Mikados. (From the series of historical maps in the [illegible])..... 69
10. Junk in the Bay of Yedo. (Native drawing)..... 71
11. Her Imperial Majesty Haruko. (Photograph by Uchida)..... 81
12. [illegible] (Alcock)..... 89
13. [illegible] (Hokusai)..... 91
14. [illegible] (Native drawing)..... 93
15. The Mikado on his Throne. (Native drawing)..... 102
16. A Samurai in Winter Traveling-dress. (Alcock)..... 106
17. A Japanese Farmer. (Hokusai)..... 107
18. View in the Inland Sea. (Alcock)..... 118
19. [illegible] (Alcock)..... 120
20. Tametomo defying the Taira Men. (Bank-note vignette)..... 121
21. [illegible] (Alcock)..... 129
22. War-junk of the Twelfth Century. (Bank-note vignette)..... 136
23. Kojima writing on the Cherry-tree. (Bank-note vignette)..... 153
24. Nitta Yoshisada casting the Sword into the Sea. (Bank-note vignette)..... 155
25. [illegible] (Photograph from a temple statue)..... 162
26. The Mother's Memorial. (Naokoku Ōzawa)..... 167
27. Belfry of a Buddhist Temple. (Alcock, from a photograph)..... 171
28. Repulse of the Mongol Tartars. (Native painter)..... 179
29. Ashikaga Takauji. (Photograph from a temple statue)..... 185
30. Temple-bell from Kiōto. (Humbert)..... 200
31. Chasing Floral Designs on Copper. (Humbert)..... 203
32. [illegible] (Humbert)..... 205
33. Court Lady in Kiōto. (Humbert)..... 209
34. Kusunoki Masatsura. (Native drawing)..... 220
35. The Challenge. (Hokusai)..... 223
36. [illegible] (Humbert)..... 226
37. Symbols of the Carpenter's Guild. (Humbert)..... 227
38. View of the Castle of Ōzaka. (Alcock)..... 234
39. Nōbunaga's Victims: Priest and Monk. (Alcock)..... 235
40. A Familiar Country Scene. (Hokusai school)..... 236
41. Camp of Hideyoshi, before Fukui. (Humbert)..... 239
42. Image of Deified Hero. (Native drawing)..... 241
43. Ear Monument in Kiōto. (Photograph)..... 245
44. "The Tarpeian Rock of Japan." (Oliphant)..... 258
45. Hollander on Dōshima. (Alcock)..... 260
46. Crest of the Tokugawa Family. (Native drawing)..... 271

4 [illegible] Page 281
45 [illegible] 286
49 [illegible] 288
50 [illegible] 314
51 [illegible] 314
52 [illegible] 315
53 [illegible] 324
54 [illegible] 325
55 [illegible] 327
56 [illegible] 330
57 [illegible] 335
58 [illegible] 335
59 [illegible] 367
60 [illegible] 374
61 [illegible] 379
62 [illegible] 381
63 [illegible] 385
64 [illegible] 395
65 [illegible] 404
66 [illegible] 407
67 [illegible] 408
68 [illegible] 416
69 A Norimono. (Alcock) 417
70 [illegible] 424
71 [illegible] 425
72 [illegible] 426
73 [illegible] 429
74 [illegible] 430
75 [illegible] 432
76 [illegible] 436
77 [illegible] 438
78 [illegible] 441
79 [illegible] 442
80 [illegible] 445
81 [illegible] 447
82 [illegible] 450
83 [illegible] 451
84 [illegible] 453
85 [illegible] 460
86 [illegible] 461
87 [illegible] 464
88 [illegible] 466
89 [illegible] 467
90 [illegible] 468
91 [illegible] 474
92 [illegible] 477
93 [illegible] 480
94 [illegible] 481
95 [illegible] 487
96 [illegible] 490
97 [illegible] 2
98 [illegible] 4
99 [illegible] 5
100 [illegible] 8
101 [illegible] 9
102 [illegible] 11
103 [illegible] 502
104 [illegible] 7
[illegible] 14
[illegible] 34
[illegible] 41
[illegible] 79

BOOK I.

HISTORY OF JAPAN FROM 660 B.C. TO 1872 A.D.

THE ORTHOGRAPHY AND PRONUNCIATION OF JAPANESE WORDS.


YEZO
NIPPON
PACIFIC OCEAN
MINO
KAGA
ECHIZEN
LIU KIU
ISLANDS

THE MIKADO'S EMPIRE.

I.

THE BACKGROUND.

It is manifest that to understand a people and their national life, the physical conditions under which they live must be known. To enjoy the picture, we must study the background.

Dai Nippon, as the natives call their beautiful land, occupies a significant position on the globe. Lying in the Pacific Ocean, in the temperate zone, it bends like a crescent off the continent of Asia. In the extreme north, at the island of Saghalin, the distance from the main-land of Asia is so slight that the straits may be crossed easily in a canoe. From Kiushiu, with the island of Tsushima lying between, the distance from Corea is but one day's sail in a junk. For 4000 miles eastward from the main island stretches the Pacific, shored in by the continent of America. From Yezo to Kamtchatka, the Kuriles stretch like the ruins of a causeway, prolonged by the Aleutian Islands, to Alaska. The configuration of the land is that resulting from the combined effects of volcanic action and the incessant motion of the corroding waves. The area of the empire is nearly equal to that of our Middle and New England States. Of the 150,000 square miles of surface, two-thirds consist of mountain land. The island of Saghalin (ceded to Russia in May, 1875) is one mountain chain; that of Yezo one mountain mass. On the main island,* a solid backbone of mountainous elevations runs continuously from

* Dai Nippon, or Nihon, means Great Japan, and is the name of the entire empire, not of the main island. The foreign writers on Japan have almost unanimously blundered in calling the largest island "Niphon." Hondo is the name given to the main island in the Military Geography of Japan (Heiyo Nippon Chiri Yoshi, Tokio, 1872, published by the War Department, and w[illegible]ssed in this work throughout.

Rikuchi, to Shinano, where it branches off into subordinate chains that are prolonged irregularly to Nagato and into Kiushiu and Shikoku. Speaking generally, the heights of the mountains gradually increase from the extremities to the centre. In Saghalin, they are low; in Yezo, they are higher: increasing gradually on the north of the main island, they culminate in the centre in the lofty ranges of Shirane, the peaks of Nantaizan, Yatsugadake, Hakuzan (nine thousand feet high), and Fuji, whose summit is over twelve thousand feet above the sea. Thence toward the south they gradually decrease in height. There are few high mountains along the sea-coast. The land slopes up gradually into hills, thence into lesser peaks, and finally into lofty ranges.

As Fuji, with his tall satellites, sweeps up from the land, so Japan itself rises up, peak-like, from the sea. From the shores the land plunges abruptly down into deep water. Japan is but an emerged crest of a submarine mountain – perhaps the edge of hard rock left by the submergence of the earth-crust which now floors the Sea of Japan and the Gulf of Tartary. There seems little reason to doubt that Saghalin, Yezo, Hondo, and Kiushiu were in geologic ages united together, forming one island. Surrounded on all sides by swift and vast currents, the islands everywhere on the sea-borders exhibit the effect of their action. At most points the continual detritus is such as to seriously encroach on the land area, and the belief holds among the native sea-coast dwellers, strengthened by the traditional tales of past ravages, that in process of time the entire country, through the successive gnawings of the ocean, will finally sink into its depths below.

The geological formations of the country – the natural foundations – have been but imperfectly determined. Enough, however, is known to [illegible] nine of ten, which future research will not thoroughly subvert, [illegible]. Of the soil, more is known.

[illegible]

Even in a natural state, without artificial fertilization, most of the tillable land produces good crops of grain or vegetables. On myriads

and Devonian strata, accompanied by granite) and the lines of strike are the same as those observed in South-eastern China. This system is intersected at either end by another, which runs S.S.W., N.N.E. On the west it commences in Kiushiu, and extends southward in the direction of the Liu Kiu Islands, while on the east it constitutes the northern branch of the main island, and, with a slight deviation in its course, continues through the islands of Yezo and Saghalin. A third system, which properly does not belong to Japan, is indicated by the S.W. and N.E. line of the Kuriles.

The above outline throws light on the distribution of volcanoes. The first system, where it occupies the breadth of the country for itself alone, is as free from volcanoes, or any accumulation of volcanic rocks, as it is in South-eastern China. The second system is accompanied by volcanoes. But the greatest accumulation of volcanic rocks, as well as of the extinct volcanoes, is found in the places of interference, or those regions where the lines of the two systems cross each other, and, besides, in that region where the third system branches off from the second. To the same three regions the volcanoes which have been active in historic times have been confined.

In the geological structure of Kiushiu, the longer axis is from N. to S., but intersected by several solid bars made up of very ancient rocks, and following the strike of W. 30° S., E. 30° N. They form high mountain barriers, the most central of which, south of the provinces of Higo and Bungo, rises to over seven thousand feet, and is extremely wild and rugged. In Satsuma, the various families of volcanic rocks have arrived at the surface in exactly the same order of succession as in the case of Hungary, Mexico, and many other volcanic regions, viz., first, propylite, or trachytic greenstone; second, andesite; third, trachyte and rhyolite; fourth, the basaltic rocks. The third group was not visited by him. Thomas Antisell, M.D., and Professor Benjamin J. Lyman, M.E., and Henry S. Munroe, M.E., American geologists in Yezo, have also elucidated this interesting problem. From the first I quote. The mountain systems of Yezo and farther north are similar to those in the northern part of the main island. There are in Yezo two distinct systems of mountains. One, coming down directly from the north, is a continuation of the chain in Karafto (Saghalin), which, after passing down south along the west shore of Yezo, is found in Rihnoku, Ugo, Uzen, and farther south. The second enters Yezo from the Kuriles Islands and Kamtchatka, running N. 20–25° E. and S. 20–25° W., and crossing in places the first system. It is from the existence and crossing of these chains that Yezo derives its triangular form. The two systems possess very different mineral contents for their axes. The first has an essentially granitic and feldspathic axis, produced, perhaps, by shrinkage, and is slow of decomposition of its minerals forming the soils. The second has an axis, plutonic or volcanic, yielding basalts, traps, and diorites, decomposing readily, producing deep and rich soils. Hence the different kinds of vegetation on the two chains. Where the two chains cross, also, there is found a form of country closed up in the north and east by hills, the valleys opening to the south and west. This volcanic chain is secondary in the main island of Japan; but in Yezo and in Kiushiu it attains great prominence.

Professor Benjamin S. Lyman, an American geologist, has also made valuable surveys and explorations in Yezo, the results of which are given in the "Reports of Horace Capron and his Foreign Assistants," Tokio, 1875.

of rice-fields, which have yielded richly for ages, the fertility is easily maintained by irrigation and the ordinary application of manure, the natives being proficient in both these branches of practical husbandry.

The rivers on such narrow islands, where steep mountains and sharply excavated valleys predominate, are of necessity mainly useless for navigation. Ordinarily they are little more than brooks that flow lazily in narrow and shallow channels to the sea. After a storm, in rainy weather, or in winter, they become swollen torrents, often miles wide, sweeping resistlessly over large tracts of land which they keep perpetually desolate—wildernesses of stones and gravel, where fruitful fields ought to be. The area of land kept permanently waste in Japan on this account is enormous. The traveler, who to-day crosses a clear brook on a plank, may to-morrow be terrified at a roaring flood of muddy water in which neither man, beast, nor boat can live a moment. There are, however, some large plains, and in these we must look to find the navigable rivers. In the mountains of Shinano and Kōdzuké are found the sources of most of the streams useful for navigation on the main island. On the plains of the Kuantō (from Suruga to Iwaki), Ōshiu (Rikuchiu and Rikuzen), Mino, and Echigo, are a few rivers on which one may travel in boats hundreds of miles. One may go by water from Tokio to Niigata by making a few portages, and from Ōzaka to the end of Lake Biwa by natural water. In the northern part of Hondo are several long rivers, notably the Kitagami and Sakata. In Yezo is the Ishikari. In Shikokū are several fine streams, which are large for the size of the islands. Kiushiu has but one or two of any importance. Almost every one of these rivers abounds in fish, affording, with the surrounding ocean, an inexhaustible and easily attainable supply of food of the best quality. Before our history began, the primitive islanders made this brain-nourishing food their chief diet, and through the crowded centuries to the present period Japanese progress has been decidedly meat.

In the [illegible] ages [illegible] have been extremely violent, as in historic time it has been almost continual. Hundreds, at least of [illegible] have been in blazing furnaces. The [illegible] gravity that [illegible] have melted [illegible] and [illegible] flowing, or the [illegible] have grown [illegible] common as the [illegible] field. Even within the memory of men now living have the most [illegible] been [illegible]. The [illegible] of Japan are [illegible] with [illegible] of these [illegible] and [illegible] mountains, and [illegible] narrowing tales of [illegible] life

destroyed and human industry overwhelmed are truthfully portrayed by the pencil of the artist and the pen of the historian in the native literature. Even now the Japanese count over twenty active and hundreds of dormant volcanoes. As late as 1874, the volcano of Taromai, in Yezo, whose crater had long since congealed, leaving only a few puffing solfataras, exploded, blowing its rocky cap far up into the air, and scattering a rain of ashes as far as the sea-shore, many miles distant. Even the nearly perfect cone of Shiribéshi, in Yezo, is but one of many of nature's colossal ruins. Asama yama, never quiet, puffs off continual jets of steam, and at this moment of writing is groaning and quaking, to the terror of the people around it. Even the superb Fuji, that sits in lordly repose and looks down over the lesser peaks in thirteen provinces, owes its matchless form to volcanic action, being clothed by a garment of lava on a throne of granite. Hakuzan, on the west coast, which uprears its form above the clouds, nine thousand feet from the sea-level, and holds a lakelet of purest water in its bosom, once in fire and smoke belched out rocks and ulcered its crater jaws with floods of white and black lava. Not a few of these smoking furnaces by day are burning lamps by night to the mariner. Besides the masses and fields of scoria one everywhere meets, other evidences of the fierce unrest of the past are noticed. Beds of sulphur abound. Satsuma, Liu Kiu, and Yezo are noted for the large amount they easily produce. From the sides of Hakuzan huge crystals of sulphur are dug. Solfataras exist in active operation in many places. Sulphur-springs may be found in almost every province. Hot-springs abound, many of them highly impregnated with mineral salts, and famous for their geyser-like rhythm of ebb and flow. In Shinano and Echigo the people cook their food, and the farmer may work in his fields by night, lighted by the inflammable gas which issues from the ground, and is led through bamboo tubes.

Connected with volcanic are the seismic phenomena. The records of Japan from the earliest time make frequent mention of these devastating and terrifying visitations of subterranean disorder. Not only have villages, towns, and cities been shaken down or ingulfed, but in many neighborhoods tradition tells of mountains that have disappeared utterly, or been leveled to earth. The local histories, so numerous in Japan, relate many such instances, and numerous gullies and depressions produced by the opening and partial closure of the earth-lips are pointed out. One, in the province of Echizen, is over a mile long, and resembles a great trench.

In addition to a great soil, Japan has been generously endowed by the Creator with mineral riches. Most of the useful varieties of stone are found throughout the empire. Granite and the harder rocks, through all degrees of softness, down to the easily carved or chipped soapstones and secondary formations useful for fortifications, building, statues, or walls, exist in almost every province.

All the useful metals long known to man are found in this favored country. Gold and silver in workable quantities are found in many places. The island of Sado is a mass of gold-bearing quartz. Copper is very abundant, and of the purest kind. Iron, the magnetic oxide and manganese abound. Of zinc and mercury there is still little known, usually in the form of magnetic oxides. It occurs in the diluvium of rivers and along the seacoast, lying in beds, often of great thickness. The first quality of iron may be extracted from it. Iron sand and many other varieties of ore are also found. Petroleum issues from the ground in Echigo, Suruga, Echizen, Yezo, and in Saghalin; the ocean at some portions on the coast of the latter is said to be covered with a floating scum of oil for miles.

The animal wealth of Japan is very great. A considerable number of useful species have doubtless been introduced by human agency into Japan from the Asiatic continent, but the indigenous fauna are also characterized by natural means are very numerous.

The timber of the main island, Kiushiu, and Shikoku is superb in appearance and growth of great variety, beauty, and adaptation to purposes of man. Yezo is one vast forest and timber land. There are extensive districts of useful timber trees, including the cork-tree, the Thuja, the Kaya, the camphor-tree, the holding tree, the wood-tree. The Kuriles are also rich in supplies, and are capable of supporting the most extensive forest-clad Norwegian or English. Yezo, too, is also famous for its forests, containing trees of enormous size, fineness of grain, and beauty of color, including the cedar, the pine, and the oak, and the best materials for building and shipbuilding. Its forests abound in game, among which are the bear, the deer, the wild boar, and the wolf. Many of the mountains are covered with forests of pine, and the valleys are filled with the most luxuriant vegetation. The mountains are also rich in minerals, and the rivers abound in fish. Many of the islands are covered with forests of pine, and the valleys are filled with the most luxuriant vegetation. The mountains are also rich in minerals, and the rivers abound in fish.

The various varieties of bamboo, graceful in appearance, and by its strength, symmetry, hollowness, and regularity of cleavage, adapted to an almost endless variety of uses, are almost omnipresent, from the scrub undergrowth in Yezo to that cultivated in luxuriant groves in Satsuma so as to be almost colossal in proportion. There is, however, as compared with our own country, a deficiency of fruit-trees and edible vegetables. The first use of most of the bread grains and plants is historic. In very ancient times it is nearly certain that the soil produced very little that could be used for food, except roots, nuts, and berries. This is shown both by tradition and history, and also by the fact that the names of vegetables in Japan are mostly foreign.

The geographical position of the Japanese chain would lead us to expect a flora American, Asiatic, and semi-tropical in its character. The rapid variations of temperature, heavy and continuous rains, succeeded by scorching heats and the glare of an almost tropical sun, are accompanied and tempered by strong and constant winds. Hence we find semi-tropical vegetable forms in close contact with Northern temperate types. In general the predominant nature of the Japan flora is shrubby rather than herbaceous.*

The geographical position of Japan hardly explains the marked resemblance of its flora to that of Atlantic America,† on the one hand, and that of the Himalaya region, on the other. Such, however, is the

* In the "Enumeratio Plantarum," which treats of all the known exogens and conifers in Japan, 1699 species are enumerated, distributed in 643 genera, which are collocated in 122 orders. In other words, an imperfect botanical survey of the Nippon chain of islands shows that in it are represented nearly half the natural orders, ten per cent. of the genera, and nearly three per cent. of the species of dicotyledons known to exist on the surface of the globe. Future research must largely increase the number of species.

† Very large and splendidly illustrated works on botany exist in the Japanese language. The native botanists classify according to the Linnæan system. In the "Enumeratio Plantarum" (Paris, 1875, Drs. A. Franchet and L. Savatier) have given a *résumé* of all the known dicotyledonous plants in Japan. It is a work of great research and conscientious accuracy. I have seen excellent and voluminous native works, richly illustrated, on ichthyology, conchology, [illegible] entomology, reptilology, and mineralogy. Some of these works are in ninety volumes each. Ten thousand dollars were spent by a wealthy scholar in Mino in the publication of one of them. They would not satisfy the requirements of the exact science of this decade, but they constitute an invaluable thesaurus to the botanical investigator. I am indebted for most of the [illegible] regarding the Japanese flora to a paper in the *Japan Mail* of September, 1875, from the pen of a competent reviewer of Dr. Savatier's great work.

fact: the Japanese flora resembles that of Eastern North America more than that of Western North America or Europe.*

The fauna of the island is a very meagre one, and it is also quite probable that the larger domestic animals have been imported. Of wild beasts, the bear, deer, wolf, badger, fox, and monkey, and the smaller ground animals, are most probably indigenous. So far as [illegible], the types approach those of the remote American rather than those of the near Asiatic continent.

It is most probable, and nearly certain, that prehistoric Japan did not possess the cow, horse, sheep, or goat. Even in modern Japan, the poverty of the fauna strikes the traveler with surprise. The birds are mostly those of prey. Eagles and hawks are abundant. The crows, with none to molest their ancient multitudinous reign, are now, as always in the past, innumerable. The twittering of a noticeably small number of the smaller birds is occasionally heard; but bird-song seems to have been omitted from the catalogue of natural glories of this island empire. Two birds, the stork and heron, now, as anciently, tread the fields in stately beauty, or strike admiration in the beholder as they sail in perfect grace in mid-air. The wild ducks and geese in flocks have, from time immemorial, summered in Yezo and wintered in Hondo.

The domestic fowls consist almost entirely of ducks and chickens. The others have, [illegible], been imported. Of seabirds there are legions on the uninhabited coasts, and from the rocks the fishermen gather harvests of eggs.

Surrounding their land is the great reservoir of food, the ocean. The seas of Japan are probably unexcelled in the world for the multitude and variety of the choicest species of edible fish. The many bays and gulfs indenting the islands have been for ages the happy [illegible] of the fishermen. The rivers are well stocked with

* [illegible] brought to the [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

many varieties of fresh-water fish. In Yezo the finest salmon exist in inexhaustible supply, while almost every species of edible shell-fish, mollusca and crustacea, enlivens the shores of the islands, or fertilizes the soil with its catacombs. So abundant is fish that fish-manure is an article of standard manufacture, sale, and use. The variety and luxuriance of edible sea-weed are remarkable.

The aspects of nature in Japan, as in most volcanic countries, comprise a variety of savage hideousness, appalling destructiveness, and almost heavenly beauty. From the mountains burst volcanic eruptions; from the land come tremblings; from the ocean rises the tidal wave; over it blows the cyclone. Floods of rain in summer and autumn give rise to inundations and land-slides. During three months of the year the inevitable, dreaded typhoon may be expected, as the invisible agent of hideous ruin. Along the coast the winds and currents are very variable. Sunken and emerging rocks line the shore. All these make the dark side of nature to cloud the imagination of man, and to create the nightmare of superstition. But Nature's glory outshines her temporary gloom, and in presence of her cheering smiles the past terrors are soon forgotten. The pomp of vegetation, the splendor of the landscape, and the heavenly gentleness of air and climate come to soothe and make vivacious the spirits of man. The seasons come and go with well-nigh perfect regularity; the climate at times reaches the perfection of that in a temperate zone —not too sultry in summer, nor raw in winter. A majority of the inhabitants rarely see ice over an inch thick, or snow more than twenty-four hours old. The average lowest point in cold weather is probably 20° Fahrenheit.*

The surrounding ocean and the variable winds temper the climate in summer; the Kuro Shiwo, the Gulf Stream of the Pacific, modifies the cold of winter. A sky such as ever arches over the Mediterranean bends above Japan, the ocean walls her in, and ever green and fertile land is hers. With healthful air, fertile soil, temperate climate, a land of mountains and valleys, with a coast-line indented with bays and harbors, food in plenty, a country resplendent with natural beauty, but liable at any moment to awful desolation and hideous ruin, what influences had Nature in forming the physique and character of the people who inhabit Japan?

* For statistics relating to nearly all the subjects treated in this chapter, see appendices at the end of this volume.

II.

*THE ABORIGINES.**

In seeking the origin of the Japanese people, we must take into consideration the geographical position of their island chain, with reference to its proximity to the main-land, and its situation in the ocean currents. Japanese traditions and history may have much to tell us concerning the present people of Japan,—whether they are exclusively an indigenous race, or the composite of several ethnic stocks. From a study, however imperfect, of the language, physiognomy, and bodily characteristics, survivals of ancient culture, historic geology, and the relics of man's struggle with nature in the early ages, and of the actual varieties of mankind now included within the mikado's dominions, [illegible] much [illegible] ancestors of the present Japanese.

The horns of the crescent-shaped chain of Dai Nippon approach the Asiatic continent at the southern end of Corea and at Siberia. Nearly the whole of Saghalin is within easy reach of the continent by canoe. At the point called Norato, a little north of the fifty-second parallel, the opposite shore, but five miles distant, is easily seen. The water is here so shallow that junks can not cross it at low tide. After long prevalent favorable winds, the ground is left dry, and the

* [illegible]

[illegible], M.D.

natives can walk dry-shod into Asia. During three or four months in the year it is frozen over, so that, with dog-teams or on foot, communication is often a matter of a single hour. In Japanese atlases, on the map of Karafto, a sand-bank covered by very shallow water is figured as occupying the space between the island and the continent. A people even without canoes might make this place a gate of entrance into Saghalin. The people thus entering Japan from the north would have the attraction of richer supplies of food and more genial climate to tempt them southward. As matter of fact, communication is continually taking place between the Asiatic main-land and Saghalin.

Japan occupies a striking position in the ocean currents which flow up from the Indian Ocean and the Malay peninsula. That branch of the great equatorial current of the Pacific, called the Kuro Shiwo, or Black Stream, on account of its color, flows up in a westerly direction past Luzon, Formosa, and the Liu Kiu Islands, striking the south point of Kiushiu, and sometimes, in summer, sending a branch up the Sea of Japan. With great velocity it scours the east coast of Kiushiu, the south of Shikokū; thence, with diminished rapidity, enveloping both the group of islands south of the Bay of Yedo and Ōshima; and, at a point a little north of the latitude of Tōkiō, it leaves the coast of Japan, and flows north-east toward the shores of America. With the variable winds, cyclones, and sudden and violent storms continually arising, for which the coasts of Eastern Asia are notorious, it is easily seen that the drifting northward from the Malay Archipelago of boats and men, and sowing of the shores of Kiushiu, Shikokū, and the western shores of Hondo with people from the south and west, must have been a regular and continuous process. This is shown to be the fact in Japanese history, in both ancient and modern times, and is taking place nearly every year of the present century.

It seems most probable that the savages descended from the north, tempted south by richer fisheries and a warmer climate, or urged on by successive immigrations from the continent. There is abundant evidence from Japanese history of the habitation of the main island by the Ainōs, the savages whose descendants now occupy Yezo. Shikokū and Kiushiu were evidently peopled by mixed races, consisting of the waifs from the various shores of Southern Asia. When the conquerors landed in Kiushiu, or, in sacred Japanese phrase, "when our divine ancestors descended from heaven to the earth," they found the land peopled by savages, under tribal organizations, living in villages,

ruling over [illegible]. Conquering first the aborigines of Kiūshiu and Shikokū, they advanced into the main island, fought and tranquilized the Ainōs, then called Ebisu, or barbarians, and fixed their capital not far from Kiōto. The Ainōs were not subjugated in a day, however, and continual military operations were necessary to keep them quiet. Only after centuries of fighting were they thoroughly subdued and tranquilized. The traveler to-day in the northern part of the main island may see the barrows of the Ainōs' bones slain by Japanese armies more than a millennium ago. One of these mounds, near Morioka, in Rikuchiū, very large, and named "Yezo-zuka" (Ainō mound), is especially famous, containing the bones of the aborigines [illegible] heaps upon heaps, by the Japanese chieftain Yamato Takeru, Tamura, who was noted for being six feet high, and for his many bloody victories over the Ebisu.

For centuries more, the distinction between conquerors and conquered, as between Saxon and Norman in England, was kept up; but at length the fusion of races was complete, and the homogeneous Japanese people is the result. The remnants of Ainōs in Yezo, shut off by the straits of Tsugaru from Hondo, have preserved the aboriginal blood in purity.

The traditional origin of the Ainōs, said to be given by themselves, though I suspect the story to be an invention of the conquerors, or of the Japanese, is as follows: A certain prince, named Kamui, in one of the kingdoms in Asia, had three daughters. One [illegible] in the middle of the night, and fled to the seashore. There she found [illegible]

Japanese. Its derivation, as given by several eminent native scholars whom I have consulted, is from *inu*, a dog. Others assert that it is an abbreviation of *ai no ko*, "offspring of the middle;" that is, a breed between man and beast. Or, if the Japanese were believers in a theory called of late years the "Darwinian," an idea by no means unknown in their speculations, the Ainōs would constitute the "missing link," or "intermediate" between man and the brutes. In the ancient Japanese literature, and until probably the twelfth century, the Ainōs were called Ebisū, or savages.

The proofs from language of the Ainō ancestry of the Japanese are very strong. So far as studied, the Ainō tongue and the Altai dialects are said to be very similar. The Ainō and Japanese languages differ no more than certain Chinese dialects do from each other. Ainōs and Japanese have little difficulty in learning to speak the language of each other. The most ancient specimens of the Japanese tongue are found to show as great a likenesss to the Ainō as to modern Japanese.

Further proofs of the general habitation of Hondo by the Ainōs appear in the geographical names which linger upon the mountains and rivers. These names, musical in sound, and possessing, in their significance, a rude grandeur, have embalmed the life of a past race, as the sweet names of "Juniata" and "Altamaha," or the sonorous onomatopes of "Niagara," "Katahdin," and "Tuscarora" echo the ancient glories of the well-nigh extinct aborigines of America, who indeed may be brethren of the Ainōs. These names abounding in the north, especially in the provinces north of the thirty-eighth parallel, are rare in the south, and in most cases have lost their exact ancient pronunciation by being for centuries spoken by Japanese tongues.

The evidences of an aboriginal race are still to be found in the relics of the Stone Age in Japan. Flint, arrow and spear heads, hammers, chisels, scrapers, kitchen refuse, and various other trophies, are frequently excavated, or may be found in the museum or in homes of private persons. Though covered with the soil for centuries, they seem as though freshly brought from an Ainō hut in Yezo. In scores of striking instances, the very peculiar ideas, customs, and superstitions, of both Japanese and Ainō, are the same, or but slightly [illegible].

Amidst many variations, two distinctly marked types of features are found among the Japanese people. Among the upper classes, the fine, long, oval face, with prominent, well-chiseled features, deep-sunken eye sockets, oblique eyes, long, drooping eyelids, [illegible], and arch-

ed eyebrows, high and narrow forehead, rounded nose, bird-like mouth, pointed chin, small hands and feet, contrast strikingly with the round, flattened face, oblique eyes almost level with the face, and straight noses, expanded and depressed at the roots. The former type prevails among the higher classes—the nobility and gentry; the latter, among the agricultural and laboring classes. The one is the Aino, or northern type; the other, the southern, or Yamato type. In the accom-

The High and the Low Type of the Japanese Face—A Samurai [illegible] Lady and Maid-servant.

panying cut this difference is fairly shown in the strongly contrasting types of the Japanese lady and her servant, or child's nurse. The aborigines, Ainos or Ainus, found inhabiting the islands of Yezo, Sagalien, the Kurile and a few of the outlying islands. They number less than twenty thousand souls.

As the Ainos of to-day, in mind, habits and lives, so Japanese history and traditions depict them from the dawn of history: of low stature, thick-set, full bearded, [illegible] figure, a pug face, black eyes set obliquely at right angles with the nose, coarse, dark hair, which, with the beard, is never cut, clothed in coarse matting, and living in [illegible]. Their language, religion, dress, and general manner of life are [illegible]. Their [illegible], and [illegible] Yezo [illegible] Kurile [illegible] Ainos [illegible]

ing in Tōkiō, under instruction of the Kai Takū Shi (Department for the Colonization of Yezo). I have had frequent opportunities of studying their physical characteristics, language, and manners.

Their dwellings in Yezo are made of poles covered over with thick straw mats, with thatched roofs, the windows and doors being holes covered with the same material. The earth beaten down hard forms the floor, on which a few coarse mattings or rough boards are laid. Many of the huts are divided into two apartments, separated by a mud and wattle partition. The fire-place, with its pot-hooks, occupies the centre. There being no chimney, the interior walls become thickly varnished with creosote, densely packed with flakes of carbon, or festooned with masses of soot. They are adorned with the implements of the chase, and the skulls of animals taken in hunting. Scarcely any furniture except cooking-pots is visible. The empyreumatical odor and the stench of fish do not conspire to make the visit to an Ainō hut very pleasant.

Raised benches along two walls of the hut afford a sleeping or lounging place, doubtless the original of the *tokonoma* of the modern Japanese houses. They sit, like the Japanese, on their heels. Their food is mainly fish and sea-weed, with rice, beans, sweet-potatoes, millet, and barley, which, in Southern Yezo, they cultivate in small plots. They obtain rice, tobacco, saké, or rice-beer, an exhilarating beverage which they crave as the Indians do "fire-water," and cotton clothing from their masters, the Japanese. The women weave a coarse, strong, and durable cloth, ornamented in various colors, and ropes from the barks of trees. They make excellent dug-out canoes from elm-trees. Their dress consists of an under, and an upper garment having tight sleeves and reaching to the knees, very much like that of the Japanese. The woman's dress is longer, and the sleeves wider. They wear, also, straw leggings and straw shoes. Their hair, which is astonishingly thick, is clipped short in front, and falls in masses down the back and sides to the shoulders. It is of a true black, whereas the hair of the Japanese, when freed from unguents, is of a dark or reddish brown, and I have seen distinctly red hair among the latter. The beard and mustaches of the Ainōs are allowed to attain their fullest development, the former often reaching the length of twelve or fourteen inches. Hence, Ainos take kindly to the "hairy foreigners." Englishmen and Americans, whose bearded faces the normal Japanese despise, while to a Japanese child, as I found out in Fukui, a man with mustaches appears to be only a dragon without wings or tail. Some, not all, of the

older men, but very few of the younger, have their bodies and limbs covered with thick dark hair, about an inch long. The term "Hairy Kuriles," applied to them as a characteristic hairy race, is a mythical expression of book-makers, as the excessively hirsute covering supposed to be universal among the Ainōs is not to be found by the investigator on the ground. Their skin is brown, their eyes are horizontal, and their noses low, with the lobes well rounded out. The women are of proportionate stature to the men, but, unlike them, are very ugly. I never met with a handsome Ainō female, though I have seen many of the Yezo women. Their mouths seem like those of ogres, and to stretch from ear to ear. This arises from the fact that they tattoo a wide band of dirty blue, like the woad of the ancient Britons, around their lips, to the extent of three-quarters of an inch, and still longer at the tapering extremities. The tattooing is so completely done, that many persons mistake it for a daub of blue paint, like the ordinary exaggeration of a circus clown's mouth. They increase their hideousness by joining their eyebrows over the nose by a fresh band of tattooing. This practice is resorted to in the case of both men and women, and females who are of age, i. e. as that of [illegible] ing [illegible] shaving the eyebrows is among the Japanese.

An Ainō Couple from Yezo. From a photograph [illegible] Co., 1872.

The women are said to be faithful wives and [illegible] separates, their men [illegible] for their lack of physical charms. The women [illegible] and fishing, of which they possess [illegible] skill with the [illegible]. They [illegible] their bodies [illegible] the Japanese [illegible] etc., except that the [illegible] and is put on in the mother's [illegible]. Polygamy is permitted.

[illegible] weapons are of the rudest [illegible]. The [illegible] young [illegible] is [illegible] the samurai. [illegible] is [illegible], their [illegible] enemy, who [illegible] superstitious [illegible]. [illegible] are simply [illegible] boughs, three feet long. The arrows

are one foot shorter, and, like those used by the tribes on the coast of Siberia and in Formosa, have no feather on the shaft. Their pipes are of the same form as those so common in Japan and China; and one obtained from an Ainō came from Santan, a place in Amurland.

The Ainōs possess dogs, which they use in hunting, understand the use of charcoal and candles, make excellent baskets and wicker-work of many kinds; and some of their fine bark-cloth and ornamented weapons for their chiefs show a skill and taste that compare very favorably with those exhibited by the North American Indians. Their oars, having handles fixed crosswise, or sculls made in two pieces, are almost exactly like those of the Japanese. Their river-canoes are dug out of a log, usually elm. Two men will fashion one in five days. For the sea-coast, they use a frame of wood, lacing on the sides with bark fibre. They are skillful canoe-men, using either pole or paddle.

The language of the Ainō is rude and poor, but much like the Japanese. It resembles it so closely, allowing for the fact that it is utterly unpolished and undeveloped, that it seems highly probable it is the original of the present Japanese tongue. They have no written character, no writing of any sort, no literature. A further study may possibly reveal valuable traditions held among them, which at present they are not known by me to have.

In character and morals, the Ainōs are stupid, good-natured, brave, honest, faithful, peaceful, and gentle. The American and English travelers in Yezo agree in ascribing to them these qualities. Their method of salutation is to raise the hands, with the palms upward, and stroke the beard. They understand the rudiments of politeness, as several of their verbal expressions and gestures indicate.

Their religion consists in the worship of kami, or spirits. They do not appear to have any special minister of religion or sacred structure.* They have festivals commemorative of certain events in the

* Some visitors to the Ainō villages in Yezo declare that they [illegible] there the presence of the phallic shrines and symbols. It might [illegible] if this assertion, and the worship of these symbols by the Ainos, were clearly proved. It would help to settle definitely the question of the origin in Japan of this oldest form of fetich worship, the evidences of which are found all over the Nippon island-chain, including Yezo. I have noticed the prevalence of these shrines and symbols especially in Eastern and Northern [illegible] as many as a dozen, and these by the roadside, in a trip to Nikko. The barren of both sexes worship them, or offer them [illegible] in Tokio itself, they were visible as late as 1874, cut in stone and wood. Formerly the toy-shops, porcelain-shops, and itinerant [illegible] supplied with them, made of various materials: they were to be seen in the cor-

past, and they worship the spirit of Yoshitsuné, a Japanese hero, who is supposed to have lived among them in the twelfth century, and who taught them some of the arts of Japanese civilization.

The outward symbols of their religion are sticks of wood two or three feet long, which they whittle all around toward the end into shavings, until the smooth wand contains a mass of pendent curls, as seen in the engraving, page 32. They insert several of these in the ground at certain places, which they hold sacred. The Ainōs also deify mountains, the sea, which furnishes their daily food, bears, the forests, and other natural objects, which they believe to possess intelligence. These wands with the curled shavings are set up in every place of supposed danger or evil omen. The traveler in Yezo sees them on precipices, gorges of mountains, dangerous passes, and rivers banks.

When descending the rapids of a river in Yezo, he will notice that his Ainō boatmen from time to time will throw one of these wands into the river at every dangerous point or turning. The Ainōs pray raising their hands above their heads. The Buddhist bonzes have in vain attempted to convert them to Buddhism. They have rude songs, which they chant to their kami, or gods, and to the deified sea, forest, mountains, and bears, especially at the close of the hunting and fishing season, in all affairs of great importance, and at the end of the year. The following is given as a specimen:

"To the sea which nourishes us, to the forest that protects us, we present our grateful thanks. You are two mothers that nourish the same child; do not be angry if we leave one to go to the other."

"The Ainōs will always be the pride of the forest and the sea."

To inquire into the origin of the Japanese [illegible] would require years of labor, however comparatively little of the Ainō [illegible] Any opinion founded on [illegible] may be pronounced [illegible] Yet, after [illegible] of all the [illegible] facts, I [illegible] apparently

point to the Ainōs as the primal ancestors of the Japanese; that the mass of the Japanese people of to-day are substantially of Ainō stock. An infusion of foreign blood, the long effects of the daily hot baths and the warm climate of Southern Japan, of Chinese civilization, of agricultural instead of the hunter's method of life, have wrought the change between the Ainō and the Japanese.

It seems equally certain that almost all that the Japanese possess which is not of Chinese, Corean, or Tartar origin has descended from the Ainō, or has been developed or improved from an Ainō model. The Ainōs of Yezo hold politically the same relation to the Japanese as the North American Indians do to the white people of the United States; but ethnically they are, with probability bordering very closely on certainty, as the Saxons to the English.*

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* I need scarcely, except to relieve, by borrowed humor, the dull weighing of facts, and the construction of an opinion void of all dogmatism, notice the assertion elaborated at length by some Americans, Scotchmen, and others too, for aught I know, that the Ainōs are the "ten lost tribes of Israel," or that they are the descendants of the sailors and gold-hunters sent out by King Solomon to gain spoil for his temple at Jerusalem. Really, this search after the "lost tribes" — or have they consolidated into the Wandering Jew? — is becoming absurd. They are the most discovered people known. They have been found in America, Britain, Persia, India, China, Japan, and in Yezo. I know of but one haystack left to find this needle in, and that is Corea. It will undoubtedly be found there. It has been kindly provided that there are more worlds for these Alexanders to conquer. It is now quite necessary for the archæological respectability of a people that they be the "lost tribes." To the inventory of wonders in Japan some would add that of her containing "the dispersed among the Gentiles," notwithstanding that the same claim has been made for a dozen other nations.

The Ainō Arrow-poison.—Dr. Stuart Eldredge, who has studied the properties of the Ainō arrow-poison, states that it is made by macerating and pounding the roots of one or more of the virulent species of aconite, mixing the mass into a paste, with (perhaps) inert ingredients, and burying it in the ground for some time. The stiff, dark, reddish-brown paste is then mixed with animal fat, and about ten grains' weight of the paste is applied to the bamboo arrow-tips which are used to set the bear-traps. The wounded animals are found dead near the traps, and their flesh is eaten with impunity, though the hunters cut out [illegible] immediately near the wound. The Ainōs know of no antidote for the poison. (See "Transactions of the Asiatic Society of Japan, 1876.")

III.

MATERIALS OF HISTORY.

Before attempting a brief sketch of Japanese history, it may be interesting to the reader to know something of the sources of such history, and the character and amount of the materials. A dynasty of rulers who ostentatiously boast of twenty-five centuries of unbroken succession should have solid foundation of fact for their boast. The august representatives of the mikado Mutsuhito,* the one hundred and twenty-third of the imperial line of Dai Nippon, who, in the presence of the President and Congress of the United States, and of the sovereigns of Europe, claimed the immemorial antiquity of the Japanese empire, should have credentials to satisfy [illegible] and silence the skeptic.

[illegible] who could authority is challenged, and [illegible] the dawn of divine [illegible] the history of the [illegible] Japanese still [illegible] the mikado, not only residing in the degree of [illegible] of government, but exercising their [illegible] and [illegible] of foreign diplomacy, they address [illegible] as the King of Hawaii, Tonga, [illegible] the successive stages of [illegible] [illegible] invaders, pure mythology, [illegible] [illegible] empire, should have [illegible] [illegible] history. In the many [illegible] [illegible] [illegible]

His Imperial Japanese Majesty, Mutsuhito, Emperor of Japan, and [illegible] Mikado of the Line.

necessary qualifications to the task of composing a complete history of Japan, *i. e.*, knowledge of the languages and literature of Japan, China, Corea, and the dialects of the Malay Archipelago, Siberia, and the other islands of the North Pacific, historical insight, sympathy, and judicial acumen, has before him a virgin field.

The body of native Japanese historical writings is rich and solid. It is the largest and most important division of their voluminous literature. It treats very fully the period between the rise of the noble families from about the ninth century until the present time. The real history of the period prior to the eighth century of the Christian era is very meagre. It is nearly certain that the Japanese possessed no writing until the sixth century A.D. Their oldest extant composition is the *Kojiki*, or "Book of Ancient Traditions." It may be called the Bible of the Japanese. It comprises three volumes, composed A.D. 711, 712. It is said to have been preceded by two similar works, written respectively in A.D. 620 and A.D. 681; but neither of these has been preserved. The first volume treats of the creation of the heavens and earth; the gods and goddesses, called kami; and the events of the holy age, or mythological period. The second and third give the history of the mikados* from the year 1 (660 B.C.) to the 1288th of the Japanese era. It was first printed during A.D. 1624–1642. The *Nihongi*, completed A.D. 720, also contains the Japanese cosmogony, records of the mythological period, and brings down the annals of the mikado to A.D. 699. These are the oldest books in the language. Numerous and very valuable commentaries upon them have been written. They contain so much that is fabulous, mythical,

* "The term 'mikado' is in general adhered to throughout this work. Other titles found in the native literature, and now or formerly in common use, are Tenshi (Son of Heaven); Tenno, or Ten Ō (Heaven-king); Kotei (Sovereign Ruler of Nations); Kinri (The Forbidden Interiors); Dairi (Imperial Palace); Chōtei (Head of Administration); Ō, or Dai Ō (Great King); Ō Uji (The Great Family); Gosho (Palace). In using these epithets, the common people added *sama*, a respectful suffix, after them. Several of them, as is evident, were used originally to denote places. It was quite common for the people in later time to speak of the mikado as Mikado-sama, or Uye-sama (Superior Lord), in distinction from the shōgun, who was designated as Yoko-sama. The Chinese characters employed to write the word 'mikado' mean Honorable Gate, an idea akin to the Turkish Sublime Porte. The word, however, derives it from *mi*, great, august, exalted; and *kado* (position), place; the notion being that the mikado is too far above ordinary mortals to be spoken of directly. Hence the Gate of the Palace is used as a figure for him. So, also, Ren-ka (Base of the Chariot, or Bottom of the Palace), and Hei-ka (Foot of the Throne, or of the Steps leading to the Dais), are used to denote the imperial person. A term anciently used was Nin, Ō, Kimi, or Miya."

or exaggerated, that their statements, especially in respect of dates, cannot be accepted as true history. According to the *Kojiki*, Jimmu Tenno was the first emperor; yet it is extremely doubtful whether he was a historical personage. The best foreign scholars and critics regard him as a mythical character. The accounts of the first mikados are very meagre. The accession to the throne, marriage and death of the sovereign, with notices of occasional rebellions put down, tours made, and worship celebrated, are recorded, and interesting glimpses of the progress of civilization obtained.

A number of works, containing what is evidently good history, illustrate the period between the eighth and eleventh centuries. A still richer collection of both original works and modern compilations treat of the mediæval period from the eleventh to the sixteenth century—the age of incessant strife and feudal war. The light which the writers of history cast upon the past is further augmented by romantic poems, popular romances, founded on historic fact, and the classic compositions called *monogatari*, all of which help to make the perspective of by-gone centuries melt out into living pictures. The portion of the history which treats of the introduction, progress, and extension of Christianity in Japan has most interest to ourselves. Contemporary records in foreign archives are essential, and that not to be used to satisfy Occidental tastes. The profound peace which followed the victories of Iyeyasu, and which lasted from 1600 to 1868—the *Tokugawa* era of Japan—gives the period a unity necessary to the study of ancient history and the evolution of a huge literature. Two of the standard works with which no magnificent works can vie are *Dai Nihon Shi*, "History of Great Japan," and *Nihon Gwai Shi*, "Japanese Chronicles," Military History," as are the best examples.

[illegible] "Tokugawa Jidai," or "Tokugawa Period," [illegible] Japan [illegible] was given to [illegible] Shogun, [illegible] and [illegible] forbidding [illegible] were [illegible] contemporary history. [illegible] [illegible] known that [illegible] in earlier times, [illegible] complete [illegible] of the past. Every period [illegible] [illegible] [illegible] Restoration.

[illegible] [illegible] history, such as [illegible] [illegible] [illegible]

care in making and preserving records. Memorial-stones, keeping green the memory of some noted scholar, ruler, or benefactor, are among the most striking sights on the highways, or in the towns, villages, or temple-yards, betokening the desire to defy the ravages of oblivion and resist the inevitable tooth of Time.

Almost every large city has its published history; towns and villages have their annals written and preserved by local antiquarians; family records are faithfully copied from generation to generation; diaries, notes of journeys or events, dates of the erections of buildings, the names of the officiating priests, and many of the subscribing worshipers, are religiously kept in most of the large Buddhist temples and monasteries. The *bonzes* (Jap. *bōzū*) delight to write of the lives of their saintly predecessors and the mundane affairs of their patrons. Almost every province has its encyclopedic history, and every highroad its itineraries and guide-books, in which famous places and events are noted. Almost every neighborhood boasts its Old Mortality, or local antiquary, whose delight and occupation are to know the past. In the large cities professional story-tellers and readers gain a lucrative livelihood by narrating both the classic history and the legendary lore. The theatre, which in Japan draws its subjects for representation almost exclusively from the actual life, past or present, of the Japanese people, is often the most faithful mirror of actual history. Few people seem to be more thoroughly informed as to their own history: parents delight to instruct their children in their national lore; and there are hundreds of child's histories of Japan.

Besides the sober volumes of history, the number of books purporting to contain truth, but which are worthless for purposes of historical investigation, is legion. In addition to the motives, equally operative in other countries for the corruption or distortion of historical narrative, was the perpetual desire of the Buddhist monks, who were in many cases the writers, to glorify their patrons and helpers, and to damn their enemies. Hence their works are of little value. So plentiful are these garbled productions that the buyer of books always asked for *jitsu-roku*, or "true records," in order to avoid the "*zo-zau*," or "editions of Zu," so called from Zu, a noted Chinese forger of history.

In the chapters on the history of Japan, I shall occasionally quote from the text of some of the standard histories in [illegible] translation. I shall feel only too happy if I can imitate the terse, vigorous, and luminous style of the Japanese annalists. The vividness and pictorial

[illegible] of the classic historians fascinate the reader who can analyze the concisely abstract system. Many of the pages of the *Nihon Gwai Shi* [illegible] models of compression and elegance, and glow with a [illegible] that springs from clear discernment and [illegible] gained after patient sifting of facts, and groping through difficulties that lead to discovery. Many of its sentences are epigrams. To the student of Japanese it is a narrative of intensest interest.

The *Kojiki* and *Nihongi*, which give the only records of very ancient Japan, and on which all other works treating of this period are based, cannot be accepted as solid history. Hence, in outlining the events prior to the second century of the Christian era, I head the chapters, not as the "Dawn of History," but as the "Twilight of Fable." From these books, and the collections of ancient myths (*Kodai Sosho*), as well as the critical commentaries and explanations of the Japanese nationalists, which, by the assistance of native scholars, I have been able to consult, the two following chapters have been compiled.

IV.

JAPANESE MYTHOLOGY.

In the beginning all things were in chaos. Heaven and earth were not separated. The world floated in the cosmic mass, like a fish in water, or the yolk in an egg. The ethereal matter sublimed and formed the heavens, the residuum became the present earth, from the warm mold of which a germ sprouted and became a self-animate being, called Kuni-toko-tachi no mikoto.* Two other beings of like genesis appeared. After them came four pairs of beings (*kami*). These were all single (*hitori gami*, male, sexless, or self-begotten).

* It will be observed once that the Japanese scheme of creation starts without a Creator, or any First Cause; and that the idea of space apart from matter is foreign to the Japanese philosophical system. *Mikoto*, masc., *mikami*, fem., mean "augustness." It is *not* the same term as mikado. *No* is the particle *of*.

The opening sentence of the *Kojiki* is as follows: At the time of the beginning of heaven and earth there existed three *hashira-gami* (pillar or chief *kami*, or gods). The name of one kami was *Ame-no naka-nushi-no-kami*, Lord of the Middle of Heaven; next, *Taka-mi-musubi no kami*, High Ineffable Procreator; next, *Kami musubi no kami* (Ineffable Procreator). These three, existing single, hid their bodies (died, or passed away, or became pure spirit?). Next, when the young land floated like oil moving about, there came into existence, sprouting upward like the *ashi* (rush) shoot, a kami named *Umaji-ashikabi-hikoji-no-kami* (Delightful Rush-sprout); next, *Ame-no toko-tachi-no-kami*. These two also kami, existing single, hid their bodies. Next, came into existence these three, *Kuni-no-toko-tachi-no-mikoto*, etc., etc.

The *Nihongi* opens as follows: Of old, when heaven and earth were not yet separated, and the *in* (male, active, or positive principle) and the *yo* (female, passive, or negative principle) were not yet separated, chaos, enveloping all things, like a fowl's egg, contained within it a germ. The clear and ethereal substance expanding, became heaven; the heavy and thick substance coagulating, became earth. The ethereal union of matter was easy, but the thickened substance hardened with difficulty. Therefore, heaven existed first; the earth [illegible] afterward. Subsequently deity *Kuni-no-sa-tsuchi* was born *Kuni-no-sa-tsuchi*. Now, [illegible] in the beginning of heaven and earth, the soil floated about like a fish floating on the top of the water," etc.

Evidently in the *Kojiki* we have the purely Japanese theory of creation, and in the *Nihongi* the same account, with Chinese philosophical ideas and terms added. In both, matter appears before mind, and the deities have no existence before matter.

Proceeding now to the work of creation, the kami separated the primordial substance into the five elements—wood, fire, metal, earth, and water—and ordained to each its properties and combination. As yet, the division into sexes had not taken place. In [Chinese] philosophical language, the male (*yo*) and female (*in*) principles that pervade all things had not yet appeared. The first manifestation of the male essence was *Izanagi*, of the female, *Izanami*. Standing together on the floating bridge of heaven, the male plunged his jewel-tipped [illegible], or spear, into the unstable waters beneath them, and withdrawing it, the trickling drops formed an island, upon which they descended. The creative pair, or divine man and woman, designing to make this island a pillar for a continent, separated—the male to the left, the female to the right—to make a journey round the island. At their meeting, the female spirit spoke first, "How joyful to meet a lovely man!" The male spirit, offended that the first use of the tongue had been by a woman, required the circuit to be repeated. On their second meeting, the man cried out, "How joyful to meet a lovely woman!" They were the first couple; and this was the beginning of the art of love, and of the human race. The island (Awaji), with seven [illegible], and many thousand small ones, became the Everlasting Great Japan. At Izanami's first conception, the female essence

in being more powerful, a female child was born, greatly to the chagrin of the father, who wished for male offspring. The child was named Ama-terasŭ ō mikami, or, the Heaven-illuminating Goddess. She shone beautifully, and lighted the heavens and the earth. Her father, therefore, transferred her from earth to heaven, and gave her the ethereal realm to rule over. At this time the earth was close to heaven, and the goddess easily mounted the pillar, on which heaven rested, to her kingdom.

The second child was also a female, and was called Tsuki no kami, and became the Goddess of the Moon. The third child, Hiruko (leech), was a male, but not well formed. When three years old, being still unable to stand, his parents made an ark of camphor-wood, and set him adrift at sea. He became the first fisherman, and was the God of the Sea and of Storms.

After two girls and a cripple had thus been born, the father was delighted with the next fruit of his spouse, a fine boy, whom they named Sosanoö no mikoto. Of him they entertained the highest hopes. He grew up, however, to be a most mischievous fellow, killing people, pulling up their trees, and trampling down their fields. He grew worse as he grew up. He was made ruler over the blue sea; but he never kept his kingdom in order. He let his beard grow down over his bosom. He cried constantly; and the land became a desert, the rivers and seas dried up, and human beings died in great numbers. His father, inquiring the reason of his surly behavior, was told that he wished to go to his mother, who was in the region under the earth. He then made his son ruler over the kingdom of night. The august scape-grace still continued his pranks, unable to refrain from mischief. One day, after his sister, the Sun-goddess, had planted a field with rice, he turned a wild horse loose, which trampled down and spoiled all her work. Again, having built a store-house for the new rice, he defiled it so that it could not be used. At another time, his sister was sitting at her loom, weaving. Sosanoö, having skinned a live horse by drawing its skin off from the tail to the head, flung the reeking hide over the loom, and the carcass in the room. The goddess was so frightened that she hurt herself with the shuttle, and, in her wrath, retired to a

Japan in search of the elixir of immortality. He brought a tree [illegible] and maidens with him. Dying in Japan, he was buried in K[illegible] couples, marrying, colonized Japan. 15. *Ko Koku* The M[illegible] ruled by a Theocratic Dynasty. 16. *Tō Koku* Nihon. The [illegible] Theocratic Dynasty, or, Japan, the Empire governed by D[illegible]

[illegible] with a large rock. Heaven, earth, and the [illegible] were enshrouded in darkness, and the distinction between [illegible] was lost. Some of the turbulent and ill-mannered gods [illegible] of the darkness to make a noise like the buzzing of [illegible] confusion was dreadful.

Then all the gods (eight hundred thousand in number) assembled on the heavenly river-plain of Yasu, to discuss what was to be done [illegible] the anger of the great goddess. The wisest of the gods was intrusted with the charge of thinking out a stratagem to entice her forth. The main part of the plan was to make an image of the [illegible] goddess, which was to be more beautiful than herself, and thus excite at once her curiosity and her jealousy. It was to be [illegible] and mirror like the sun.

A large rock from near the source of the river was taken to form [illegible]. To make the bellows, they took the whole skin of a deer, and, with iron from the mines of heaven, the blacksmith-god made two mirrors, which successively failed to please the gods, being too small. The third was large and beautiful, like the sun.

The heavenly artisans now prepared to make the finest clothes and jewels, and a splendid palace for the Sun-goddess, when she should come out. Two gods planted the paper-mulberry and hemp, and prepared both [illegible] white cloth; other gods wove them into coarse, [illegible] and fine [illegible] cloth for shining limbs. Two gods, the first carpenters, dug [illegible] in the ground with a spade, erected posts, and [illegible] roofs. Another deity, the first jeweller, made the string of *gatama* (carved jewels), the material for a necklace, hair-pins, and [illegible]. Two other gods held in their hands the sacred wands, [illegible].

Two gods were then appointed to find out by divination whether the [illegible] were likely to appear. They [illegible] a cherry-tree [illegible] from Mount Kagu, and set it [illegible]. The bone was placed in a fire of cherry-bark, and the crack produced by the heat in the [illegible] was considered a favourable omen.

A sakaki-tree was then pulled up by the roots. To the upper [illegible] was attached [illegible] was put a [illegible] and [illegible] were suspended [illegible] the gods [illegible] earth. This was called [illegible]. A [illegible] was [illegible] was obtained from [illegible] region of perpetual [illegible]. These preparations [illegible] to the [illegible] [illegible] was using [illegible]. The [illegible] Hiki-

was placed in concealment near the rocky door, ready to pull the goddess out at her first peering forth. A goddess with a countenance of heavenly glossiness, named Uzumé, was appointed manager of the dance. She first bound up her flowing sleeves close to her body, under the armpits, by a creeping plant, called *masaki*, and donned a headdress made of long moss. While she blew a bamboo tube, with holes pierced in it between the joints, the other deities kept time to the music with two flat, hard pieces of wood, which they clapped together. Another kami took six bows, and, from the long moss hanging from the pine-trees on the high hills, she strung the bows, and made the harp called the *koto*. His son made music on this instrument by drawing across the strings grass and rushes, which he held in both hands. Bonfires were now lighted before the door of the cavern, and the orchestra of fifes, drums, cymbals, and harp began. The goddess Uzumé now mounted the circular box, having a bâton of twigs of bamboo grass in one hand, with a spear of bamboo twined with grass, on which small bells tinkled. As she danced, the drum-like box prepared for her resounded, and she, becoming possessed by a spirit of folly, sung a song in verses of six syllables each, which some interpret as the numerals, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 100, 1000, 10,000. The goddess, as she danced, loosened her dress, exposing her nude charms. All this was caused by the spirit which possessed her. It so excited the mirth of the gods that they laughed so loudly that heaven shook. The song and its interpretations are:

"Hito, futa, miyo.....One, two, three, four,
Itsu, muyu, nana.....Five, six, seven,
Ya, koko-no, tari.....Eight, nine, ten,
Momo, chi, yorodzu.....Hundred, thousand, ten thousand."

"Ye gods, behold the cavern doors!
Majesty appears—hurra!
Our hearts are quite satisfied;
Behold my charms."

or,

"Gods, behold the door!
Lo! the majesty of the goddess!
Shall we not be filled with rapture?
Are not my charms excellent?"

The Sun-goddess within, unable to account for the ill-timed mirth, since heaven and earth were in darkness, rose, and approaching the rocky door, listened to the honeyed words of one of the gods, who was praising her. Impelled further by curiosity, she opened the

deer's shoulder, and rubbing it, Uzame danced and the gods laughed [illegible] "Because there is an honorable deity who surpasses [illegible]." As she said this, the exceedingly beauteous goddess [illegible] mirror. The Sun-goddess within, astonished at [illegible], stepped [illegible] to gratify her curiosity. The God of Invincible Strength, Hi-ka-ra-wo, who stood concealed, pulled the rock-door open, [illegible] hand, and dragged her forth. The wisest of the gods, who superintended the whole proceedings, took a rope of twisted straw, passed it behind her, and said, "Do not go behind this." They then removed the Sun-goddess to her new palace, and put a straw rope around it to keep off evil gods. Her wicked brother was punished by having each particular hair of his head pulled out, and his finger and toe nails extracted. He was then banished.

Izanami's fifth child, the last in whose conception the two gods stood, was a son, called the God of Wild Fire. In bringing forth the goddess suffered great pain; and from the matter which [illegible] sprung the God and Goddess of Metal. She afterward created the gods of Clay and Fresh Water, who were to preside [illegible] Ocean, who inclined to be turbulent. Izanami had enjoined [illegible] not to look at her during her retirement, but he disregarded her wish. She fled from him, and departed to the nether regions. Izanagi, incensed at the God of Fire, cleaved him in three pieces with his sword. From these fragments sprang the gods of Thunder, of Mountains, and of Rain. He then descended into the region of night to induce Izanami to come back to the earth. There he met [illegible], who would not return. He found the region [illegible] of perpetual night, and [illegible] darkness, and, before [illegible], saw the body of his wife had become a mass of putrefaction. Escaping into the upper world, he washed himself in the sea, and, in the act of [illegible], many gods were created. According to one version, Amaterasu was produced out of his left eye, and Sosanoo out of his nose. These deities created out of the filth from which he [illegible] wicked gods, who [illegible] war against the good gods [illegible]. The God of Clay and the Goddess of Fresh Water [illegible]. Their offspring was Naka-tsu-se-o. From [illegible] Izanagi [illegible] all worn, and from his staff [illegible] the [illegible], [illegible], [illegible], and sorghum.

Amaterasu, the good, [illegible] Sosanoo, says the Sun-god, [illegible] Sosanoo, the Moon-goddess, who reigned jointly with her

over the high plain of heaven, and said, "I have heard that there is a food-possessing goddess in the central country of luxuriant reedy moors (Japan). Go and see." Descending from heaven, he came to the august abode of the Goddess of Food, and asked for refreshment. The goddess, creating various forms of food, such as boiled rice from the land, fish from the sea, beasts, with coarse and fine hair, from the hills, set them on a banqueting-table before Sosanoö, who, enraged at the manner of the creation of the food, killed her.

Reporting the matter in heaven, Amaterasŭ was angry at Sosanoö, and degraded her (the Moon-goddess) from joint rule, and condemned her to appear only at night, while she, the Sun-goddess, slept. Amaterasŭ then sent a messenger the second time to see whether the Food-goddess was really dead. This was found to be the case. Out of the dead body were growing, millet on the forehead; silk-worms and a mulberry-tree on the eyebrows; grass on the eyes; on the belly, rice, barley, and large and small beans. The head finally changed into a cow and horse. The messenger took them all, and presented them to Amaterasŭ. The Sun-goddess rejoiced, and ordained that these should be the food of human beings, setting apart rice as the seed of the watery fields, and the other cereals as the seed of the dry fields. She appointed lords of the villages of heaven, and began for the first time to plant the rice-seeds. In the autumn the drooping ears ripened in luxuriant abundance. She planted the mulberry-trees on the fragrant hills of heaven, and rearing silk-worms, and chewing cocoons in her mouth, spun thread. Thus began the arts of agriculture, silk-worm rearing, and weaving.

When Sosanoö was in banishment, there was a huge eight-headed dragon that had devastated the land and eaten up all the fair virgins. Sosanoö enticed the monster to partake of an intoxicating liquor set in eight jars, and then slew him while in stupor. In the tail of the dragon he found a sword of marvelous temper, which he presented to Amaterasŭ. This sword, called "Cloud-cluster," afterward became one of the three sacred emblems constituting the regalia of the Japanese sovereigns. In these last days of commerce, Sosanoö's exploit is pictured on the national paper money. He is also said to have invented poetry. Being as irregularly amorous as the [illegible] er mythology, he was the father of many children by various mothers. One of the most illustrious of his off-spring was [illegible] wor shiped in every household as the God of Fortune. In the later stages of the mythology, heaven and earth are found peopled with myriads

of Izanagi, one of whom have remained in heaven from the beginning, while those on earth have been ruling or contending together from an indefinite period. Finally, before ushering in the third or final stage of mythological history, there are general war and confusion among the gods in earth, and Amaterasu resolves to bring order [illegible] to subdue and develop the land for herself.

She desired to make a son of her own a ruler over the terrestrial [illegible] one of the gems produced from her necklace, called Oshi [illegible] who married Tamayori hime no mikoto, one of the [illegible] of Izanagi and Izanami. Their offspring was Ninigi [illegible]. After much delay, caused by the disorder and failure of [illegible] to the gods of the earth, he prepared to descend from heaven [illegible] to reign on earth. The Sun-goddess gave her grandson various [illegible], chief of which were the mirror, custody of her own soul, [illegible] worshipped at Isé, the sword Cloud-cluster, taken by Susanoo from the dragon's tail, and a stone or seal. Concerning the mirror she said, "Look upon this mirror as my spirit: keep it in the same house and on the same floor with yourself, and worship it as if you were worshiping my actual presence."

Another version of this divine investiture is given in these words: "For a myriad ages, unto your descendants shall the [illegible] kingdom. Wherefore, from me the succession and the [illegible] mans. Should you at any future time desire to see me, look in this mirror. Govern this country with the pure lustre that radiates from [illegible]. Do you make my children with the [illegible] [illegible] Confer [illegible] King himself [illegible], and say, thereupon, [illegible]."

[illegible] descended on the floating bridge of heaven, on which the first pair had [illegible] [illegible] [illegible]

eign countries were of course created by the power of the heavenly gods, but they were not begotten by Izanagi and Izanami, nor did they give birth to the Sun-goddess, which is the cause of their inferiority. Japan is superior to all the world for the reasons given above. The traditions current in other countries as to the origin of the world are of course incorrect, since, being so far from the sources of truth, they can not be accurate, and must be greatly distorted. From the fact of the divine descent of the Japanese people proceeds their immeasurable superiority to the natives of other countries in courage and intelligence. This opinion, long held by Japanese in general, still lingers among the fanatical Shintō scholars, and helps to explain the intense hatred and contempt manifested toward foreigners as late as within the last decade.

Ninigi no mikoto descended on Kirishima yama, and was received with due honors by one of the kami of the place. He had a son, who lived five hundred and eighty years. This son married a sea-monster, who appeared to him in the form of a woman, and by her he had a son, who became ruler, and was succeeded by a son born of an aunt. Ninigi, the heavenly descendant, was thus the great-grandfather of Jimmu Tennō, the first emperor of Japan.

It is not easy to weave into a continuous and consistent whole the various versions of the Japanese accounts of creation and the acts of the gods, or to be always safe in deciding their origin, sex, or relations to each other; for these spirits act like Milton's, and "as they please, they limb themselves." These myths arising among the primitive Japanese people of various localities, who never attempted to formulate them, are frequently at hopeless variance with each other; and the ingenuity and ability of the learned native commentators on the sacred books, especially the *Nihongi* and *Kojiki*, are exercised to the highest degree to reconcile them.

One author devotes twenty volumes of comment to two of the text of the *Kojiki* in these earnest efforts, making his works a rich mine to the student of Japanese antiquities. Translated into English, the spirit of a devout Japanese, an exalted Biblical or Miltonic style would be used. Mr. Aston thus renders a passage from the *Nakatomi harai*, one of the most ancient monuments of the language, describing the descent of the god Ninigi to the earth (Japan): "They caused him to thrust from him heaven's eternal throne, to fling open heaven's eternal doors, to cleave with might his way from out heaven's many-piled clouds, and then to descend from heaven."

A literal, or even free, translation into plain English could not, however, be made a book to be read, unexpurgated, in the family circle. Many of the coarser details, and not a few references probably, pure and innocent as they were, would not be suffered by the tastes or moral codes of readers among the mass of readers in Europe or America. Like the mythology of Greece, that of Japan is full of beauty, pathos, poetry, charming story, and valorous exploit. Like that, it forms the soil of the national art, whether expressed in bronze, porcelain, painting, or in poetry, song, picture, the dance, pantomime, romance, symbolism; or the aesthetics of religion.

In spite of Buddhism, rationalism, and skeptical philosophy, it has entered as fully into the life and art and faith of the people of Japan as the mythology of the Aryan nations has entered into the life and art of Europe. Like that of the nations classic to us, the Japanese mythology, when criticised in the light of morals, and as divorced from art, looked at by one of alien clime, race, and faith, contains much that is hideous, absurd, impure, and even revolting. Judged as the growth and creation of the imagination, faith, and intellect of the primitive inhabitants of Japan, influenced by natural surroundings, it is a faithful mirror of their country, and condition and character, before these were greatly modified by outside religion or philosophy. Judged as a religious influence upon the descendants of the ancient Nihongi—the Japanese, as we know them—it may be fairly held responsible for much of the peculiar moral traits of their character, as we shall see. The Japanese mythology is indoctrinal basis of their ancient and indigenous religion, called Kami no michi, or Shinto, or doctrine of the gods, or by literal and ringing theology.

One of the greatest pleasures to a student of Japanese art, and of the Japan of to-day, is to discover the survivals of primitive customs among the natives, or to trace in their usages and amusements the customs and ceremonies of remote ages, whose origin and significance are lost in the mists of time. Both the poetic and mythic elements are equally attractive.

One of the most Japanese of the myths explains the hiding of Amaterasu in the cave as an eclipse of the sun. Ebisu, the third of the first gods, is represented as the God of Daily Food, and is the patron of Japanese merchants. He is usually represented as a jolly angler, with a red fish (*tai*) under one fat arm, and a rod and line under the other. One need not go far from Kioto to find the favorite haunts of Ebisu, with whose [illegible] imagination [illegible]

the children of Nippon has transfigured into celestial regions. Thus, the prototype of "the dry bed of the river Ame no yasū" is now to be seen in front of the city of Kiōto, where the people still gather for pleasure or public ceremony. The "land of roots," to which Sosanoō was banished, is a region evidently situated a few miles north-west of Kiōto. The dancing of Suzumé before the cavern is imitated in the pantomimic dance still seen in every Japanese village and city street. The mirror made from iron in the mines of heaven by the Blacksmith-god was the original of the burnished disks before which the Japanese beauty of to-day, sitting for hours on knee and heels, and nude to the waist, heightens her charms. A mask of Suzumé, representing the laughing face of a fat girl, with narrow forehead, having the imperial spots of sable, and with black hair in rifts on her forehead, cheeks puffed out, and dimpled chin, adorns the walls of many a modern Japanese house, and notably on certain festival days, and on their many occasions of mirth. The stranger, ignorant of its symbolic import, could, without entering the palace, find its prototype in five minutes, by looking around him, from one of the jolly fat girls at the well or the rice-bucket. The *magatama* jewels, curved and perforated pieces of soap-stone occasionally dug up in various parts of Japan, show the work of the finger of man, and ancient pictures depict the chiefs of tribes decked with these adornments. In the preparations made to attract forth the Sun-goddess, we see the origin of the arts of music by wind and stringed instruments, dancing, divination, adornment, weaving, and carpentry. To this day, when the Japanese female is about to sweep, draw water, or perform household duties, she binds up her sleeves to her armpits, with a string twisted over her shoulders, like the sleeve-binder of the dancing goddess. Before Shintō shrines, trees sacred to the kami, at New-year's-day before gates and doors, and often in children's plays, one sees stretched the twisted ropes of rice-straw. In the month of August especially, but often at the fairs, festivals, and on holidays, the wand of waving jewels, made by suspending colored paper and trinkets to a branch of bamboo, and something like a Christmas-tree, is a frequent sight. The *gohei* is still the characteristic emblem seen on a Shintō shrine. All these relics, trivial and void of meaning to the hasty tourist, or the alien, whose only motive for dwelling on the island is purely sordid, are, in the eye of the native, and the intelligent foreigner, ancient, sacred, and productive of innocent joy, and to the latter, sources of fresh surprise and enjoyment of a people in themselves intensely interesting.

V.

THE TWILIGHT OF FABLE.

Between the long night of the unknown ages that preceded the advent of the conquerors, and the morning of what may be called history, there lies the twilight of mythology and fabulous narration.

The mythology of Nippon, though in essence Chinese, is Japanese in form and coloring, and bears the true flavor of the soil from whence it sprung. The patriotic native or the devout Shintōist may accept the statements of the *Kojiki* as genuine history; but in the cold, clear eye of an alien they are the inventions of men shaped to exalt the imperial family. They are a living and luxurious growth of fancy around the ruins of facts that in the slow decay of time have lost those signs by which recognition is possible. Chinese history does, indeed, at certain points, corroborate what the Japanese traditions declare, and thus gives us some sure light; but for a clear understanding of the period extending the second century of the Christian era, the native mythology and the fabulous narrations of the *Kojiki* [illegible]

Jimmu Tennō, the first mikado, was the fifth in descent from Susanō-no-Mikoto. His original name was Kamu Yamato Iware-biko-no-mikoto. [illegible] Jimmu Tennō, meaning "spirit of war," was [illegible] many centuries afterward. While [illegible] Japanese names only were used. [illegible] many very long names [illegible] the Chinese system, [illegible] [illegible] [illegible]

upon his conquests. He was accompanied by his brothers and a few retainers, all of whom are spoken of as kami, or gods. The country of Japan was already populated by an aboriginal people dwelling in villages, each under a head-man, and it is interesting to notice how the inventors of the *Kojiki* account for their origin. They declare, and the Japanese popularly believe, that these aboriginal savages were the progeny of the same gods (Izanagi and Izanami) from whom Jimmu sprung; but they were wicked, while Jimmu was righteous.

The interpretation doubtless is, that a band of foreign invaders landed in Hiuga, in Kiushiu, or they were perhaps colonists, who had occupied this part of the country for some time previous. The territory of Hiuga could never satisfy a restless, warlike people. It is mountainous, volcanic, and one of the least productive parts of Japan.

At the foot of the famous mountain of Kirishima, which lies on the boundary between Hiuga and Ōzumi, is the spot where Jimmu resided, and whence he took his departure.

Izanagi and Izanami first, and afterward Ninigi, the fourth ancestor of Jimmu, had descended from this same height to the earth. Every Japanese child who lives within sight of this mountain gazes with reverent wonder upon its summit, far above the sailing clouds and within the blue sky, believing that here the gods came down from heaven.

The story of Jimmu's march is detailed in the *Kojiki*, and the numerous popular books based upon it. A great many wonderful creatures and men that resembled colossal spiders were encountered and overcome. Even wicked gods had to be fought or circumvented. His path was to Usa, in Buzen; thence to Okada; thence by ship through the windings of the Suwo Nada, a part of the Inland Sea.*

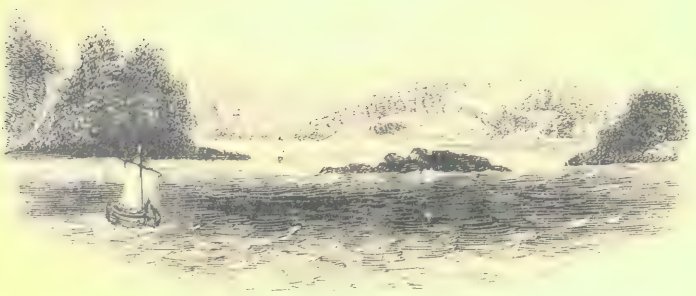
* The "Inland Sea" Seto Uchi is a name which has been given by foreigners, and adopted by the Japanese, who until modern times had no special name for it as a whole. Indeed, the whole system of Japanese geographical nomenclature proves that the generalizations made by foreigners were almost from the conceptions. The large bays have not a name which unities all their parts and limbs into one body. The long rivers possess each, not one name, but many local appellations along their length. The main island was [illegible] and Kiusiu for many centuries. Yezo, to the native, is [illegible] Even for the same street in a city a single name, as a rule, is not in use, each block receiving a name by itself. This was quite a natural proceeding when the universe, or "all under heaven," meant Japan. The Seto [illegible] in ancient history what the Mediterranean was to the [illegible] allowance being made for proportions, both physical [illegible] ly east and west two hundred and forty miles, with a breadth varying from ten to

[illegible] Asia. Here he built a palace, and remained seven years. He [illegible] region of Bizen, and, after dwelling there eight years, [illegible] East. The waves were very rough and rapid [illegible] present site of Ōzaka,* where he finally succeeded [illegible] and he gave the spot the name *Naniwa Haya* (swift waves). [illegible] came, in the colloquial, and in poetry, Naniwa.

Hitherto the career of the invaders had been one of victory and [illegible], but they now received their first repulse. After severe [illegible] Ichiwi was defeated, and one of his brothers was wounded. A council of war was held, and sacred ceremonies celebrated to discover the cause of the defeat. The solemn verdict was that as children of the Sun-goddess they had acted with irreverence and presumption in journeying in opposition to the course of the sun from west to east, instead of moving, as the sun moves, from east to west. Thereupon they resolved to turn to the south, and advance westward. Leaving the ill-omened shores, they coasted round the southern point

[illegible]

of Kii, and landed at Arasaka. Here a peaceful triumph awaited them, for the chief surrendered, and presented Jimmu with a sword. A representation of this scene, engraved on steel, now adorns the greenback of one of the denominations of the national bank-notes issued in 1872. The steps of the conqueror were now bent toward Yamato. The mountain-passes were difficult, and the way unknown; but by act of one of the gods, Michi no Omi no mikoto, who interposed for their guidance, a gigantic crow, having wings eight feet long, went before the host, and led the warriors into the rich land of Yamato. Here they were not permitted to rest, for the natives fought stoutly for their soil.



A Narrow Passage in the Inland Sea.

On one occasion the clouds lowered, and thick darkness brooded over the battle-field, so that neither of the hosts could discern each other, and the conflict stayed. Suddenly the gloom was cleft by the descent from heaven of a bird like a hawk, which, hovering in a flood of golden effulgence, perched upon the bow of Jimmu. His adversaries, dazzled to blindness by the awful light, fled in dismay. Jimmu, being now complete victor, proceeded to make his permanent abode, and fixed the *miako*, or capital, at Kashiwabara, some miles distant from the present site of Kiōto. Here he set up his government, and began to rule over all the lands which he had conquered. Peace was celebrated with rejoicings, and religious ceremonies of imposing magnificence. He distributed rewards to his soldiers and officers, and chose his chief captains to be rulers over provinces, apportioning them lands, to be held in return for military service. It will

be noticed that this primal form of general government was a species of [illegible]. Such a political system was of the most rudimentary [illegible] the Council of the Six Nations of the [illegible] that of the Aztecs of Mexico.

[illegible] now tranquillized, weapons were laid aside, and [illegible] to the arts of peace. Among the first things [illegible] was thus solemn deposit of the three sacred emblems—mirror, sword, and ball—in the palace. Sacrifices were offered to the [illegible] Tōyūke yama.

Jimmu married the princess Tatara, the most beautiful woman in Japan, and daughter of one of his captains. During his life-time his [illegible] were spent in consolidating his power, and civilizing the subjects. Several rebellions had to be put down. After choosing [illegible] leaving three children, at the age of one hundred and [illegible] seven years, according to the *Nihongi*, and of one hundred and [illegible] seven, according to the *Kojiki*.

Perhaps no [illegible] certain that Jimmu was a historical character. [illegible] books describing him are but collections of myths and fa[illegible] which exists, perhaps, a more skeleton of history. Even the [illegible] for instance, the author of a popular history [illegible] *Kuki Kō Ryaku Yōran* (), interprets the narratives [illegible] manner. Thus, the "[illegible] spears" in the [illegible] explains to be [illegible] of wooden models; [illegible] "[illegible]," made [illegible] of bows; and the "spider-pits [illegible]" the [illegible] places. The [illegible] was [illegible] long, the [illegible] Yamato [illegible] says the [illegible] [illegible] Kasuga [illegible], who [illegible] Yamato, with [illegible], [illegible], and [illegible] [illegible] [illegible]

ble, secretly left his father's house and dominions, and sailed away to the South of China. Thence he is supposed to have gone to Japan and founded a colony in Hiuga. His name was Taihaku Ki. From this legend the Chinese frequently apply the name Kishi Koku, or "country of the Ki family," to Japan.

Whatever may be the actual facts, Jimmu Tennō is popularly believed to have been a real person, and the first emperor of Japan. He is deified in the Shintō religion, and in thousands of shrines dedicated to him the people worship his spirit. In the official list of mikados, he is named as the first. The reigning emperor refers to him as his ancestor from whom he claims unbroken descent. The 7th day of the Fourth month (April 7th) is fixed as the anniversary of his ascension to the throne, and that day is a national holiday, on which the iron-clad navy of modern Japan fires salutes, from Krupp and Armstrong guns, in his honor, and the military, in French uniforms, from Snider and Remington rifles, burn *in memoriam* powder.

The era of Jimmu is the starting-point of Japanese chronology, and the year 1 of the Japanese era is that upon which he ascended the throne at Kashiwabara.* A large number of Japanese students and educated men who have been abroad, or who, though remaining at home, have shed their old beliefs, and imbibed the modern spirit of nihilism, regard Jimmu as a myth. The majority, however, cling to their old belief that the name Jimmu represents a historical verity, and hold it as the sheet-anchor of their shifting faith. A young Japanese, fresh from several years' residence in Europe, was recently railied concerning his belief in the divinity of the mikado and in the truth of the *Kojiki*. His final answer was, "It is my duty to believe in them."

* Dr. J. J. Hoffman, who has written the best Japanese grammar yet published, after expressing the exact date given in the *Kojiki*, in terms of the Julian style, says the 13th of February 660 B.C. was the day of Jimmu's accession. Professor F. Kaiser has found out by calculation that at eight A.M. on that day of the sexagenary cycle there was a new moon at the *miako*. "Therefore," says Dr. Hoffman, soaring on the wings of his own logic to a tremendous [illegible], settling down into assured satisfaction, "the correctness of the Japanese chronology may not be called in question." (See page 157, and note [illegible] "Japanese Grammar." J. J. Hoffman, Leyden, 1868.)

VI.

JIMMU THE CIVILIZER.

From the death of Jimmu Tennō to that of Kimmei, in whose reign Buddhism was introduced (A.D. 571), there were, according to the *Nihon Ki*, thirty-one mikados. During this period of twelve hundred and thirty-six years, believed to be historic by most authorities, the most interesting subjects to be noted are the reforms of Sujin Tenno, the military expeditions to Eastern Japan by Yamato Dake, the invasion of Corea by the Empress Jingu Kogo, and the introduction of Chinese civilization and of Buddhism.

The *Nihon Ki* details the history and exploits of these ancient rulers with a minuteness and exactness of circumstance that are very suspicious. It gives the precise birthdays and ages of the emperors, who lived to a credible or incredible longevity. Tokonomichi, the Japanese Methuselah, is said to have lived three hundred and fifty years old, and several others reached to five successive centuries. Twelve others lived to be seven hundred years old. One of them lived to the extraordinary age of one hundred and fifty years. The reigns of the first seventeen averaged sixty-two years. From the seventeenth to the thirty-first, the average was twelve years. In the first two are many fabulous details, though exaggerated by the vanity of Japanese historians.

Sujin Tenno, or Suishin Tenno, 97 B.C., was, according to the *Nihon Ki*, a monarch of intense earnestness and piety. He made a vow, while quite young, that he would not eat until he had conquered his enemies, in obedience to the last wish of his father. He gave himself to prayer, and commanded his subjects to forsake their sins, and to worship the true gods. After a while, hearing still unappeased, he prayed more earnestly, fasted, and purified himself with water, and then the gods appeared to him in a dream, and told him how to make the plague cease. After this, the plague ceased, and the people obeyed. Next, he built ships, and sent his fleet to Corea. In the reign of this monarch, the Japanese first heard of the gods.

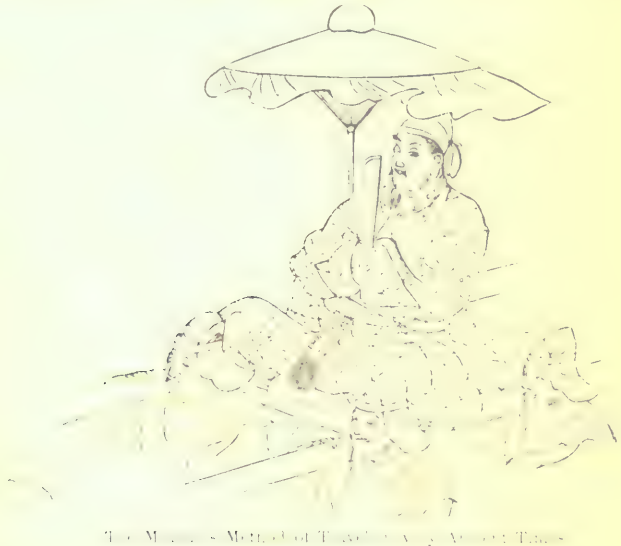
Hitherto the sacred ceremonies had been celebrated in the open air. Further, the three holy regalia (mirror, sword, and ball) had hitherto been kept in the palace of the mikado. It was believed that the efficacy of the spirit was so great that the mikado dwelling with the spirit was, as it were, equal to a god. These three emblems had been placed within the palace, that it might be said that where they were dwelt the divine power. A rebellion having broken out during his reign, he was led to believe that this was a mark of the disfavor of the gods, and in consequence of his keeping the emblems under his own roof. Reverencing the majesty of the divine symbols, and fearing that they might be defiled by too close proximity to his carnal body, he removed them from his dwelling, and dedicated them in a temple erected for the purpose at Kasanui, a village in Yamato. He appointed his own daughter priestess of the shrine and custodian of the symbols—a custom which has continued to the present time.

The shrines of Uji, in Isé, which now hold these precious relics of the divine age, are always in charge of a virgin princess of imperial blood. Later, being warned by the goddess Amaterasū to do so, she carried the mirror from province to province, seeking a suitable locality; but having grown old in their search, Yamato himé* continued it, and finally, after many changes, they were deposited in their present place A.D. 4. Copies of the mirror and sword were, however, made by Sūjin, and placed in a separate building within the palace called the "place of reverence." This was the origin of the chapel still connected with the mikado's imperial palace.

From the most early time the dwelling and surroundings of the mikado were characterized by the most austere simplicity, quite like the Shintō temples themselves, and the name *miya* was applied to both. In imagining the imperial palace in Japan, the reader on this side the Pacific must dissolve the view projected on his mind at the mention of the term "palace." Little of the stateliness of architecture or the splendor and magnificence of the interior of a European palace belongs to the Japanese imperial residence. A simple structure, larger than an ordinary first-class dwelling, but quite like a temple in outward appearance, and destitute of all meretricious or artistic ornamentation within, marks the presence of royalty, or semi-divinity, in Japan. Even in Kiōto, for centuries, the palace, except for its size and slightly greater el-

* The suffix *himé* after female proper names means "princess." [illegible] used by the ladies of the imperial family, and by the daughters of [illegible] *Mya*, with *no*, was also added to names of ladies of rank.

cvation, could not be distinguished from the residences of the nobles, or from a temple. All this was in keeping with the sacredness of the personage enshrined within. For vain mortals, sprung from inferior or wicked gods, for upstart generals, or low traders bloated with wealth, luxury and display were quite seemly. Divinity needed no material show. The circumstances and attributes of deity were enough. The indulgence in gaudy display was opposed to the attributes and character of the living representative of the Heavenly Line. This rigid simplicity was carried out even after death. In striking contrast with the royal burial customs of the nations of Asia are those of Japan.



The Mikado's Method of Travel (by Courtesy of Tokio).

All over the East, the tombs of dead dynasties are edifices of all others the most magnificent. The dazzling splendor of the homes of the departed far exceed that of the palaces of the living. But in Japan, in place of these gorgeous mausoleums and the colossal masterpieces of mortuary architecture of continental Asia, the sepulchres of the mikados seem monuments of classic poverty. Nearly all of the imperial tombs are within the three provinces of Yamato, Yamashiro, and Settsu. A simple base of stone, surmounted by a low shaft, set upon a hillock, surrounded by a stone fence, and inclosed with a neat railing of timber, marks the resting places of the dead emperors. All this is in accordance with the precepts of Shintō.

The whole life of Sūjin was one long effort to civilize his half-savage subjects. He ordained certain days when persons of both sexes must lay aside their regular employment, and give the Government his or her quantum of labor. The term for the labor of the men means "bow-point," and of the women "hand-point," implying that in the one case military service was the chief requirement, and in the other that of the loom or the field. He endeavored, in order to secure just taxation, to inaugurate a regular periodical census, and to reform the methods of dividing and recording time.* He encouraged the building of boats, in order to increase the means of transportation, promote commerce, and to bring the people at the extremities of the country in contact with each other. Communication between Corea and Kiushiu was rendered not only possible, but promised to be regular and profitable. We read that, during his reign, an envoy, bringing presents, arrived from Mimana, in Corea, B.C. 33. Six years later, it is recorded that the prince, a chief of Shiraki, in Corea, came to Japan to live. It is evident that these Coreans would tell much of what they had seen in their own country, and that many useful ideas and appliances would be introduced under the patronage of this enlightened monarch. Sūjin may be also called the father of Japanese agriculture, since he encouraged it by edict and example, ordering canals to be dug, water-courses provided, and irrigation to be extensively carried on. Water is the first necessity of the rice-farmer of Asia. It is to him as precious a commodity as it is to the miner of California. Rice must be sown, transplanted, and grown under water. Hence, in a country where this cereal is the staple crop, immense areas of irrigated fields are necessary. One of the unique forms of theft in rice-countries, which, in popular judgment, equals in

* The twenty-four divisions of the solar year (according to the lunar calendar), by which the Japanese farmers have for centuries regulated their labors, are as follows:

"Beginning of Spring".....February 3.	"Beginning of Autumn".....August 7.
"Rain-water".....February 19.	"Local Heat".....August 23.
"Awakening of the Insects".....March 5.	"White Dew".....September 7.
"Mid-Point of the Spring".....March 20.	"Middle of Autumn".....September 23.
"Clear Weather".....April 5.	"Cold Dew".....October 8.
"Seed Rain".....April 20.	"Fall of Hoar-frost".....October 23.
"Beginning of Summer".....May 5.	"Beginning of Winter".....November 7.
"Little Plenty".....May 20.	"Little Snow".....November 22.
"Transplanting the Rice".....June 5.	"Great Snow".....December 7.
"Height of the Summer".....June 21.	"Height of the Winter".....December 22.
"Lesser Heat".....July 6.	"Little Frost".....January 6.
"Great Heat".....July 23.	"Great Frost".....January 20.

supply the stamping of ore at the mines, or horses on the prairies, to the throwing of water from a neighbor's field. In those old mediæval times, irrigation was little known, when detected, received but little more than a check. Horse-power in the West. The immense labor necessary to obtain the requisite water-supply can only be appreciated by one who has studied the flumes of California, the tanks of India, or the various appliances in Southern Asia. In Japan, it is very common to terrace, with great labor, the mountain gulches, and utilize the streams in irrigating the platforms, thus changing a noisy, foaming torrent into a silent and useful servant. In many cases, the water is led for miles along artificial canals, or ditches, to the fertile soil which needs it. On flat lands, at the base of mountains, huge reservoirs are excavated, and tapped as often as desired. In the bosom of the Hakoné Mountains, between Sagami and Suruga, is a deep lake of pure cold water, over five thousand feet above the sea-level. On the plain below are few or no natural streams. Centuries ago, but long after Sūjin's time, the mountain wall was breached and tunneled by manual labor, and now through the rocky sluices flows a flood sufficient to enrich the millions of acres of Suruga province. The work begun by Sūjin was followed up vigorously by his successor, as we read that, in the year A.D. 6, a proclamation was issued ordering canals and sluices to be dug in over eight hundred places.

The emperor had two sons, whom he loved equally. Unable to determine which of them should succeed him, he one day told them to tell him their dreams the next morning, and he should decide by the interpretation. The young princes accordingly washed their bodies, changed their garments, and slept. Next day the elder son said, "I dreamed that I climbed up a mountain, and, facing the east, I cut with the sword and thrust with the spear eight times." The younger said, "I climbed the same mountain, and, stretching stairs of eight fathoms each side, tried to catch the poisonous flies that destroy the grain." The emperor then interpreted the dream. "Yes, my son," said he to the elder, "you shall be in one direction. You will go to the East, and be governor." "Yes, my son," said he to the younger, "you shall be in every direction. You will govern on all sides. You will become supreme." It happened as the father had said. The younger became emperor, and ruled over all. The elder became the governor of, and a warrior in, the East.

The story is interesting as showing the method of succession to the throne. Usually it was by primogeniture, but often it depended

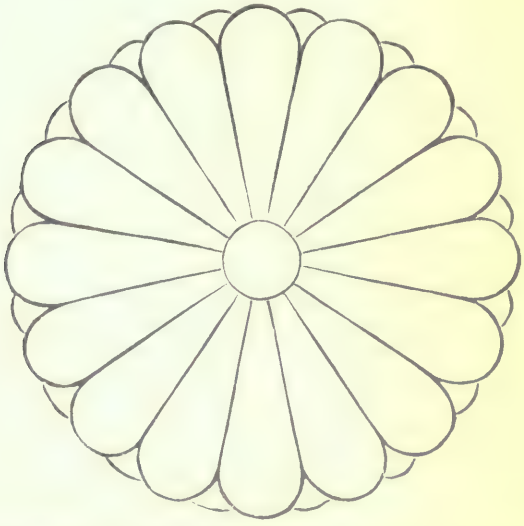
upon the will or whim of the father, the councils of his chiefs, or the intrigues of courtiers.

The energies of this pious mikado were further exerted in devising and executing a national military system, whereby his peaceably disposed subjects could be protected and the extremities of his dominions extended. The eastern and northern frontiers were exposed to the assaults of the wild tribes of Ainōs who were yet unsubdued. Between the peaceful agricultural inhabitants who owned the sway of the ruler in Yamato, and the untamed savages who gloried in their freedom, a continual border-war existed. The military division of the empire into four departments was made, and a shōgun, or general, was appointed over each. These departments were the Tō, Nan, and Sai kai dō, and Hokūrokudō, or the East, South, and West-sea Circuits, and the Northern-land Circuit. The strict division of the empire into *dō*, or circuits, according with the natural features and partitions of the country, which is still recognized, was of later time; but already, B.C. 25, it seems to have been foreshadowed by Sūjin.

One of these shōguns, or generals, named Obiko, who was assigned to the Northern Department, lying north of Yamato and along the west coast, holds a high place of renown among the long list of famous Japanese warriors. It is said that when, just after he had started to join his command, he heard of a conspiracy against the mikado, returning quickly, he killed the traitor, restored order, and then resumed his duties in the camp at the North. His son held command in the East. In the following reign, it is written that military arsenals and magazines were established, so that weapons and rations were ready at any moment for a military expedition to repel incursions from the wild tribes on the border, or to suppress insurrections within the pale of the empire. The half-subdued inhabitants in the extremes of the realm needed constant watching, and seem to have been as restless and treacherous as the Indians on our own frontiers. The whole history of the extension and development of the mikado's empire is one of war and blood, rivaling, if not exceeding, that of our own country in its early struggles with the Indians. This constant military action and life in the camp resulted, in the course of time, in the creation of a powerful and numerous military class, who made war professional and hereditary. It developed that military genius and character which so distinguish the modern Japanese, and mark them in such strong contrast with other nations of Eastern Asia. The long-sustained military operations also served to consolidate the empire.

In these ancient days, however, there was no regular army, no special class of warriors, as in later times. Until the eighth century, the armies were extemporized from the farmers and people generally, as occasion demanded. The war over, they returned to their daily employments. The mikados were military chiefs, and led their armies, or gave to their sons or near relatives only, the charge of expeditions.

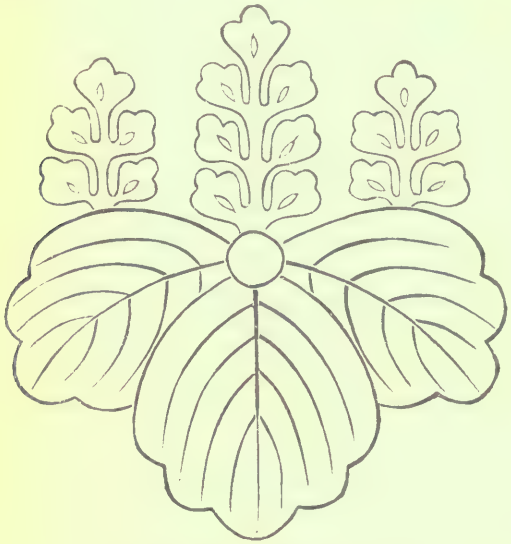
It is not my purpose to follow in detail the long series of battles,



Imperial Japanese Chrysanthemum Seal. From Rein's "Japan."

of activity and of two kinds of transactions, requiring two methods of

treatment. They are the *nai* and *guai*, the inner and the outer, the interior and exterior of the palace, or the throne and the empire. Thus the *Nihon Guai Shi*, by Rai Sanyo, or "External History of Japan," treats of the events, chiefly military, outside the palace. His other work, *Nihon Seiki*, treats rather of the affairs of the "forbidden interior" of the palace. In those early days this conception had not been elaborated.



Imperial Crest, or the Mikado's Seal, for Private or Palace Business. Leaf and Blossom of the *Paulownia imperialis* (kiri.)

The mikado from ancient times has had two crests, answering to the coats of arms in European heraldry. One is a representation of a chrysanthemum (kiku), and is used for government purposes outside the palace. It is embroidered on flags and banners, and printed on official documents. Since the Restoration, in 1868, the soldiers of the imperial army wear it as a frontlet on their caps. The other crest, representing a blossom and leaves of the *Paulownia imperialis* (kiri), is used in business personal to the mikado and his family. The ancient golden chrysanthemum has, since 1868, burst into new bloom, like the flowering of the nation itself, and has everywhere displaced the trefoil of the parvenus of later feudalism—the Tokugawas, the only military vassals of the mikado who ever assumed the preposterous title of "Tycoon."

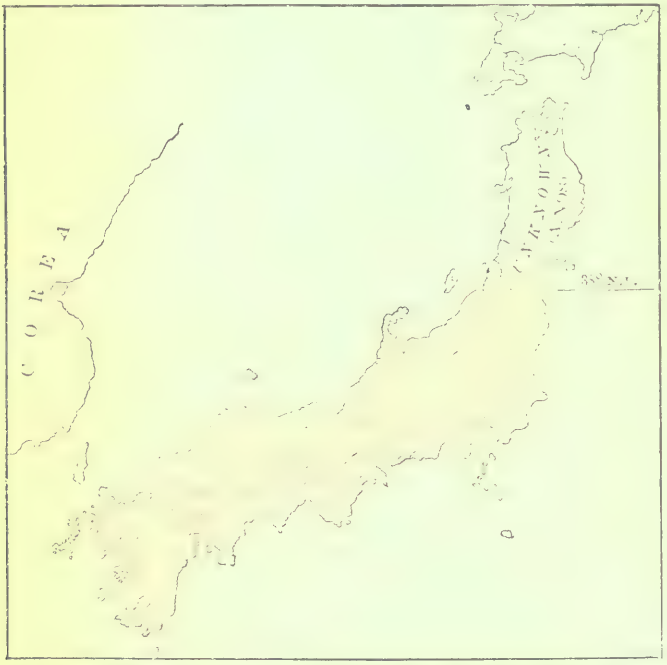
VII.

YAMATO-DAKÉ, THE CONQUEROR OF THE KUANTŌ.*

A NEW hero appears in the second century, whose personality seems so marked that it is impossible to doubt that within the shell of fabulous narration is a rich kernel of history. This hero, a son of the twelfth emperor, Keiko (71–130 A.D.), is pictured as of fair mien, manly and graceful carriage. In his youth he led an army to put down a rebellion in Kiushiu; and, wishing to enter the enemy's camp, he disguised himself as a dancing-girl, and presented himself before the sentinel, who, dazed by the beauty and voluptuous figure of the supposed damsel, and hoping for a rich reward from his chief, admitted her to the arch-rebel's tent. After dancing before him and his carousing guests, the delighted voluptuary drew his prize by the hand into his own tent. Instead of a yielding girl, he found more than his match in the heroic youth, who seized him, held him powerless, and took his life. For this valorous effort he received the name Yamato-Daké, or, the Warlike. Thirteen years after this victory, A.D. 110, the tribes in eastern Japan revolted, and Yamato-Daké went to subdue them. He stopped at the shrine of the Sun-goddess in Isé, and, leaving his own sword under a pine-tree, he obtained from the priestess the sacred sword, one of the holy emblems enshrined by Sūjin. Armed with this palladium, he penetrated into the wilds of Suruga, to fight the Ainōs, who fled before him from the plains into the woods and mountain fastnesses. The Ainō method of warfare, like that of our North American Indians, was to avoid an encounter in the open field, and to

* Kuantō [illegible] The [illegible] Kuantō [illegible] part [illegible] century applied to the [illegible] Japan [illegible] the [illegible] at Ōzaka [illegible] Yamato [illegible] Owari [illegible] Ōmi [illegible] thirty-three provinces [illegible] provinces were called Kuantō [illegible] west of the [illegible] Isé [illegible] Kuantō [illegible] Kuantō [illegible] Kuantō [illegible] Kuantō [illegible] consisting of Sagami, Musashi, Kazusa, Shimōsa, Kōzuke, Yōshū, Shimotsuke, and Hitachi. Sometimes Izu, Kai, and the provinces of Hōkoku [illegible] Tōkai, Tōsandō, Hokurikudō, and Tōkaidō, and [illegible]

fight in ambush from behind trees, rocks, or in the rank undergrowth, using every artifice by which, as pursued, they could inflict the greatest damage upon an enemy with the least loss and danger to themselves. In the lore of the forest they were so well read that they felt at home in the most tangled wilds. They were able to take advantage of every sound and sign. They were accustomed to disguise themselves in bear-skins, and thus act as spies and scouts. Fire was one of their chief means of attack. On a certain occasion they kin-



Japan, as known to the Ancient Mikados before the Fifth Century

-dled the underbrush, which is still seen so densely covering the uncleared portions of the base of Fuji. The flames, urged by the wind, threatened to surround and destroy the Japanese army [illegible] the Ainōs beheld with yells of delight. The Sun-goddess appeared to Yamato-Daké, who, drawing the divinely bestowed sword—Murakumo, or "Cloud-cluster"—cut the grass around [illegible] Such was the efficacy of the blade that the flames ceased advancing and turned toward his enemies, who were consumed, or fled defeated. Yamato-Daké

the ungrateful, acknowledging to the gods the victory vouchsafed to him, changing the name of the sword to Kusanagi (Grass-mower).

Crossing the Hakone Mountains, he descended into the great plain of the East, in later days called the Kuantō, which stretches from the base of the central ranges and table-land of Hondo to the shores of the Pacific, and from Sagami to Iwaki. On reaching the Bay of Yedo at about Kamizaki, near Uraga, off which Commodore Perry anchored with his steamers in 1853, the hills of the opposite peninsula of Awa seemed so very close at hand, that Yamato-Dake supposed it would be a trifling matter to cross the intervening channel. He did not know what we know so well now, that at these narrows of the bay the winds, tides, currents, and weather are most treacherous. Having embarked with his host, a terrific storm arose, and the waves tossed the boat so helplessly about that death seemed inevitable. Then the frightened monarch understood that the Sea-god, insulted by his disparaging remark, had raised the storm to punish him. The only way to appease the wrath of the deity was by the sacrifice of a victim. Who would offer? One was ready. In the boat with her lord was his wife, Tachibana himé. Bidding him farewell, she leaped into the mad waves. The blinding tempest drove on the helpless boat, and the victim and the saved were parted. But the sacrifice was accepted. Soon the storm ceased, the sky cleared, the lovely landscape unveiled [illegible]. Yamato-Dake landed in Kwaisu, and subdued the tribes. At the head of the peninsula, at a site still pointed out within the limits of modern Tōkiō, he found the perfumed wooden comb of his wife, which had floated ashore. Erecting an altar, he dedicated the [illegible] as a votive offering to the gods. A Shinto shrine still [illegible] spirit and that of Yamato-Dake are worshiped by the fishermen and sailors, whose junks fill the Bay of Yedo with animation and picturesque beauty. As usual, a pine-tree stands near the shrine. The artist has put Mount Fuji in the distance, a beautiful view of which is had from the strand. Yamato-Dake then [illegible] through Shinano, [illegible] coast in boats to the border, as the Japanese claimed it to be, between the empire proper and the savages, which lay at or near the thirty-eighth [illegible]. The two greatest feats of the [illegible] comprised of his [illegible] and great [illegible] the other. Seeing [illegible] approaching, [illegible] were struck with consternation, and said, "These ships must be from the gods. If so, and [illegible] against them, we shall be destroyed." No sooner had

Yamato-Daké landed than they came to the strand and surrendered. The hero kept the leaders as hostages, and having tranquilized the tribes, exacting promise of tribute, he set out on the homeward journey. His long absence from the capital in the wilds of the East doubtless disposed him to return gladly. He passed through Hitachi and Shimōsa, resting temporarily at Sakura, then through Musashi and Kai. Here he is said to have invented the distich, or thirty-one-syllable poem, so much used at the present day. After his army had been refreshed by their halt, he sent one of his generals into Echizen and Echigo to tranquilize the North-west and meet him in Yamato.

Junk in the Bay of Yedo, near the Shrine of Tachibana himé.

He himself marched into Shinano. Hitherto, since crossing the Hakoné range, he had carried on his operations on the plains. Shinano is a great table-land averaging twenty-five hundred, and rising in many places over five thousand, feet above the sea-level, surrounded and intersected by the loftiest peaks and mountain ranges in Japan. Ninety-five miles north-west of Tōkiō is the famous mountain pass of Usui Tōgé, the ascent of which from Sakamoto, on the high plain below, is a toilsome task. At this point, twenty-six hundred feet above Sakamoto, unrolls before the spectator a magnificent view of the Bay of Yedo and the plain below, one of the most beautiful and impressive in Japan. Here Yamato stood and gazed at the land and water.

[illegible] and, recalling the memory of his [illegible] for him, he murmured, sadly, "[illegible]." My wife, my wife! The plain of Yedo is still [illegible]. One of the princes of the blood uses Ar[illegible]; and the ex-Confederate iron-clad ram *Stonewall*, [illegible] Japanese navy, is christened Adzuma-kuan.

[illegible] almost unknown mountains of Shinano was a [illegible], which only a chief of stout heart would essay. [illegible] thinly populated mountainous portions of Japan even [illegible] present time, at least to one accustomed to the comfort of the [illegible] years of civilization, is not pleasant. In those days, roads in the Kuantō were unknown. The march of an army up the slippery ascents, through rocky defiles, over lava beds and river torrents, required as much nerve and continuous muscle and valor. To their superstitious fancies, every mountain was the abode of a god, every cave and defile the lurking-place of spirits. Air and water and solid earth were populous with the creatures of their imagination. Every calamity was the manifestation of the wrath of the local gods; every success a proof that the good kami were specially favoring them and their leaders. The clouds and fogs were the discomfiting snares of evil deities to [illegible] their path. The expiating oblations from volcanoes, or from the earth, which to this day [illegible] gas, were the [illegible] of angry mountain-gods, insulted by [illegible] intrusion into their sacred domain. On [illegible] of the mountain [illegible] Yamato Dake, in the form of a [illegible] resisted him. Yamato Dake, [illegible] garlic in its eye, causing it to smart so violently that the deer died.

Immediately the mountain was shrouded in mist and fog, and the path disappeared. In the terror and dismay, a white dog—a good kami in disguise—appeared, and led the way safely to the plains of Mino.

Again the host were stricken by the spirit of the white deer. All the men and animals of the camp were unable to stand, stupefied by the mephitic gas discharged among them by the wicked kami. Happily, some one bethought him of the wild garlic, ate it, and gave to the men and animals, and all recovered. At the present day in Japan, partly in commemoration of this incident, but chiefly for the purpose of warding off infectious or malarious diseases, garlic is hung up before gates and doors in time of epidemic, when an attack of disease is apprehended. Thousands of people believe it to be fully as efficacious as a horseshoe against witches, or camphor against contagion. Descending to the plains of Mino, and crossing through it, he came to Ibuki yama, a mountain shaped like a truncated sugar-loaf, which rears its colossal flat head in awful majesty above the clouds. Yamato-Daké attempted to subdue the kami that dwelt on this mountain. Leaving his sword, "Grass-mower," at the foot of the mountain, he advanced unarmed. The god transformed himself into a serpent, and barred his progress. The hero leaped over him. Suddenly the heavens darkened. Losing the path, Yamato-Daké swooned and fell. On drinking of a spring by the way, he was able to lift up his head. Henceforward it was called Samé no idzumi, or the Fountain of Recovery. Reaching Ōtsu, in Isé, though still feeble, he found, under the pine-tree, the sword which he had taken off before, and forthwith composed a poem: "O pine, were you a man, I should give you this sword to wear for your fidelity." He had been absent in the Kuantō three years. He recounted before the gods his adventures, difficulties, and victories, made votive offerings of his weapons and prisoners, and gave solemn thanks for the deliverance vouchsafed him. He then reported his transactions to his father, the mikado, and, being weak and nigh to death, he begged to see him. The parent sent a messenger to comfort his son. When he arrived, Yamato-Daké was dead. He was buried at Nobono, in Isé. From his tomb a white bird flew away; and on opening it, only the chaplet and robes of the dead hero were found. Those who followed the bird saw it alight at Koto-hiki hara (Plain of the Koto-players) in Yamato, which was henceforth called Misazaki Shiratori (Imperial Tomb of the White Bird). His death took place A.D. 113, at the age of thirty-six. Many temples in the Kuantō and in various parts of Japan are dedicated to him.

[illegible] Yamato Dake to show the style [illegible] Japanese readers, and exhibit the state of [illegible] under the narration there is [illegible] extended to real boundaries of the early [illegible] Yamato Dake was one of the partly historic and partly ideal [illegible] the rise and the effect of the Japanese with [illegible] the future historians of Japan may [illegible] Yamato Dake and his [illegible] into with Romulus and his wolf-nurse. William [illegible] his [illegible] I consider him to have been a historical per- [illegible] and has deeds a part of genuine history.

[illegible] Hakushin.

VIII.

THE INTRODUCTION OF CONTINENTAL CIVILIZATION.

If Japan is to Asia what Great Britain is to Europe—according to the comparison so often made by the modern Japanese—then Corea was to Dai Nippon what Norman France was to Saxon England. Through this peninsula, and not directly from China, flowed the influences whose confluence with the elements of Japanese life produced the civilization which for twelve centuries has run its course in the island empire. The comparison is not perfect, inasmuch as Japan sent the conqueror to Corea, whereas Normandy sent William across the Channel. In the moral and æsthetic conquest of Rome by Greece, though vanquished by Roman arms, we may perhaps find a closer resemblance to the events of the second triad of the Christian centuries in the history of Japan.

Is it true among historic nations that anciently the position of woman was higher than in later times? It has been pointed out by more than one writer on Greece "that in the former and ruder period women had undoubtedly the higher place, and their type exhibited the highest perfection." This is certainly the case in Japan. The women of the early centuries were, according to Japanese history, possessed of more intellectual and physical vigor, filling the offices of state, religion, and household honors, and approaching more nearly the ideal cherished in those countries in which the relation of the sexes is that of professed or real equality. Certain it is that, whereas there are many instances of ancient Japanese women reaching a high plane of social dignity and public honor, in later ages the virtuous woman dwelt in seclusion; exemplars of ability were rare; and the courtesan became the most splendid type of womanhood. This must be more than the fancy of poets. As in the Greece of Homer and the tragedians, so in early Nippon, woman's abilities and possibilities far surpassed those that were hers in the later days of luxury and civilization. To a woman is awarded the glory of the conquest of Corea, whence came letters, religion, and civilization to Japan.

In all Japanese tradition or history, there is no greater female character than the empress Jingō (godlike exploit). Her name was Okinaga Tarashi-hime, but she is better known by her posthumous title of Jingō Kōgō, or Jingū, the wife or spouse of the mikado. She was celebrated, even in her own time, for her beauty, piety, intelligence, energy, and martial genius. She was not only very obedient to the gods, but they deigned to honor her by their inspiration. She feared neither the waves of the sea, the arrows of the battle-field, nor the difficulties that stand in the way of all great enterprises. Great as she was in her own person, she is greater in the Japanese eyes as the mother of the god of war.

In the year 192 a rebellion broke out at Kumaso, in Kiushiu. The mikado Chiūai (191–200) headed his army, and marched to subdue the rebels. Jingū Kōgō, or Jingu, the empress, followed him by ship, embarking from Tsuruga, in Echizen—a port a few miles north-west of the head of Lake Biwa—meeting her husband at Toyo-no-ura, near the modern Shimonoseki, of indemnity fame. While worshiping on one of the islands of the Inland Sea, the god spoke to her, and said, "Why are you so deeply concerned to conquer Kumaso? It is but a poor, sparse region, not worth conquering with an army. There is a much larger and richer country, as sweet and lovely as the face of a fair virgin. It is dazzling bright with gold, silver, and fine colors, and every kind of rich treasures is to be found in Shiraki on Corean. Worship me, and I will give you power to conquer the country without a battle; and if you help, and the glory of your ex-post, Kumaso shall be straightway subdued." The emperor, hearing this from his wife, which she declared was the message of the gods, doubted, and, climbing to the summit of a high mountain, looked over the sea, and sang northward, westward, eastward, but received no answer. He looked everywhere and saw water, but no land. "Is there a country in the sky? If not, you do not deceive me. My ancestors worshiped all the gods: is there any whom they did not worship?"

The gods, moved by this, through the inspired empress, made reply: "If you believe only your doubts, and say there is no country when I have declared there is one, your happiness and your shall not go thither; but the empress your wife, I have approved, and the child within her shall possess the country." Nevertheless, the emperor persisted, and advanced against Kumaso, but was repulsed by the rebels. While in camp, he took sick and died suddenly. According to another tradition, he was slain by an arrow. His minister, [illegible], concealed his death from [illegible], and [illegible] the

corpse back to Toyo no ura, in Nagato. The brave Jingu, with the aid of Takénouchi, suppressed the rebellion, and then longed for conquest beyond the sea.

While in Hizen, in order to obtain a sign from the gods she went down to the sea-shore, and baited a hook with a grain of boiled rice, to catch a fish. "Now," said she, "I shall conquer a rich country if a fish be caught with this grain of rice." The bait took. A fish was caught, and Jingu exultingly accepted the success of her venture as a token of celestial approval of her design. "Médzurashiki mono!" (wonderful thing), exclaimed the royal lady. The place of the omen is still called Matsura, corrupted from the words she used. In further commemoration, the women of that section, every year, in the first part of the Fourth month, go fishing, no males being allowed the privilege on that day. The pious Jingu prepared to invade Corea; but wishing another indication of the will of the kami, she on one occasion immersed her hair in water, saying that, if the gods approved of her enterprise, her tresses would become dry, and be parted into two divisions. It was as she desired. Her luxuriant black hair came from the water dry, and parted in two. Her mind was now fixed. She ordered her generals and captains to collect troops, build ships, and be ready to embark. Addressing them, she said: "The safety or destruction of our country depends upon this enterprise. I intrust the details to you. It will be your fault if they are not carried out. I am a woman, and young; I shall disguise myself as a man, and undertake this gallant expedition, trusting to the gods, and to my troops and captains. We shall acquire a wealthy country. The glory is yours, if we succeed; if we fail, the guilt and disgrace shall be mine." Her captains, with unanimity and enthusiasm, promised to support her and carry out her plans. The enterprise was a colossal one for Japan at that time. Although the recruiting went on in the various provinces, and the ships were built, the army formed slowly. Chafing at the delay, but not discouraged, again she had recourse to the efficacy of worship and an appeal to the gods. Erecting a tabernacle of purification, with prayers and lustrations and sacrifices she prayed the kami to grant her speedy embarkation and success. The gods were propitious. Troops came in. The army soon assembled, and all was ready, A.D. 201.

Before starting, Jingu issued orders to her soldiers, as follows:

"No loot.

"Neither despise a few enemies nor fear many.

[illegible] no quarter to the stubborn.

[illegible] to the victors: punishments shall be [illegible]."

[illegible] the gods came, saying, "The Spirit of Peace will [illegible] protect your life. The Spirit of War will go [illegible] your ships."

[illegible] thanks for these fresh exhibitions of divine [illegible], and made her final preparations to start, when a new impediment threatened to delay hopelessly the expedition, or to rob it of its [illegible] leader, the Amazonian chief. She discovered that she was pregnant. Again the good favor of the gods enabled her to triumph [illegible] obstacles which nature, or the fate of her sex, might throw in the path of her towering ambition. She found a stone which, being placed in her girdle, delayed her accouchement until her return from Corea.

[illegible] not seem to have been perfectly clear in the minds of those [illegible] adventurers where Corea was, or for what particular point of the horizon they were to steer. They had no chart or compass. The [illegible], and the flight of birds were their guides. In a storm they [illegible]. One fisherman had been sent to sail westward [illegible]. [illegible] was reached too soon. [illegible], and returned, having seen the mountains on the mainland. The fleet sailed in the Tenth month. Winds, [illegible] were all favorable. [illegible] the [illegible] their [illegible]. [illegible] the [illegible] [illegible] [illegible]

ticles of wealth, silk and precious goods of all kinds, and eighty hostages, men of high families, were put on board.

The stay of the Japanese army in Corea was very brief, and the troops returned in the Twelfth month. Jingu was, on her arrival, delivered of a son, who, in the popular estimation of gods and mortals, holds even a higher place of honor than his mother, who is believed to have conquered Southern Corea through the power of her yet unborn illustrious offspring. After leaving her couch, the queen-regent erected in Nagato (Chōshiu) a shrine, and in it dedicated the Spirit of War that had guided her army. She then attended to the funeral rites of her deceased husband, and returned to the capital.

The conquest of Corea, more correctly a naval raid into one of the southern provinces, took place A.D. 203. The motive which induced the invasion seems to have been the same as that carried out by Hideyoshi in 1583, and contemplated in 1873—mere love of war and conquest. The Japanese refer with great pride to this their initial exploit on foreign soil. It was the first time they had ever gone in ships to a foreign country to fight. For the first time it gave them the opportunity of displaying their valor in making "the arms of Japan shine beyond the seas"—a pet phrase which occurs in many documents in Japan, even in this 2536th year of the Japanese empire, and of our Lord 1876. Nevertheless, the honor of the exploit is given to the unborn son on whom dwelt the Spirit of War, rather than to the mother who bore him.

The queen-mother is worshiped in many temples as Kashii dai miō jin. The son, Ōjin, afterward a great warrior, was, at his death, 313 A.D., deified as the god of war; and down through the centuries he has been worshiped by all classes of people, especially by soldiers, who offer their prayers, pay their vows, and raise their votive offerings to him. Many of the troops, before taking steamer for Formosa, in 1874, implored his protection. In his honor some of the most magnificent temples in Japan have been erected, and almost every town and village, as well as many a rural grove and hill, has its shrine erected to this Japanese Mars. He is usually represented in his images as of frightful, scowling countenance, holding, with arms akimbo, a broad two-edged sword. One of the favorite subjects of Japanese artists of all periods is the group of figures consisting of the snowy-bearded Take-uchi-no-sukune, in civil dress, holding the infant of Jingu in [illegible] arms, the mother standing by in martial robes. Jingu is the heroine and model for boys, not of the girls. In the collection of pictures,

images, and dolls which in Japanese households on the 5th of May, every year, teach to the children the names and deeds of the national heroes, [illegible] taught by their example, this warrior woman is placed among the male, and not among the female, groups.

Nine empresses in all have sat upon the throne of Japan as rulers, four of whom reigned at the capital, Nara. None have won such martial renown as Jingu. It is not probable, however, that military enterprise will ever again give the nation another ideal woman like the conqueror of Corea. It is now, in modern days, given to the Empress of Japan to elevate the condition of her female subjects by graciously encouraging the education of the girls, and setting a noble example not only of womanly character and of active deeds of benevolence, but also in discarding the foolish and barbarous customs of past ages, notably that of blacking the teeth and shaving off the eyebrows. This the present empress, Haruko, has done. Already this chief lady of the empire has accomplished great reforms in social customs and fashions, and, both by the encouragement of her presence and by gifts from her private purse, has greatly stimulated the cause of the education and the elevation of woman in Japan. Haply, it may come to pass that this lady in peaceful life may do more for the good and glory of the empire than even the renowned warrior empress, Jingu Kogo.

The early centuries of the Christian era, from the third to the eighth, mark that period in Japanese history during which the future development and character of the nation were mightily influenced by the introduction, from the continent of Asia, of the most potent factors in any civilization. They were letters, religion, philosophy, literature, [illegible]. Heretofore the [illegible] odes, poems, myths, and tradition had no prop upon which to train, [illegible]. The Japanese [illegible]. Henceforth the Japanese simply re[illegible] Henceforth the Japanese were to be led, guided, and developed in [illegible] whole nature of the individual man, and to lead the entire nation

Her Imperial Japanese Majesty, the Empress of Japan, Haruko, [illegible] Haruko.
(From a photograph taken at Tōkio, 1874.)

forward. Chinese philosophy and Confucian morals were to form the basis of the education and culture of the Japanese statesman, scholar, and noble, to modify Shintō, and with it to create new ideals of government, of codes, laws, personal honor, and household ordering. Under their influence, and that of circumstances, have been shaped the unique ideals of the *samurai;* and by it a healthy skepticism, amidst dense superstition, has been maintained. The coming of many immigrants brought new blood, ideas, opinions, methods, improvements in labor, husbandry, social organization. Japan received from China, through Corea, what she is now receiving from America and Europe—a new civilization.

For nearly a century after the birth of Ōjin, the record of events is blank. In 249 A.D. a Japanese general, Arata, was sent to assist one state of Corea against another. Occasional notices of tribute-bearers arriving from Corea occur. In 283 a number of tailors, in 284 excellent horses, were sent over to Japan. In 285, Wani, a Corean scholar, came over to Japan, and, residing some time at the court, gave the mikado's son instruction in writing. If the *Nihongi*—the authority for the date of Wani's arrival in Japan—could be trusted in its chronology, the introduction of Chinese writing, and probably of Buddhism, would date from this time; but the probabilities are against positive certainty on this point. If it be true, it shows that the first missionary conquest of this nation was the work of four centuries, instead of as many decades. Wani died in Japan, and his tomb stands near Ōzaka. In A.D. 403 a court annalist was chosen. Envoys and tribute-bearers came, and presents were exchanged. In 462 mulberry-trees were planted—evidently brought, together with the silk-worm, for whose sustenance they were intended—from China or Corea. Again, tailors in 471, and architects in 493, and learned men in 512, arrived. An envoy from China came in 522. The arrival of fresh immigrants and presents from Corea in 543 is noted. In 551, during a famine in Corea, several thousand bushels of barley were dispatched thither by Japan. In 552, a company of doctors, diviners, astronomers, and mathematicians from Corea came to live at the Japanese court. With them came Buddhist missionaries. [illegible] may be called the introduction of continental civilization. [illegible] ning with Jingu, there seems to have poured into the island empire a stream of immigrants, skilled artisans, scholars, and teachers, bringing arts, sciences, letters and written literature, and the Buddhist religion. This was the first of three great waves of foreign civilization in Japan.

The first was from China, through Corea in the sixth; the second from Western Europe, in the fifteenth century; the third was from America, Europe, and the world, in the decade following the advent of Commodore Perry. These innovations were destined to leaven mighty [illegible] Japanese nation as a lump. Of these none was so powerful [illegible] far-reaching in effects as that in the sixth century, and no one [illegible] as Buddhism. This mighty force was destined to exert a re[illegible] unifying influence on the whole people. Nothing among all the elements that make up Japanese civilization, has been so potent [illegible] forming the Japanese character as the religion of Buddha. That [illegible] work of these new civilizers may be fully appreciated, let us [illegible] at life in Dai Nippon before their appearance.*

feels a name to be a necessity. This necessity has given rise to the error of applying the term "Niphon" (Nihon, Nippon, or Nifon), first done by Kaempfer. The Japanese had no more necessity to apply a special name to the main island than the early American colonists had to give a name to the region beyond the Mississippi. Even now we have no name in general use for that now well-known part of our country. To foreigners, the absence of a name for the largest island seems an anomaly. In the Japanese mind it never existed. He rarely spoke even of Kiushiu or Shikoku as names of islands, always using the names of the *dō*, or circuits, just as an American speaks of the New England or the Eastern States. In modern times, native scholars who have, from their study, comparisons, and foreign methods of thought, felt the need of a distinctive name, have used Hondo (main continent or division), Honjima (main island), or Honjiu (main country). Of these, Hondo seems to be the best; and as it is used in the official geography recently issued by the War Department, I have made use of it. Nippon is not, nor ever was, the name of the main island, as Kaempfer first asserted. Nippon, or Dai Nippon, is the name of the whole empire. The word is Chinese, and must have been applied in very ancient times, as the *Nihongi* contains the three characters with which the name is written. The very name of the book, *Nipponghi*, or, more elegantly, *Nihongi*, shows that the use of the term Nippon antedates the eighth century. Tenchi Tenno, in A.D. 670, first officially declared Nippon to be the name of Japan. It has been asserted that the use of Dai (Great) before Nippon is quite recent, and that the motive of the modern natives of Japan in thus designating their empire is "from a desire to imitate what they mistake for the pride or vainglory of Great Britain, not knowing that the term Great was used there to distinguish it from a smaller French province of the same name." To this remarkable statement it is sufficient to answer, that one of the most ancient names of Japan is Ō Yamato, the word *ō* meaning great, and [illegible] equivalent of the Chinese word *dai* or *tai*. When Chinese writing was introduced, the Japanese, in seeking an equivalent for Ō Yamato, found it in Dai Nippon, as may be seen in the *Nihongi*. The Chinese have always been in the habit of prefixing *dai* or *tai* to whatever relates to their country, government, or any thing which they in their pride consider very superior. Anciently they called China Dai Tō, and they now call it Dai Tsin (or Dai Chin), Great China. The Japanese have done the same analogous thing for at least twelve, probably for fifteen, centuries. That the use of Dai (Great) before Nippon is not the fashion of the present century is proved by the fact that the Japanese encyclopædia San Sai Dzu Yé, finished in 1712 contains the name with the prefix as now used, and that it is found in the very name *Dai Nihon Shi*, a book completed in 1715. The use of Nippon (or Niphon, or Nipon), applied to the main island, is altogether unwarrantable and confusing. The Japanese have very properly protested against this improper naming of their chief island, and, notwithstanding the long use of the name in Europe and America, I believe it [illegible] be expunged. The Japanese have some geographical [illegible] bound to respect.

Map of Japan. The best map of Japan is that by Mr. R. H[illegible], late Engineer in chief of the Light-house Department of the Government. It is five feet by four, and drawn to a scale of twenty [illegible] miles to the inch. It is well engraved, and gives also [illegible] terms, Japanese lineal measures, railways, highways, by-roads, telegraph lines, [illegible] soundings, depths of water along the coasts, [illegible] mountains, rivers, islands, promontories, lakes, [illegible] provinces *ju*, *kō*, and a comparative scale of [illegible]

IX.

LIFE IN ANCIENT JAPAN.

The comparatively profound peace from the era of Sūjin Tennō to the introduction of Chinese civilization was occasionally interrupted by insurrections in the southern and western parts of the empire, by the incursions of the unsubdued aborigines in the North and East. During these centuries there continued that welding of races — Aino, Malay, Negrito, Corean, and Yamato — into one ethnic compound, the Japanese, and the development of the national temperament, molded by nature, circumstances, and original bent, which have produced the unique Japanese character. Although, in later centuries, Japan borrowed largely from China, blood, language, religion, letters, education, laws, politics, science, art, and the accumulated treasures of Chinese civilization, her children are to-day, as they have ever been, a people distinct from the Chinese, ethnologically, physically, and morally.

Though frequent fighting was necessary, and many of the aborigines were exterminated, the great mass of them were transformed. To make more than slaves of a people whose existence is maintained, it matters little who are their masters, according as the latter are treated with intelligence or cruelty. The conquered [illegible] over to the conquerors [illegible] corpses and [illegible] wealth. While [illegible] the aborigines of [illegible] severe labor, or exorbitant tribute to pay, the conquered tribes, when once [illegible] ment of their [illegible] position. The [illegible] from the very beginning [illegible] policy, [illegible] with the most attractive [illegible] strong native [illegible] [illegible] of the [illegible] [illegible] [illegible]

least modification, owing to later conquest and less mixture of foreign blood. In Southern and Central Japan, where the fusion of the races was more perfect, the oval face, oblique eyes, aquiline nose, prominent features, and light skin prevail. Yet even here are found comparatively pure specimens of the Malay and even Nigrito races, besides the Ainō and Corean types. The clod-hopper, with his flat, round face, upturned nose, expanded at the roots and wide and sunken at the bridge, nostrils round, and gaping like the muzzle of a proboscidian, bears in his veins the nearly pure blood of his aboriginal ancestors. Intellectually and physically, he is the developed and improved Ainō—the resultant of the action upon the original stock of the soil, food, climate, and agricultural life, prolonged for more than twenty centuries.

In the imperial family, and among the kugé, or court-nobles, are to be oftener found the nearest approach to the ideal Japanese of high birth. Yet even among these, who claim twenty-five centuries of semi-divine succession, and notably among the daimiōs, or territorial nobles—the parvenus of feudalism—the grossly sensual cast, the animal features, the beastly expression, the low type, the plebeian face of some peasant ancestor re-appear to plague the descendant, and to imbitter his cup of power and luxury. This phenomenon is made abundant capital of by the native fiction-writers, caricaturists, and dramatists. The diversity of the two types is shown, especially by the artists, in strongly marked contrast. In the pictures illustrative of legendary or historic lore, and notably on the Japanese fans, now so fashionably common among us, the noble hero, the chivalrous knight, or the doughty warrior, is delineated with oblique eyes, high eyebrows, rounded nose, oval face, and smooth skin; while the peasant, boor, vanquished ruffian, or general scape-goat, is invariably a man of round, flat face, upturned and depressed nose, gaping nostrils, horizontal eyes, and low eyebrows. In painting the faces of actors, singing-girls, and those public characters who, though the popular idols, are of low birth and blood, the fan-artist exaggerates the marks of beauty to the delight of his native, and to the disgust of his foreign patrons. What depreciates the value of his wares in the eyes of the latter enhances it in those of the natives.

All savages worship heroes, and look upon their conquerors, who have been able apparently to overcome not only themselves, but even the gods in whom they trusted, if not as gods themselves, at least as imbued with divine power. The Ainōs of Yezo to this day adore the warrior Yoshitsuné. Their fathers doubtless considered Jimmu and

[illegible] divinely assisted. The conquerors were [illegible] a belief for their own benefit, and thus what was once the fancy of savages became the dogma of religion and the tool of the magistrate. The reverence and obedience of the [illegible] secured by making the governance [illegible] procedure and ceremonial identical with those of worship. The forms of local authority among the once independent tribes were but little interfered with, and the government [illegible] over them consisted at first chiefly in the exaction of tribute. The floating legends, local traditions, and religious ideas of the aborigines, gathered up, amplified by the dominant race, transformed and made coherent by the dogmatists of a theocracy, became the basis of Shintō, upon which a modified Chinese cosmogony and abstract philosophical ideas were afterward grafted. It was this background that has made the resultant form of Shintō different from [illegible] its more probably its prototype, the ancestor-worshipping Chinese religion. In its origin, Shintō is from the main-land of Asia. In [illegible] development it is "a genuine product of Japanese soil." As yet, before the advent of Buddhism and Chinese philosophy, there were no moral codes, no systems of abstract doctrines, no [illegible]. There were no [illegible] documents. There were then [illegible] with their [illegible] and immense lolls whose [illegible] [illegible] [illegible]

At the court, a shrine of the Sun-goddess had been set up and sacrifices offered. Gradually in the towns and villages similar shrines were erected, and temples built; but for long centuries among the mountains, along the rivers and sea-coasts, the child of the soil set up his fetich, made the water-worn stone, the gnarled tree, or the storm-cloud his god. Wherever evil was supposed to lurk, or malignity reside, there were the emblems of the Ainō religion. On precipice, in gorge, in that primeval landscape, stood the plume of curled shavings to ward off the evil influences. In agony of terror in presence of the

Shintō Wayside Shrine in Modern Japan.

awful phenomenon of nature, earthquake, typhoon, flood, or tidal wave, the savage could but supplicate deified Nature to cease from wrath and tumult, and restore her face in peace of sunshine and calm.

The houses of the ancient Japanese were oblong huts, made by placing poles of young trees, with the bark on, upright in the ground, with transverse poles to make the frame, and fastened together with ropes made of rushes or vines. The walls were of matted grass, boughs, or rushes, the rafters of bamboo, and the sloping roof of grass-thatch, fastened down by heavy ridge-poles. The two larger rafters at each end projected and crossed each other, like two bayen-

...a stack of grass. Across the ridge-pole, and beneath it and another heavy stick laid lengthwise on top of the thatch, projected at right angles on each side short, heavy logs, which by their weight, and from being firmly bound by withes running under the ridge-pole, kept the thatch firmly in its place. This primeval hut is the model of the architecture of a pure Shintō temple. A short study of one easily reveals the fact. The floor, of hardened earth, had the fire in the centre; the doors and windows were holes covered at times with mats—in short, the Ainō hut of to-day. The modern Japanese dwelling is simply an improvement upon that ancient model.

The clothing of that period consisted of skins of animals, coarsely woven stuff of straw, grass, bark, palm-fibre, and in some cases of asbestos. Silk and cotton fabrics were of later invention and use. It is evident, even from modern proof, as exhibited in the normal Japanese of to-day, that the wearing of many garments was not congenial to the ancient people. As for straw and grass, these materials are even now universally used in town and country for hats, rain-coats, leggings, sandals, and a great variety of wearing apparel. A long loose garment, with the breech, or loin-cloth, and girdle, leggings, and sandals of straw, comprised a suit of ancient Japanese clothing. The food of the people consisted chiefly of fish, roots, and the flesh of animals. They ate venison, bear-meat, and other flesh, with untroubled consciences, until Buddhism came with its injunctions. The conquerors evidently brought cereals with them, and taught their cultivation; but the main reliance of the masses was upon the spoils of the rivers and sea. Even now the great centres and lines of the population are ...rivers and ...s ...coast. Roots, seaweed, ...and wild vegetables were, as at present, an important portion of native diet.

The ...of modern Japan is ...animal greenness. It is ...the ...sion of mountains ...by ... The irregularities of the surface render it picturesque, and the labors of centuries have brought almost every inch of the cultivable soil in the populous districts into a state of high agricultural finish. The peasant of to-day is in many cases the direct descendant of the man who first plunged mattock and hoe into the rooty soil, and led the water from a distance ...miles ...to ...ds. ... ...s, ...s, and ... ...

system of reservoirs, ditches, and flumes, are the harvest of twenty centuries of toil. The face of nature has been smoothed; the unkempt luxuriance of forest and undergrowth has been sobered; the courses of rivers have been bridled; the once inaccessible sides of mountains graded, and their summits crossed by the paths of the traveler or pilgrim. The earth has been honey-combed by miners in quest of its metallic wealth.

The Peasant of To-day. Carrying Home the Sheaves of Rice. Hokusai.

In the primeval landscape of Japan there were no meadows, hedges, cattle, horses, prairies of ripening rice, irrigated fields, and terraced gulches. Then also, as now, the landscape was made of domestic animal life. Instead of castled cities, fortified hills, gardens, and hedges, were only thatched villages, or semi-subterranean huts. There were no roads, no dikes. No water-courses had been altered, no slopes or hills denuded of timber. The plethora of nature was unpruned; the scrub bamboo, wild flowers, or grass covered the hills. The great plains of the East and North were luxuriant moors, covered with grass, reeds, or bamboo, populous with wild animal life. No laden junks moved up the rivers. The mulberry and tea plantations had not yet been set out. The conquerors found a virgin soil and a land of enrapturing beauty. They brought with them, doubtless, a knowledge of agriculture and metals. Gradually the face of nature changed. The hunter became a farmer. The women learned to spin and weave cotton and hemp. Division of labor began. The artisan and merchant appeared. Arts, sciences, skilled agriculture, changed the face of the land. Society emerged from its savage state, and civilization began.

As yet there was no writing. All communications were oral, all teachings handed down from father to son. Memory was the only treasury of thought. There is, indeed, shown in Japan at the present day a so-called ancient Japanese alphabet—the kami, or god, letters—which it is asserted the ancient Japanese used. This assertion is voided of truth by the testimony of the best native scholars to the contrary. No books or ancient inscriptions exist in this character. I

[illegible] in the grave-yards of Kioto and other ancient [illegible] these characters upon the old tombs. [illegible] who have investigated the subject, pronounce them [illegible] a forgery, that reveals their artificial [illegible] upon a slight examination. They consist [illegible] of straight lines and circles, which has, doubtless, been [illegible] from Corea, or invented by some person [illegible]. Yet the morning of literature had [illegible] when [illegible] was known. Poems, odes to the gods, prayers, fragments of [illegible] liturgy, which still exist in the *Norito* and *Waka*, had [illegible] composed. From these fragments we may presume that a considerable [illegible] written literature existed, which was employed on the more important [illegible] of every day, by thought and reflection, attained to a certain [illegible] of culture above their fellows. The early sovereigns were [illegible] priests in person, and prayed that their people might be [illegible] many children, and shielded from the elements and [illegible] In the sixth and Twelfth months, the people assembled [illegible] the sovereign, and, by readings and prayers, celebrated the festivals [illegible] Purification, by which the whole nation was purged of [illegible] and pollutions. This was the most characteristic of Shinto festivals, and the liturgy used in celebrating it is still in vogue at the present day. Time was measured by the phases of the moon, and the [illegible] [illegible] [illegible]

beings they simulated. For this reform, the originator was given the honorable designation, Haji (*ha*, clay; *shi*, *ji*, teacher = clay-image teacher, or artist).

The domestic life and morals of those days deserve notice. There were no family names. The institution of marriage, if such it may be called, was upon the same basis as that among the modern Ainōs or North American Indians. Polygamy was common. Marriage between those whom we consider brothers and sisters was frequent, and a thing not to be condemned. Children of the same fathers by different mothers were not considered fraternally related to each other, and hence could marry; but marriage between a brother and sister born of the same mother was prohibited as immoral.

The annexed illustration is taken from a native work, and represents a chief or nobleman in ancient Japan. It will be noticed that beards and mustaches were worn in those days. The artist has depicted his subject with a well-wrinkled face to make him appear venerable, and with protruding cheeks to show his lusty physique, recalling the ideals of Chinese art, in which the men are always portly and massive, while the women are invariably frail and slender. His pose, expression, folded arms, and dress of figured material (consisting of one long loose robe with flowing sleeves, and a second garment, like very wide trousers, girded at the waist with straps of the same material) are all to be seen, though in modified forms, in modern Japan. The fashions of twenty centuries have changed but slightly. Suspended from his girdle may be seen the *magatama* chatelaine, evidently symbolizing his [illegible] are perforated and polished pieces of soap-stone or cornelian, of various colors, shaped something like a curved seed-pod. They were strung

A Court Noble in Ancient Japan. (From a Native Drawing.)

together like beads. Other ornaments of this age were the *kudatama*, jewels of gold, silver, or iron. The ancient sword was a straight, double-edged blade, about three feet long.

Buddhists and Confucianists assert that there existed no words in their language for benevolence, justice, propriety, sagacity, and truth. Doubtless these virtues existed, though not as necessary principles, to be taught, formulated, and incorporated into daily life. Chastity and restraint among the unmarried were not reckoned as necessary virtues; and the most ancient Japanese literature, to say nothing of their mythology, proves that marriage was a flimsy bar against the excursions of irregular passion. Great feasts and drinking-bouts, in which excessive eating was practiced, were common. They were fond of the chase, and hunting parties were frequent from the most ancient times. Among the commended features of their life were the habit of daily bathing and other methods of cleanliness. They treated their women with comparative kindness and respect. They loved the beautiful in Nature, and seemed to have been over-susceptible to her charms. In brief, they had neither the virtues nor vices of high civilization.

The arts were in the rudest state. Painting, carving, and sculpture were scarcely known. No theatre existed. Sacred dancing with masks, at the holy festivals, was practiced as part of the public worship, with music from both wind and stringed instruments.

Until the seventh century of our era, when the Chinese ecclesiastical system was adopted, the government of the Japanese empire was a species of feudalism. The invaders, on conquering the land, divided it into fiefs that were held sometimes by aliens of distinction, or by the original Ainu chiefs, or rulers of mixed blood, on their rendering [illegible] or tribute to the conqueror. The frequent defection of these native or semi-Japanese chiefs was the cause of the numerous [illegible], the accounts of which so largely into the history of [illegible] periods of the empire. The mikado himself ruled directly over [illegible] Kinai, or Five Home Provinces, [illegible] and the bays of Osaka and Owari. The [illegible] Kyushu, and the [illegible] west, north, and [illegible] by military chiefs who paid homage [illegible] called [illegible] [illegible] allowed [illegible] to [illegible] of the [illegible] [illegible] [illegible]

In the ancient mikadoate, called by the Japanese the Ōsei era, or the government of monarchs, there were several features tending to increase the power of the suzerain, or central chief. The first was the essentially theocratic form of the government. The sovereign was the centre of that superstitious awe, as well as of loyalty and personal reverence, which still exists. There grew into being that prestige, that sense of hedging divinity and super-mortal supremacy of the mikado that still forms the most striking trait of the Japanese character, and the mightiest political, as it is a great religious and moral, force in Japan, overshadowing even the tremendous power of Buddhism, which is, as Shintō is not, armed with the terrors of eternity. In both a theological and political sense, in him dwelt the fullness of the gods bodily. He was their hypostasis. He was not only their chosen servant, but was himself a god, and the vicegerent of all the gods. His celestial fathers had created the very ground on which they dwelt. His wrath could destroy, his favor appease, celestial anger, and bring them fortune and prosperity. He was their preserver and benefactor. In his custody were the three sacred symbols. It was by superior intellect and the dogmatism of religion, as well as with superior valor, weapons, and skill, that a handful of invaders conquered and kept a land populated by millions of savages.

To the eye of a foreigner and a native of Japan, this imperfect picture of primitive Japan which I have given appears in very different lights. The native who looks at this far-off morning of Great Japan, the Holy Country, sees his ancestors only through the atmosphere in which he has lived and breathed. The dim religious light of reverent teaching of mother, nurse, father, or book falls on every object to reveal beauty and conceal defects. The rose-tints which innocent childhood casts upon every object here makes all things lovely. Heaven lies about his country's infancy. The precepts of his religion make the story sacred, and forbid the prying eye and the sandaled foot. The native loves, with passionate devotion, the land that nursed his holy ancestors, and thrills at the oft-told story of their prowess and their holy lives. He makes them his model of conduct.

The foreigner, in cold blood and with critical eye, patiently seeks the truth beneath, and, regarding not the dogma which claims to rest upon it, looks through dry light. To the one Nippon is the Land of the Gods, and the primal ages were holy. To the other, Japan is merely a geographical division of the earth, and its beginnings were from barbarism.

X.

THE ANCIENT RELIGION.

The ancient religion of the Japanese is called *Kami no michi* (way or doctrine of the gods; *i. e.*, theology). The Chinese form of the same is Shintō. Foreigners call it Shintōism, or Shintoism. Almost all the foreign writers* who have professed to treat of Shintō have described only the impure form which has resulted from the contact with it of Buddhism and Chinese philosophy, and as known to them since the sixteenth century. My purpose in this chapter is to give a mere outline of ancient Shintō in its purity. A sketch of its traditional and doctrinal basis has been given. Only a very few Shintō temples, called *miya*, have preserved the ancient purity of the rites and legends during the overshadowing influences of Buddhism.

In Japanese mythology the universe is Japan, the legends relating to Japan exclusively. All the deities, with perhaps a few exceptions, are national personages; and the consecration of the whole system of cosmogony to the political theology is thus rendered complete. It is the code and sacred representative of the gods who created the heavens and earth of Japan. Hence, its imperative duty of all Japanese is to worship Him. Its principles, as stated by the Department of Religion, and proclaimed throughout the empire, are as follows, and expressed in the following three articles:

1. "[illegible] the Gods, and [illegible] country.

2. "[illegible] clearly understand the principles of Heaven and [illegible]

3. "[illegible] the Mikado as the [illegible] to [illegible] the will of [illegible]."

[illegible]

The chief characteristic, which is preserved in various manifestations, is the worship of ancestors, and the deification of emperors, heroes, and scholars. The adoration of the personified forces of nature enters largely into it. It employs no idols, images, or effigies in its worship. Its symbols are the mirror and the *gohei*—strips of notched white paper depending from a wand of wood. It teaches no doctrine of the immortality of the soul, though it is easy to see that such a dogma may be developed from it, since all men (Japanese) are descended from the immortal gods. The native derivation of the term for man is *hito* ("light-bearer"); and the ancient title of the mikado's heir-apparent was "light-inheritor." Fire and light (sun) have from earliest ages been the objects of veneration.

Shintō has no moral code, no accurately defined system of ethics or belief. The leading principle of its adherents is imitation of the illustrious deeds of their ancestors, and they are to prove themselves worthy of their descent by the purity of their lives. A number of salient points in their mythology are recognized as maxims for their guidance. It expresses great detestation of all forms of uncleanness, and is remarkable for the fullness of its ceremonies for bodily purification. Birth and death are especially polluting. Anciently, the corpse and the lying-in woman were assigned to buildings set apart, which were afterward burned. The priest must bathe and don clean garments before officiating, and bind a slip of paper over his mouth, lest his breath should pollute the offerings. Many special festivals were observed for purification, the ground dedicated for the purpose being first sprinkled with salt. The house and ground were defiled by death, and those who attended a funeral must also free themselves from contamination by the use of salt. The ancient emperors and priests in the provinces performed the actual ablution of the people, or made public lustrations. Later on, twice a year, at the festivals of purification, paper figures representing the people were thrown into the river, allegorical of the cleansing of the nation from the sins of the past six months. Still later, the mikado deputized the chief minister of religion at Kiōto to perform the symbolical act for the people of the whole country.

After death, the members of a family in which death had occurred must exclude themselves from all intercourse with the world, attend no religious services, and, if in official position, do no work for a specified number of days.

Thanksgiving, supplication, penance, and praise are all represented

and the prayers to the gods, which are offered by both sexes. The emperor and empress often met in the temple gardens to compose hymns or sacred poems to the gods. Usually in prayer the hands are clapped twice, the head or the knees bowed, and the petition made in silence. The worshiper does not enter the temple, but stands before it, and first pulls a rope dangling down over a double gong, like a huge saw-gin block, with which he calls the attention of the deity. The gods are believed to hear the prayer when as yet but in thought, before it rises to the lips. Not being intended for human ears, eloquence is not needed. The mikado in his palace daily offers up petitions for all his people, which are more effectual than those of his subjects. Washing the hands and rinsing out the mouth, the worshiper repeats prayers, of which the following is an example: "O God, that dwellest in the high plain of heaven, who art divine in substance and in intellect, and able to give protection from guilt and its penalties, to banish impurity, and to cleanse us from uncleanness, hosts of gods, give ear and listen to these our petitions." Or this: "I say with awe, deign to bless me by correcting the unwitting faults which, seen and heard by you, I have committed; by blowing off and clearing away the calamities which evil gods might inflict; by causing me to live long, like the hard and lasting rock; and by repeating to the gods of heavenly origin, and to the gods of earthly origin, the petitions which I present every day, along with your breath, that they may be with the sharpness and dispatch of the forth-galloping colt."

The offerings, most commonly laid with great ceremony on the priest's [illegible] tables, before the gods, were fruit and vegetables in season, fish and venison. At night they were removed, and became the property of the priest. Cormorants and fowls were offered up as an act of worship, but with the peculiarity that the latter were not sacrificed. They were hung up by the legs before the temple for some time, and then permitted to escape, and, being regarded as sacred to the gods, were never eaten from home. The new rice and the products of the silk worm and the cotton plant were also dedicated.

Before each temple stood a *torii*, or bird-rest. This was made of two straight tree-trunks. On the top of these rested a smoother tree, with curves slightly projecting, and mid-way this a smaller horizontal beam. On this perched the fowls offered up to the gods, not as food, but as [illegible] to give notice of the break. In later centuries the meaning of the *torii* was forgotten, and it was supposed to be a gateway. The Buddhists attached tablets to its cross-beam, painted or

coppered its posts, curved its top-piece, made it of stone or bronze, and otherwise altered its character. Resembling two crosses with their ends joined, the *torii* is a conspicuous object in the landscape, and a purely original work of Japanese architecture.

All the *miyas* were characterized by rigid simplicity, constructed of pure wood, and thatched. No paint, lacquer, gilding, or any meretricious ornaments were ever allowed to adorn or defile the sacred structure, and the use of metal was avoided. Within, only the *gohei* and the daily offerings were visible. Within a closet of purest wood is a case of wood containing the "august spirit-substitute," or "gods'-seed," in which the deity enshrined in the particular temple is believed to reside. This spirit-substitute is usually a mirror, which in some temples is exposed to view. The principal Shintō temples are at Isé, in which the mirror given by Amaterasū to Ninigi, and brought down from heaven, was enshrined. Some native writers assert that the mirror was the goddess herself; others, that it merely represented her. All others in Japan are imitations or copies of this original.

The priests of Shintō are designated according to their rank. They are called *kannushi* (shrine-keepers). Sometimes they receive titles from the emperor, and the higher ranks of the priesthood are court nobles. They are, in the strictest sense of the word, Government officials. The office of chief minister of religion was hereditary in the Nakatomi family. Ordinarily they dress like other people, but are robed in white when officiating, or in court-dress when at court. They marry, rear families, and do not shave their heads. The office is usually hereditary. Virgin priestesses also minister at the shrines.

After all the research of foreign scholars who have examined the claims of Shintō on the soil, and by the aid of the language, and the sacred books and commentators, many hesitate to decide whether Shintō is "a genuine product of Japanese soil," or whether it is not closely allied with the ancient religion of China, which existed before the period of Confucius. The weight of opinion inclines to the latter belief. Certain it is that many of the Japanese myths are almost exactly like those of China, while many parts of the cosmogony can be found unaltered in older Chinese works. The *Kojiki* (the Bible of the Japanese believers in Shintō) is full of narrations; but it lays down no precepts, teaches no morals or doctrines, prescribes no ritual. Shintō has very few of the characteristics of a religion, as understood by us. The most learned native commentators and exponents of Shintō expressly maintain the view, that Shintō has no moral code. Mo-

toöri, the great modern revivalist of Shintō, teaches, with polemic emphasis, "[illegible] moralists were invented by the Chinese because they were an immoral people; but in Japan there was no necessity for any system of morals, as every Japanese acted aright if he only consulted his own heart." The duty of a good Japanese consists in obeying the commands of the mikado without questioning whether these commands are right or wrong. It was only immoral people, like the Chinese, who presumed to discuss the character of their sovereigns. Among the ancient Japanese, government and religion were the same.*

* In this chapter, I have carefully endeavored to exclude mere opinions and conjectures, and to give the facts only. I appeal below the views held by gentlemen of cosmopolitan culture, and earnest students of Shintō on the soil, whose researches and candor entitle them to be heard.

"Shintō, as expounded by Motoöri, is nothing else than an organized system, adapted to the people to a condition of mental slavery." ERNEST SATOW, *[illegible] Japanese scholar, and a special student of Shintō.*

"There is good evidence that Shintō resembles very closely the ancient religion of the Chinese." "A distinction should be drawn between the Shintō of ancient times and the doctrine as developed by writers at the court of the mikado in [illegible] times." "The sword and dragon, the thyrsus-staff and ivy, the staff of Æsculapius and snakes, most probably had the same significance as the Japanese [illegible] Sacred as it is marked, it symbolized the union of the two powers, [illegible] The story of the creation of the world, as given by the Japanese [illegible] the closest resemblance to the myths of China and India; while the [illegible] and mythic words [illegible] in the West, are difficult [illegible] Little was known of Shintō [illegible] [illegible] by Western students." J. J. M. DE GROOT, *[illegible] Japanese Ancient and Modern Religion of the Chinese.* [illegible] Japan.

"Japanese [illegible] has to do with what Shintō is [illegible] in later days, into a political engine." "Infallibility on the part of the head of [illegible] a convenient doctrine for political purposes in China or Japan, as elsewhere." "We [illegible] the principle of Shintō" [illegible] the Chinese." "The practice of [illegible] sticks with shavings or paper attached, in order to attract the attention of the [illegible] [illegible] HARRY S. PARKES, *[illegible] Japan, and the Japanese.* [illegible] "The [illegible] Shintō [illegible] ASTON, *Shinto, the Ancient Religion of Japan.* [illegible] "The [illegible] Japanese [illegible] Mori, *Japanese Intercourse with the World.* [illegible]

XI.

THE THRONE AND THE NOBLE FAMILIES.

From the beginning of the Japanese empire, until the century after the introduction of Buddhism, the mikados were the real rulers of their people, having no hedge of division between them and their subjects. The palace was not secluded from the outer world. No screen hid the face of the monarch from the gaze of his subjects. No bureaucracy rose, like a wall of division, between ruler and ruled. No hedge or net of officialdom hindered free passage of remonstrance or petition. The mikado, active in word and deed, was a real ruler, leading his armies, directing his Government. Those early days of comparative national poverty when the mikado was the warrior-chief of a conquering tribe; and, later, when he ruled a little kingdom in Central Japan, holding the distant portions of his quasi-empire in tribute; and, still later, when he was the head of an undivided empire—mark the era of his personal importance and energy. Then, in the mikado dwelt a manly soul, and a strong mind in a strong body. This era was the golden age of the imperial power. He was the true executive of the nation, initiating and carrying out the enterprises of peace or war. As yet, no military class had arisen to make themselves the arbiters of the throne; as yet, that throne was under no proprietorship; as yet, there was but one capital and centre of authority.

Gradually, however, there arose families of nobility who shared and dictated the power, and developed the two official castes of civilian and military officials, widening the distance between the sovereign and his subjects, and rendering him more and more inaccessible to his people. Then followed in succession the decay of his power, the creation of a dual system of government, with two capitals and centres of authority; the domination of the military classes; the centuries of anarchy; the progress of feudalism; the rending of the empire into hundreds of petty provinces, baronies, and feudal tenures. Within the time of European knowledge of Japan, true national unity has scarcely been known. The political system has been ever in a state

[illegible] and the nation but a conglomeration of units, [illegible] repulsion over threatened to overcome the forces of [illegible]. Two rulers in two capitals gave to foreigners the impression that there were two "emperors" in Japan—an idea that has been perpetuated into most of the text-books and cyclopedias of [illegible]. Let it be clearly understood, however, that there never was but one emperor in Japan, the mikado, who is and always was

[illegible]

[illegible] only [illegible] though his measure of power has been very different at various times. Until the [illegible] of the military classes, [illegible] was, as he is now, supreme. How the mikado's [illegible] power [illegible] and the origin of this unique [illegible] dispute.

[illegible] the death of Ninmyō, Tenno, the last of the long-lived mikado, [illegible] Kimmei (539 to 571), [illegible] civilized [illegible] was [illegible], a period of one hundred and [illegible] years, [illegible] emperors ruled, averaging a little over ten years each. From Kimmei

to Gotoba (A.D. 1198) fifty-three emperors reigned, averaging eleven years each. (See list of emperors, p. 123.)

In A.D. 603, the first attempt to create orders of nobility for the nobles, already numerously existing, was made by the Empress Suiko. Twelve orders were instituted, with symbolic names, after the Chinese custom — such as Virtue, Humanity, Propriety, etc. — distinguished by the colors of the caps worn. In 649, this system was changed for that having nine ranks, with two divisions. In each of the last six were two subdivisions, thus in reality making thirty grades. The first grade was a posthumous reward, given only to those who in life had held the second. Every officer, from the prime minister to the official clerks, had a rank attached to his office, which was independent of birth or age. All officers were presented, and all questions of precedence were settled, in accordance with this rank.

The court officials, at first, had been very few, as might be imagined in this simple state of society without writing. The Jin Gi Kuan, which had existed from very ancient times, supervised the ceremonies of religion, the positions being chiefly held by members of the Nakatomi family. This was the highest division of the Government. In A.D. 603, with the introduction of orders of nobility, the form of government was changed from simple feudalism to centralized monarchy, with eight ministries, or departments of state, as follows:

1. Nakatsukasa no Shō (Department of the Imperial Palace).
2. Shiki bu Shō (Department of Civil Office and Education).
3. Ji bu Shō (Department of Etiquette and Ceremonies).
4. Min bu Shō (Department of Revenue and Census).
5. Hiō bu Shō (Department of War).
6. Giō bu Shō (Department of Justice).
7. Ō kura Shō (Department of Treasury).
8. Ku nai Shō (Department of Imperial Household).

The Jin Gi Kuan (Council of Religion; literally, Council of the Gods of Heaven and Earth), though anciently outranking the Dai Jō Kuan (Great Government Council), lost its prestige after the introduction of Buddhism. The Dai Jō Kuan, created A.D. 786, superintended the eight boards and ruled the empire by means of local governors appointed from the capital. In it were four ministers:

1. Dai Jō Dai Jin (Great Minister of the Great Government).
2. Sa Dai Jin (Great Minister of the Left).
3. U Dai Jin (Great Minister of the Right).
4. Nai Dai Jin (Inner Great Minister).

of ... Department, that of War ultimately became the most ... It was necessary to attend to the pro... manners and forms of society, etiquette being more than morals, ... education. The foreign relations of the empire ... importance that they were assigned to a bureau ... department. The treasury consisted of imperial ... and granaries, as money was not then in general use. ... in fact values, and all taxes were paid in this grain.

... these orders of nobility and departments ... Ching brought about the change from the species of ... existing to centralized monarchy, the ... the ... and the fixing of official castes composed, not, as in most ... countries, of the priestly and warrior classes, but, as in China, ... civil and military.

The seeds of the mediæval and modern complex feudalism, which ... until 1872, were planted about this time. A division of ... the ... in three classes was now made, one of which ... to consist of regular soldiers permanently in service. This was ... "military class," from which the daimios kept as garrisons in the ... provinces were recruited. The unit of combination was the ..., consisting of five men. Two ... formed a *kumi*, five *kumi* a ... ... *Hei* ... translated "private," "soldier," "engineer," "gunner." The ..., or ..., and the ... ... into the ... ...

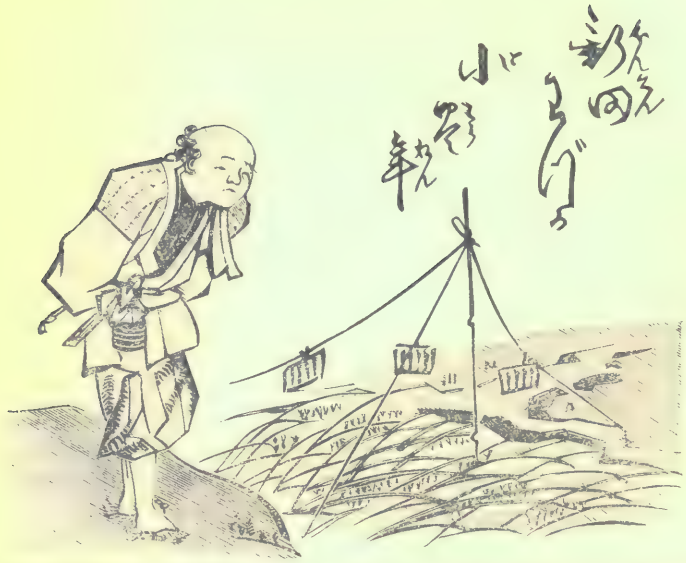
upon, orders were sent to the provinces along the line of march to be ready to obey the imperial command, and compare the quota required with the local muster-rolls. An army would thus be quickly assembled at the capital, or, starting thence, could be re-enforced on the route to the rebellious province. All that was necessary were the orders of the emperor. When war was over, the army was dissolved, and the army corps, regiments, and companies were mustered out of service into their units of combination, *go* of five men. The general, doffing helmet, made his votive offering to the gods, and returned to garrison duty.

Until about the twelfth century, the Japanese empire, like the old Roman, was a centre of civilization surrounded by barbarism, or, rather, like a wave advancing ever farther northward. The numerous revolts in Kiushiu, Shikokū, and even in the North and East of Hondo, show that the subjugation of these provinces was by no means complete on their first pacification. The Kuantō needed continual military care, as well as civil government; while the northern provinces were in a chronic state of riot and disorder, being now peaceful and loyally obedient, and anon in rebellion against the mikado. To keep the remote provinces in order, to defend their boundaries, and to collect tribute, military occupation became a necessity; and, accordingly, in each of the distant provinces, especially those next to the frontier, beyond which were the still unconquered savages, an army was permanently encamped. This, in the remote provinces, was the permanent military force. Throughout the country was a reserve militia, or latent army; and in the capital was the regular army, consisting of the generals and "the Six Guards," or household troops, who formed the regular garrison of Kiōto in peace, and in war became the nucleus of the army of chastisement.

This system worked well at first, but time showed its defects, and wherein it could be improved. Among that third of the population classed as soldiers, some naturally proved themselves brave, apt, and skillful; others were worthless in war, while in the remaining two-thirds many who were able and willing could not enter the army. About the end of the eighth century a reform was instituted, and a new division of the people made. The court decided that all those among the rich peasants who had capacity, and were skilled in archery and horsemanship, should compose the military class, and that the remainder, the weak and feeble, should continue to till the soil and apply themselves to agriculture. The above was one of the most sig-

A SAMURAI WITH TWO SWORDS

...ultivation of the soil ...ge in the history of Japan. Its fruits are seen ...very ... the social constitution of the Japanese people. Though ... classes, there are but two great divisions of the Japanese ... the agricultural. It wrought the complete sev... and the farmer. It lifted up one part of the peo... life on which travel, adventure, the profession and ... of arms, letters, and the cultivation of honor and chivalry ... possible, and by which that brightest type of the Japanese man, the ... was produced. This is not ... which for centuries has ... monopolized arms, poetry, learning, patriotism, and intellect of Japan. They are the ... whose minds have been ... open to learn, from whom ... sprung the ideas that ... made, and which later ... threw the feudal system, which ... wrought the mighty reforms that swept away the ... in 1868, restored the ... to ancient power, ... devised those ideas that ... rule Japan, and ... to study the ... of the West. To ... Japan ... samurai is the soul of the nation. In other lands the priestly and the military castes were formed. In Japan one and the same class held ... and ... drawing and scholar culture. The ... to till it, to live and die upon it, the Japanese farmer has remained ... ages is planted as wheat, sprouts, beards, and tills as wheat, the peas... he is taxed beyond the power of flesh and blood to bear, or an



A Japanese Farmer. See the field of rice protected from the birds by strings and slips of wood.*

overmeddlesome officialdom touches his land to transfer, sell, or redivide it: then he rises as a rebel. In time of war, he is a disinterested and a passive spectator, and he does not fight. He changes masters with apparent unconcern. Amidst all the ferment of ideas induced by the contact of Western civilization with Asiatic within the last two decades, the farmer stolidly remains conservative: he knows not, nor cares to hear, of it, and hates it because of the heavier taxes it imposes upon him.

* In the above sketch by Hokusai, the farmer, well advanced in [illegible] old, is looking ruefully over a piece of newly tilled land, perhaps just planted, which he defends from the birds by the device of strings holding strips of thin wood and bamboo stretched from a pole. With his ever-present bath-towel and headkerchief on his shoulders, his pipe held behind him, he stands in meditative attitude, in his old rice-straw sandals, run down and out at the heels, his well worn coat darned crosswise for durability and [illegible] whether he will see a full crop before he dies, or whether he can pay his taxes, and fill his children's mouths with rice. The writing at side is a proverb which has two meanings: it may be read, "A new field gives a small crop," or "Human life is but fifty years." In either case, it has pregnant significance to the farmer. The pathos and humor are irresistible to one who knows the life of these sons of toil.

To support the military, a certain portion of rice was set apart per-
annum, and given as wages to the soldiers. This is the
original [illegible] still enjoyed by the samurai, and the burden of
[illegible] people, which in 1876, after repeated reductions,
amounted to nearly 84,000,000.

[1] [illegible] how the noble families originated. To this hour
[illegible] families, numbering one hundred and fifty-five in all,
dwell in Tokiō or Kiōto, intensely proud of their high descent from
[illegible] and the heavenly gods, glorying in their pedigree more
than the autochthons of Greece gloried in their native soil. The ex-
[illegible] of this feeling of superiority to all mankind among some of
the highest officials under the present mikado's government has been
[illegible] of bitter quarrels, leading almost to civil war. Under the
altered circumstances of the national life since 1868, the officials of
ancient lineage, either unable to conceal, or desirous of manifesting
their pride of birth, have on various occasions stung to rage the ris-
ing young men who have reached power by sheer force of merit.
Between these self-made men, whose minds have been expanded by
contact with the outer world, and the high nobles nursed in the at-
mosphere of immemorial antiquity, and claiming descent from the
gods, a strong mutual hatred at times seems irreconcilable has grown.
As [illegible] the forms and spirit of the past and the pres-
ent [illegible] claims jostle the ancient traditions, as vig-
orous [illegible] exhibits [illegible] antiquity, the difficulty of [illegible]
[illegible] problems awaiting solution in Japan. [illegible]
[illegible] under the Government marks the [illegible]
[illegible] against [illegible] alone not the native [illegible]
[illegible] through the early [illegible]
[illegible].

[illegible], sprang from nobles. From the first,
[illegible] and [illegible] were stated by records. In
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

to the throne or a husband of the mikado's daughter might be sought. In either case the chosen one became mikado. Only those sons, brothers, or grandsons of the sovereign, to whom the title was specially granted by patent, were called princes of the blood. There were five grades of these. Surnames were anciently unknown in Japan; individuals only having distinguishing appellatives. In 415, families were first distinguished by special names, usually after those of places. Younger sons of mikados took surnames and founded cadet families. The most famous in the Japanese peerage are given below. By long custom it came to pass that each particular family held the monopoly of some one high office as its prerogative. The Nakatomi family was formerly charged with the ceremonies of Shintō, and religious offices became hereditary in that family. The Fujiwara (Wistaria meadow) family is the most illustrious in all Japan. It was founded by Kamatari, who was regent of the empire (A.D. 645–649), who was said to have been descended from Amé no ko yané no mikoto, the servant of the grandfather of Jimmu. The influence of this family on the destinies of Japan, and the prominent part it has played in history, will be fully seen. At present ninety-five of the one hundred and fifty-five families of *kugé* are of Fujiwara name and descent. The office of Kuambaku, or Regent, the highest to which a subject could attain, was held by members of this family exclusively. The Sugawara family, of which six families of *kugé* are descendants, is nearly as old as the Fujiwara. Its members have been noted for scholarship and learning, and as teachers and lecturers on religion.

The Taira family was founded by Takamochi, great grandson of the Emperor Kuammu (A.D. 782–805), and became prominent as the great military vassals of the mikado. But five *kugé* families claim descent from the survivors.

The Minamoto family was founded by Tsunémoto, grandson of the Emperor Seiwa (839–880). They were the rivals of the Taira. Seventeen families of *kugé* are descended from this old stock. The office of Seii Tai Shōgun, or Barbarian-chastising Great General, was monopolized by the Minamoto, and, later, by other branches of the stock, named Ashikaga and Tokugawa.

Though so many offices were created in the seventh century, the *kugé* were sufficiently numerous to fill them. The [illegible] Fujiwara family gradually absorbed the majority, until almost all of the important ones at court, and the governorships of many provinces, were filled by them. When vacancies occurred, no question was

raised as to this or that man's fitness for the position: it was simply one of birth-descent, and a man of Fujiwara blood was sure to get the appointment, whether he had abilities or not. This family, in spite of its illustrious name and deeds, are to be credited with the formation of a "ring" around the mikado, which his people could not break, and with the creation of one of the most accursed systems of nepotism ever seen in any country. Proceeding step by step, with craft and signal ability, they gradually obtained the administration of the government in the mikado's name. Formerly it had been the privilege of every subject to petition the sovereign. The Fujiwara ministers gradually assumed the right to open all such petitions, and decide upon them. They also secured the appointment of younger sons, brothers, nephews, and kinsmen to all the important positions. They based their hold on the throne itself by marrying their daughters to the mikado, whose will was thus bent to their own designs. For centuries the empresses were chiefly of Fujiwara blood. In this way, having completely isolated the sovereign, they became the virtual rulers of the country and the proprietors of the throne, and dictated as to who should be made emperor. Every new office, as fast as created, was filled by them. In the year 888, the title of Kwambaku (literally, "the bolt inside the gate," but meaning "to represent the mikado") was first used and bestowed on a Fujiwara noble. The Kwambaku was the highest subject in the empire. He was regent during the minority of the emperor, or when an empress filled the throne. The office of Kwambaku first fell to Fujiwara Mototsune, in 888, and from that time the Fujiwaras, who had increased to the proportions of a great clan, were divided into five branches called the Sekke, or Regent families, named Konoye, Kujo, Nijo, Ichijo, and Taka-Tsukasa.

Succession to the throne was subdivided, and on such a scale that it was easy for the powerful family to choose the heir whenever the throne was empty. It was in their power to make [illegible] emperor, [illegible] the mikado to abdicate.

In 794 [illegible] to Kyoto, [illegible] from Lake Biwa, [illegible]. Before that time [illegible] at Kashiwara, at Nara, [illegible] in the Home Provinces.

(*kinai*) of Yamato, Yamashiro, or Settsu. So long as the course of empire was identified with that of a central military chief, who was the ruler of a few provinces and suzerain of tributaries, requiring him to be often in camp or on the march, government was by the sword rather than by the sceptre, and the permanent location of a capital was unnecessary. As the area of dominion increased and became more settled the government business grew apace, in amount and complexity, and division of labor was imperative, and a permanent capital was of prime importance. The choice was most felicitous. The ancient city of Heianjō, seven miles south-west of the southern end of Lake Biwa, was chosen. The Japanese word meaning capital, or large city, is *miako*, of which *kiō* or *kiōto* is the Chinese equivalent. The name Heianjō soon fell into disuse, the people speaking of the city as the miako. Even this term gave way in popular usage to Kiōto. Miako is now chiefly used in poetry, while the name most generally applied has been and is Kiōto, *the* miako by excellence. Kiōto remained the capital of Japan until 1868, when the miako was removed to Yedo, which city having become the kiō, was re-named Tōkiō, or Eastern capital. The name Yedo is no longer in use among the Japanese. No more eligible site could have been chosen for the purpose. Kiōto lies not mathematically, but geographically and practically in respect of the distribution of population and habitable area, in the centre of Japan. It is nearly in the middle of the narrowest neck of land between the Sea of Japan and the Pacific Ocean. It lies at the foot, and stands like a gate between the great mountain ranges, diverging north and south, or east and west. Its situation at the base of the great central lake of Biwa, or Ōmi, forty miles from whose northern point is the harbor and sea-port of Tsuruga, makes it

708-782. Their reigns were prosperous and glorious, and were distinguished for the cultivation of the arts, literature, and religion. Here, in 711, the *Kojiki* was written, and in 713, by orders of the imperial court, sent to all the governors of provinces, a book, in sixty-six volumes, descriptive of the provinces, cities, villages, rivers, valleys, and plains, plants, trees, birds, and quadrupeds, was and finished in 1634. Only fragments of this fine work are now extant. In the period 708-715 copper was discovered. In 739, the colossal gilded of Buddha, fifty-three feet high, was cast and set up. Many and Buddhist priests from Siam, India, and China, visited Nara after bringing a library of five thousand volumes of Buddhist literature. In 749 it was forbidden by imperial edict to slaughter animals in Japan. A large collection of the personal and household articles in the possession of the mikados of the eighth century was exhibited at Nara in June, 1875, the inventories made at that ancient period being accessible for comparison.

accessible to the ships coming from the entire west coast and from Yezo. On the west and east the natural mountain roads and passes slope down and open toward it. Forty miles to the south are the great harbors along the bay of Ōzaka, the haven of all ships from northern or southern points of the eastern coast. Easy river communication connects Ōzaka with Kiōto.

The miako is beautiful for situation, the joy of the whole empire of Japan. The tone of reverential tenderness, of exulting joy, the sparkling of the eyes with which Japanese invariably speak of Kiōto, witness to the fact of its natural beauty, its sacred and classic associations, and its place in the affections of the people. The city stands on an elliptical plain walled in on all sides by evergreen hills and mountains, like the floor of a huge flattened crater no longer choked with lava, but mantled with flowers. On the south the river Kamo, and on the north, east, and west, flowing in crystal clearness, the affluents of Kamo curve around the city, nearly encircle it, uniting at the south-west to form the Yodo River. Through the centre and in several of the streets the branches of the river flow, giving a feeling of grateful coolness in the heats of summer, and is the source of the cleanliness characteristic of Kiōto. The streets run parallel and cross at right angles, and the whole plan of the city is excellent. The mikado's palace is situated in the north-eastern quarter. Art and nature are wedded in beauty. The monotony of the clean squares is relieved by numerous groves, temples, monasteries, and convents. On the mountains overlooking the city people of the upper classes have their villas. These villas are surrounded with gardens. The streets and gardens are full of delight and loveliness. The blue Lake of Biwa, the tea-plantations of Uji, the temples and shrines of Yamashina, the sacred shady mile, the haunts for cranes, the sacred woods for the pure, the groves for the ordinary students of the poets, the treasured historical and literary associations of Kiōto with its great attracting to no other place in Japan. Here, or in its vicinity, have dwelt for seventeen centuries the mikados of Japan.

As the children and descendants of the mikados increased at the [illegible] the [illegible] for the support of princes. It was [illegible] with [illegible] [illegible] [illegible]

fealty of the distant princes was measured not only by their tribute and military assistance, but by their close conformity to the customs of the miako, which naturally became the centre of learning and civilization.

Previous to the era of Sūjin, the observance of the time of beginning the new year, as well as the celebration of the sacred festivals to the gods, was not the same throughout the provinces. The acceptance of a uniform calendar promulgated from the capital was then, as now, a sign of loyalty of far greater significance than would appear to us at first sight. This was forcibly shown in Yokohama, as late as 1872, after the mikado had abolished the lunar, and ordered the use of the solar, or Gregorian, calendar in his dominions. The resident Chinese, in an incendiary document, which was audaciously posted on the gates of the Japanese magistrate's office, denounced the Japanese for having thus signified, by the adoption of the barbarians' time, that they had yielded themselves up to be the slaves of the "foreign devils."

The mikado has no family name. He needs none, because his dynasty never changes. Being above ordinary mortals, no name is necessary to distinguish him from men. He need be personally distinguished only from the gods. When he dies, he will enter the company of the gods. He is deified under some name, with Tennō (son, or king, of heaven) affixed. It was not proper (until 1872, when the custom was abrogated) for ordinary people to pronounce the name of the living mikado aloud, or to write it in full: a stroke should be left out of each of the characters.

Previous to the general use of Chinese writing, the mikados, about fifty in all, had long names ending in "mikoto," a term of respect equivalent to "augustness," and quite similar to those applied to the gods. These extremely long names, now so unmanageable to foreign, and even to modern native, tongues, gave place in popular use to the greatly abbreviated Chinese equivalents. A complete calendar of the names of the gods and goddesses, mikados and empresses and heroes, was made out in Chinese characters. It is so much more convenient to use these, that I have inserted them in the text, even though to do so seems in many an instance an anachronism. The difference in learned length and thundering sound of the Japanese and the Chinese form of some of these names will be easily seen and fully appreciated after a glance, by the Occidental reader who is terrified at the uncouthness of both, or who fears to trust his vocal organs to attempt their pro-

nomination. Amaterasu o mikami becomes Ten Shō Dai Jin; Oki-naga Tarashi Hime becomes Jingu Kogo.

After the Chinese writing became fashionable, the term mikoto was dropped. The mikados after death received a different name to that used when living: thus Kan Yamato Iware hiko no mikoto becomes, posthumously, Jimmu Tenno.

The Golden Age of the mikado's power ceased after the introduction of Buddhism and the Chinese system of officialdom. The decrease of his personal power began, and steadily continued. Many of the high ministers at court became Buddhists, as well as the mikados. It now began to be a custom for the emperors to abdicate after short reigns, shave off their hair in token of renunciation of the world, become monks, and retire from active life, taking the title Ho-o (*Ho*, law of Buddha; *o*, mikado = cloistered emperor). During the eighth century, while priests were multiplying, and monasteries were everywhere being established, the court was the chief propaganda. The courtiers vied with each other in holy zeal and study of the sacred books of India, while the minds of the empresses and boy-emperors were occupied with schemes for the advancement of Buddhism. In 741, the erection of two great temples, and of a seven-storied pagoda in each province, was ordered. The abdication after short reigns made the mikados mere puppets of the ministers and courtiers. Instead of warriors leaving the comforts of the camp, leading armies in battle, or fighting savages, the chief rulers of the empire abdicated, after short reigns, to retire into monasteries, or give themselves up to license. This evil state of affairs continued, until, in later centuries, effeminate men, steeped in sensual delights, or silly boys, who drooled away their days in empty pomp and idle luxury, or became the tools of monks, filled the throne. Meanwhile the administration of the empire from the capital declined, while the influence of the military classes increased. As the mikado's actual power grew weaker, his nominal importance increased. He was surrounded by a hedge of etiquette that secluded him from the outer world. He never appeared in public. His subjects, even his wife and concubines and highest ministers, never saw his face. He sat on a throne of mats behind a curtain. His footsteps were not allowed to touch the earth. When he was dressed in the city, he rode in a chariot drawn by a bullock, and drawn by oxen. The road over which he passed was sprinkled with sand. Even the way was paved for the emperor's visit. The actual work of power, while the name remained sacred and inviolate,

XII.

THE BEGINNING OF MILITARY DOMINATION.

With rank, place, and power as the prizes, there were not wanting rival contestants to dispute the monopoly of the Fujiwara. The prosperity and domineering pride of the scions of this ancient house, instead of overawing those of younger families that were forming in the capital, served only as spurs to their pride and determination to share the highest gifts of the sovereign. It may be easily supposed that the Fujiwara did not attain the summit of their power without the sacrifice of many a rival aspirant. The looseness of the marriage tie, the intensity of ambition, the greatness of the prize—the throne itself—made the court ever the fruitful soil of intrigue, jealousies, proscription, and even the use of poison and the dagger. The fate of many a noble victim thus sacrificed on the altars of jealousy and revenge forms the subject of the most pathetic passages of the Japanese historians, and the tear-compelling scenes of the romance and the drama. The increase of families was the increase of feuds. Arrogance and pride were matched by craft and subtlety that finally led to quarrels which rent the nation, to civil war, and to the almost utter extinction of one of the great families.

The Sugawara were the most ancient rivals of the Fujiwara. The most illustrious victim of court intrigue bearing this name was Sugawara Michizané. This polished courtier, the Beauclerc of his age, had, by the force of his talents and learning, risen to the position of inner great minister. As a scholar, he ranked among the highest of his age. At different periods of his life he wrote, or compiled, from the oldest records various histories, some of which are still extant. His industry and ability did not, however, exempt him from the jealous annoyances of the Fujiwara courtiers, who imbittered his life by poisoning the minds of the emperor and courtiers against him. One of them, Tokihira, secured an edict banishing him to Kiushiu. Here, in the horrors of poverty and exile, he endeavored to get a petition to the mikado, but failed to do so, and starved to death, on the 25th

day of the Second month, 903. Michizane is now known by his posthumous name of Tenjin. Many temples have been erected in his honor, and students worship his spirit, as the patron god of letters and learning. Children at school pray to him that they may become good writers, and win success in study. Some of his descendants are still living.

When Michizane died, the Sugawara were no longer to be dreaded as a rival family. Another brood were springing up, who were destined to become the most formidable rivals of the Fujiwara. More than a century before, one of the concubines, or extra wives, of the Emperor Kuammu had borne a son, who, having talents as well as imperial blood, rose to be head of the Board of Civil Office, and master of court ceremonies—an office similar to the lord high chamberlain of England.* To his grandson Takamochi was given the surname of Taira in 889—one hundred and one years before the banishment of Michizane.

The civil offices being already monopolized by the Fujiwara, the members of the family of Taira early showed a fondness and special fitness for military life, which, with their experience, made them most eligible to the commands of military expeditions. The Fujiwara had become wholly wedded to palace life, and preferred the ease and luxury of the court to the discomforts of the camp and the dangers of the battle-field. Hence the shoguns, or generals, were invariably appointed from among sons of the Taira or the Minamoto, both of which families became the military vassals of the crown. While the sons led the armies, fought the foe, and returned in triumph, the mothers remained with the infants of their sons within the palaces of their fathers. Thus bred to arms, inured to war, and living chiefly in the camp, a hardy race of warriors grew up and formed the military caste. So long as the Taira or Minamoto leaders were content with war and its glory, there was no reason for the Fujiwara to fear danger from them as rivals at court. But in times of peace and inaction, the minds of these men of war longed to share in the spoils of peace; or, having no more enemies to conquer, their energies were turned against their fellows. The [illegible] the imperial succession opened an equally wide field for the play of female ambition; and

* [illegible]

while Taira and Minamoto generals lusted after the high offices held by Fujiwara courtiers, Taira and Minamoto ladies aspired to become empresses, or at least imperial concubines, where they might, for the glory of their family, beard the dragon of power in his own den. They had so far increased in influence at court, that in 1008, the wife of the boy-emperor, Ichijō, was chosen from the house of Minamoto.

The Minamoto family, or, as the Chinese characters express the name, Genji, was founded by Tsunémoto, the grandson of Seiwa (859–880) and son of the minister of war. His great-grandson Yoriyoshi became a shōgun, and was sent to fight the Ainōs; and the half-breeds, or rebels of mixed Ainō and Japanese blood, in the east and extreme north of Hondo. Yoriyoshi's son, Yoshiiyé, followed his father in arms, and was likewise made a shōgun. So terrible was Yoshiiyé in battle that he was called Hachiman tarō. The name Tarō is given to the first-born son. Hachiman is the Buddhist form of Ōjin, the deified son of Jingu Kogō, and the patron of warriors, or god of war. After long years of fighting, he completely tranquilized the provinces of the Kuanto. His great-grandson Yoshitomo* became

* The family name [illegible] precedes the personal, or what we call the baptismal or Christian name. Thus the full name of the boy Kotarō, son of Mr. Ota, would be Ota Kotarō. Family names nearly always have a topographical meaning, having been taken from names of streets, villages, districts, rivers, mountains, etc. The following are specimens, taken from the register of my students in the Imperial College in Tōkiō, many of whom are descendants of the illustrious personages mentioned in this book, or in Japanese history. The great bulk of the Samurai claim descent from less than a hundred original families: Plain-village, Crane-slope, Hill-village, Middle-mountain, Mountain-foot, Grove-[illegible], Transe, High-bridge, East-river, River-point, Garden-mountain, River-meadow, Pine-village, Great-tree, Pine-well, Shrine-promontory, Cherry-well, Cedar-[illegible], Lower-field, Stone-pine, Front-field, Bamboo-bridge, Large-island, Happy-[illegible], Shrine-plain, Temple-island, Hand-island, North-village, etc., etc. It was not the custom to have godparents, or namesakes, in our sense of these words. Middle names were not given or used, each person having but a family and a personal name. Neither could there be a senior and junior of exactly the same name in the same family, as with us. The father usually bestowed on his son half of his name; that is, he gave him one of the Chinese characters with which his own was written. Thus, Yoriyoshi named his first-born son Yoshi[illegible], Yo[illegible] *yoshi* and *iyé* mean *or family*. Yoshiiyé had six sons, named [illegible], Yoshitsuna, Yoshichika, Yoshikuni, Yoshitada, Yoshitoki, and Yo[illegible]. The Taira nobles retained the *mori* in Tadamori, in their own personal names. Female names were borrowed from those of beautiful and attractive objects or of auspicious omens, and were usually not changed at marriage or throughout life. Males made use during life of a number of appellations [illegible] on the occasions of birth, reaching adult age, official promotion, change of life;

time the seas swarmed with pirates, who ravaged the coasts and were the scourge of Corea as well as Japan. Kiyomori, a boy full of fire and energy, thirsting for fame, asked to be sent against the pirates. At the age of eighteen he cruised in the Sea of Iyo, or the Suwo Nada, which is part of the Inland Sea, a sheet of water extremely beautiful in itself, and worthy, in a high degree, to be called the Mediterranean of Japan. While on shipboard, he made himself a name by attacking and capturing a ship full of the most desperate villains, and by destroying their lurking-place. His early manhood was spent alternately in the capital and in service in the South. In 1153, at the age of thirty-six, he succeeded his father as minister of justice. The two families of Minamoto and Taira, who had together emerged from comparative obscurity to fame, place, and honor, had dwelt peacefully together in Kiōto, or had been friendly rivals as soldiers in a common cause on distant battle-fields, until the year 1156, from which time they became implacable enemies. In that year the first battle was fought between the adherents of two rival claimants of the throne. The Taira party was successful, and obtained possession of the imperial palace, which gave them the supreme advantage and prestige which have ever since been possessed by the leader or party in whose hands the mikado is. The whole administration of the empire was now at Kiyomori's disposal. The emperor, who thus owed his elevation to the Taira, made them the executors of his policy. This was the beginning of the domination of the military classes that lasted until 1868. The ambition of Kiyomori was now not only to advance himself to the highest position possible for a subject to occupy, but also to raise the influence and power of his family to the highest pitch. He further determined to exterminate the only rivals whom he feared — the Minamoto. Not content with exercising the military power, he filled the offices at court with his own relatives, carrying the policy of nepotism to a point equal to that of his rivals, the Fujiwara. In 1167, at the age of fifty years, having, by his energy and cunning, made himself the military chief of the empire, having crushed not only the enemies of the imperial court, but also his own, and having tremendous influence with the emperor and court, he received the appointment of Dai Jō Dai Jin.

Kiyomori was thus, virtually, the ruler of Japan. In all his measures he was assisted, if not often instigated to originate them by the ex-emperor, Go-Shirakawa, who ascended the throne in 1156, and abdicated in 1159, but was the chief manager of affairs during the

reigns of his son and two grandsons. This mikado was a very immoral prince, and the evident reason of his resigning was that he might abandon himself to debauchery, and wield even more actual power from behind the throne. In 1169, he abdicated, shaved off his hair, and took the title of Hoo-o, or "cloistered emperor," and became a Buddhist monk, professing to retire from the world. In industrious succession, he granted the ranks and titles created by his predecessor in lavish profusion. He thus exercised, as a monk, even more influence than when in actual office. The head of the Taira hesitated not to use all these rewards for his own and his family's private ends. By him several offices were held by one person. He argued that as

others who had done no great services for court or emperor had [illegible] offices, [illegible] should get all he could. Finally, another court or emperor could control him, and he banished *Iwagé*, as I [illegible] the capital and court at his pleasure. In 1185, the power of the Taira family was paramount. Sixty men of [illegible] offices, and the lands from which they [illegible] provinces. They had splendid palaces in Kyoto and [illegible] Hiogo now stands [illegible] Inland Sea. Hearing of nothing [illegible] glory or power, Kiyomori, in 1171, instituting his [illegible] daughter the sole

cubine, and afterward the wife, of the Emperor Takakura, a boy eleven years old. Of his children one was now empress, and his two sons were generals of highest rank. His cup of power was full.

The fortunes of the Fujiwara and Minamoto were under hopeless eclipse, the former having no military power, the latter being scattered in exile. Yoshitomo, his rival, had been killed, while in his bath, by Osada, his own traitorous retainer, who was bribed by Kiyomori to do the deed. The head of Yoshitomo's eldest son had fallen under the sword at Kiōto, and his younger sons—the last of the Minamoto, as he supposed—were in banishment, or immured in monasteries.

Tametomo defying the Taira men, after sinking their Ship. From the vignette on the greenback National bank notes, drawn by a native artist.

The most famous archer, Minamoto Tamétomo, took part in many of the struggles of the two rival families. His great strength, equal to that of many men (fifty, according to the legends), and the fact that his right arm was shorter than his left, enabled him to draw a bow which four ordinary warriors could not bend, and send a shaft five feet long, with enormous bolt head. The court, incited by the Taira, banished him, in a cage, to Idzu (after cutting the muscles of his arm), under a guard. He escaped, and fled to the islands of Ōshima and Hachijō, and the chain south of the Bay of Yedo. His arm having healed, he ruled over the people, ordering them not to send tribute to Idzu or Kiōto. A fleet of boats was sent against him. Tamétomo, on the strand of Ōshima, sped a shaft at one of the

[illegible] pierced the thin gunwale and sank it. He then, [illegible], shut himself up, set the house on fire, and [illegible]. Another account declares that he fled to the Liu Kiu Islands and lived over them, and founded the family of Liu Kiu kings, being the father of Santon, the first historical ruler of this [illegible] islands. A picture of this doughty warrior has been chosen [illegible] greenback currency of the banks of modern Japan.

"Woe unto thee, O land, when thy king is a child!" The rulers [illegible] during the Taira period were nearly all children. Toba began his reign at six, abdicating at seventeen in behalf of his son Shutoku, four years old; who at twenty-four resigned in favor of Konoye, then four years old. The latter died at the age of sixteen, and was succeeded by Go Shirakawa, who abdicated after three years in favor of Nijo, sixteen years old, who died after six years, when Rokujo, one year old, succeeded. After three years, Takakura, eight years old, ruled thirteen years, resigning to Antoku, then three years of age. It is easily seen that the real power lay not with these boys and babies, but with the august wire-pullers behind the throne.

The *Heike Monogatari*, or the "Historic Romance of the Taira," [illegible] one of the most popular of the many classic works of fiction read by all classes of people in Japan. In this book the chief events in the lives, and even the manners and personal appearance, of the principal actors of the times of the Taira are seen, so that they become more than [illegible] shadows of names, and seem to live before us, men of [illegible] Tokiwa, Heiko and Gempei, the night [illegible] and Minamoto, were [illegible] beauty, [illegible] [illegible] [illegible]

given, though their living names, and those of their parents, are printed in the *Nihon Ryaku Shi*. Including Jingu, there were 123 sovereigns. The average length of the reigns of 122 was nearly twenty-one years. There has been but one dynasty in Japan. In comparison, the present emperor of China is the 273d, and the dynasty the 23d or 24th.

CHRONOLOGICAL LIST OF JAPANESE EMPERORS.

Order.	Posthumous Title.	Years of Reign.	Dates of Reign.	Order.	Posthumous Title.	Years of Reign.	Dates of Reign.
1.	Jimmu	127	660–585 B.C.	63.	Murakami	42	947–967 A.D.
2.	Suisei	84	581–549 "	64.	Reizei	62	968–969 "
3.	Annei	57	548–511 "	65.	Entiu	33	970–984 "
4.	Itoku	77	510–477 "	66.	Kwasan	41	985–986 "
5.	Kosho	114	475–393 "	67.	Ichijō	32	987–1011 "
6.	Kōan	137	392–293 "	68.	Sanjō	43	1012–1016 "
7.	Korei	128	290–215 "	69.	Go-Ichijō	29	1017–1036 "
8.	Kogen	116	214–158 "	70.	Go-Sh[illegible]aka	37	1037–1046 "
9.	Kwaika	115	157–98 "	71.	Go-Reizei	44	1047–1068 "
10.	Sujin	119	97–30 "	72.	Go-Sanjō	40	1069–1072 "
11.	Suinin	142	29 B.C.–70 A.D.	73.	Shirakawa	77	1073–1086 "
12.	Keiko	143	71–130 "	74.	Horikawa	29	1087–1107 "
13.	Seimu	108	131–194 "	75.	Toba	55	1108–1123 "
14.	Chiuai	52	192–200 "	76.	Shiutoku	46	1124–1141 "
15.	Jingu Kōgo	100	201–269 "	77.	Konoye	17	1142–1155 "
16.	Ōjin	111	270–310 "	78.	Go-Shirakawa	66	1156–1158 "
17.	Nintoku	110	313–399 "	79.	Nijō	23	1159–1165 "
18.	Richiu	77	400–405 "	80.	Rokujō	13	1166–1168 "
19.	Hanzei	60	406–411 "	81.	Takakura	21	1169–1180 "
20.	Ingiō	80	412–453 "	82.	Antoku	8	1181–1185 "
21.	Ankō	56	454–456 "	83.	Gotoba	60	1184–1198 "
22.	Yuriaku	62	457–479 "	84.	Tsuchimikado	57	1199–1210 "
23.	Seinei	41	480–484 "	85.	Juntoku	46	1211–1221 "
24.	Ken[illegible]	8	485–487 "	86.	Chiukio	17	1222–1232 "
25.	Nin[illegible]ku	54	488–498 "	87.	Go-Horikawa	26	1222–1232 "
26.	Buretsu	57	499–506 "	88.	Shijō	12	1233–1242 "
27.	Keitai	82	507–534 "	89.	Go-Saga	53	1243–1246 "
28.	Ankwan	70	534–535 "	90.	Go-Fukakusa	62	1247–1259 "
29.	Senkua	73	536–539 "	91.	Kame yama	57	1260–1274 "
30.	Kimmei	65	540–571 "	92.	Go-Uda	58	1275–1287 "
31.	Bidatsu	48	572–585 "	93.	Fushimi	55	1288–1298 "
32.	Yomei	69	585–587 "	94.	Go-Fushimi	49	1299–1301 "
33.	Sushun	73	588–592 "	95.	Go-Nijō	34	1302–1307 "
34.	Suiko	75	593–628 "	96.	Hanazono	52	1308–1359 "
35.	Jomei	49	629–641 "	97.	Go-Daigo	52	1319–1339 "
36.	Kiokuku	48	642–644 "	98.	Go-Murakami	41	1339–1367 "
37.	Kotoku	59	645–654 "	99.	Chōkei	[illegible]	1368–1383 "
38.	Saimei	[illegible]	655–661 "	100.	Go-Kame yama	78	1383–1392 "
39.	Tenchi	58	668–672 "	101.	Go-Komatsu	56	1393–1412 "
40.	Kobun	25	672–672 "	102.	Shōkō	28	1412–1428 "
41.	Temmu	65	673–686 "	103.	Go-Hanazono	52	1429–1464 "
42.	Jito	58	690–696 "	104.	Go-Tsuchimikado	59	1465–1500 "
43.	Monmu	25	697–707 "	105.	Go-Kashiwara	63	1500–1526 "
44.	Gemmio	61	708–714 "	106.	Go-Nara	62	1527–1557 "
45.	Gensho	69	715–723 "	107.	Okimachi	55	1558–1587 "
46.	Shomu	56	724–748 "	108.	Gosuzi	47	1587–1611 "
47.	Kōken	56	749–758 "	109.	Gomiwo	84	1611–1680 "
48.	Junnin	35	759–764 "	110.	Myō	74	1680–1754 "
49.	Shotoku	[illegible]	765–769 "	111.	Go-Kyomio	27	1754–1780 "
50.	Konin	26	770–781 "	112.	Gosaku	39	1780–1819 "
51.	Kwammu	50	782–805 "	113.	Reigen	54	1819–1873 "
52.	Heijō	58	806–809 "	114.	Hirohito (now reigning)	[illegible]	1873– "
53.	Saga	57	810–823 "	115.	Nokamonokado	[illegible]	[illegible]
54.	Junna	55	824–833 "	116.	Shikamonomio	[illegible]	[illegible]
55.	Nimmio	41	834–850 "	117.	Monozomio	[illegible]	[illegible]
56.	Montoku	32	850–858 "	118.	Go-Shirakawa	7[illegible]	[illegible]
57.	Seiwa	[illegible]	859–876 "	119.	Go-Momozono	[illegible]	[illegible]
58.	Yozei	82	877–884 "	120.	Kōkoku	[illegible]	[illegible]
59.	Ko[illegible]	58	885–887 "	121.	Nenko	[illegible]	[illegible]
60.	Uda	65	888–897 "	122.	Komei	[illegible]	[illegible]
61.	Daigo	46	898–930 "	123.	Mutsuhito	[illegible]	[illegible]
62.	Shujaku	29	931–946 "				

XIII.

YORITOMO AND THE MINAMOTO FAMILY.

NEXT to portraying the beauties of nature, there is no class of subjects in which the native artists delight more than in the historical events related in their classics. Among these there are none treated with more frequency and spirit than the flight of Yoshitomo's concubine, Tokiwa, after the death of her lord at the hands of bribed traitors. After the fight with the Taira in Kiōto, in 1159, he fled eastward, and was killed in a bath-room by three hired assassins at Utsumi, in Owari. Tokiwa was a young peasant-girl of surpassing beauty, whom Yoshitomo had made his concubine, and who bore him three children. She fled, to escape the minions of Taira. Her flight was in winter, and snow lay on the ground. She knew neither where to go nor how to subsist; but, clasping her babe to her bosom, her two little sons on each right, one holding his mother's hand, the other carrying his father's sword, trudged on. That babe at her breast was Yoshitsune — a name that awakens in the breast of a Japanese youth emotions that kindle his enthusiasm to emulate a character that was the mirror of chivalrous valor and knightly conduct, and that saddens him at the thought of one who suffered cruel death at the hands of a jealous brother. Yoshitsune, the youngest son of Yoshitomo, lives, and will live, immortal in the minds of Japanese youth as the Bayard of Japan.

Kiyomori, flushed with success, conceived the plan of exterminating the Minamoto family root and branch. Not knowing where Tokiwa and her children had fled, he seized her mother, and had her brought to Kiōto. In Japan, as in China, filial piety is the highest duty of man, filial affection the strongest tie. Kiyomori well knew that Tokiwa's sense of her daughter's duty would prevail over that of a mother's love or womanly fear. He expected Tokiwa to come to Kiōto to save her mother.

Meanwhile the daughter, nearly frozen and half starved, was met in her flight by a Taira soldier, who, pitying her and her children, gave

her shelter, and fed her with his own rations. Tokiwa heard of her mother's durance at Kiōto. Then came the struggle between maternal and filial love. To enter the palace would be the salvation of her mother, but the death of her children. What should she do? Her wit showed her the way of escape. Her resolution was taken to go to the capital, and trust to her beauty to melt the heart of Kiyomori. Thus she would save her mother and the lives of her sons.

Her success was complete. Appearing in the presence of the dreaded enemy of her children, Kiyomori was dazed by her beauty, and wished to make her his concubine. At first she utterly refused; but her mother, weeping floods of tears, represented to her the misery of disobedience, and the happiness in store for her, and Tokiwa was obliged to yield. She consented on condition of his sparing her offspring.

Kiyomori's retainers insisted that these young Minamotos should be put to death; but by the pleadings of the beautiful mother, backed by the intercession of Kiyomori's aunt, their lives were spared. The babe grew to be a healthy, rosy-cheeked boy, small in stature, with a ruddy face and slightly protruding teeth. In spirit he was fiery and impetuous. All three of the boys, when grown, were sent to a monastery near Kiōto, to be made priests: their fine black hair was shaved, and they put on the robes of Buddhist neophytes. Two of them remained so, but Yoshitsuné gave little promise of becoming a grave and reverend bonze, who would honor his crape, and inspire respect by his bald crown and embroidered collar. He refused to have his hair shaved off, and in the monastery was irrepressibly merry, lively, and self-willed. The task of managing this young ox (Ushi-waka, he was then called) gave the holy brethren much trouble, and greatly scandalized their reverences. Yoshitsuné, chafing at his dull life, and longing to take part in a more active one, and especially in the wars in the North, of which he could not but hear, determined to escape. How to do it was the question.

Among the outside lay-folk who visited the monastery for trade or business was an iron-merchant, who made frequent journeys from Kiōto to the north of Hondo. In those days, as now, the mines of Ōshiu were celebrated for yielding the best iron for sword-blades and cutting implements. This iron, being smelted from the magnetic ore-sand and hardened by the use of charcoal as fuel, gave [illegible] temper and temper which has never been rivalled [illegible]

Yoshitsuné begged the merchant to take him [illegible]

[illegible] of handing the priest, would not at first consent. Yoshi[illegible] cheerily saying that the priests would be only too [illegible] of such a troublesome boy. The point was won, and Y[illegible] set off. The boy's surmises were correct. The priest [illegible] great riddance to very bad rubbish.

W[illegible] the East, they stopped some time in Kadzusa, then infest[illegible] robbers. Here Yoshitsuné gave signal proof of his mettle. Y[illegible] other exploits, he, on one occasion, single-handed and unarmed, seized a bold robber, and, on another, assisted a rich man to defend his house, killing five of the ruffians with his own hand. Y[illegible]ge, his companion and bosom-friend, begged him not to [illegible] in any unnecessary displays of courage, lest the Taira would surely hear of him, and know he was a Minamoto, and so destroy him. They finally reached their destination, and Yoshitsuné was taken to live with Hidéhira, a nobleman of the Fujiwara, who was prince of Mutsu. Here he grew to manhood, spending his time most congenially, in the chase, in manly sports, and in military exercises. At the age of twenty-one, he had won a reputation as a soldier of peerless valor and consummate skill, and the exponent of the loftiest code of Japanese chivalry. He became to Yoritomo, his brother, as Nov to N[illegible]. Nor can the splendor of the marshal's courage outshine [illegible] of the young Japanese slogan's.

Yoritomo, the third son of Yoshitomo, was born in the year 1146, and consequently was twelve years old when his brother Yoshitsune was a baby. After the defeat of his father, he, in the retreat, was separated from his companions, and finally fell into the hands of a T[illegible]. On this was through a village called Ashibara. One, a [illegible] of the daughters of the household, when Yoritomo had [illegible], having this said, "I will show me [illegible] and de[illegible] [illegible]." He [illegible] [illegible] [illegible] [illegible] Yoshi[illegible] [illegible] [illegible] [illegible] himself. The Taira [illegible] [illegible] Kiyo, when his execution was ordered [illegible] [illegible] [illegible] [illegible]

memory were unlocked when the officer said, "Yoritomo resembles Prince Uma." She had borne one son of great promise, on whom she had lavished her affection, and who had been named Uma. The mother's bosom heaved under the robes of the nun, and, pitying Yoritomo, she resolved to entreat Kiyomori to spare him. After importunate pleadings, the reluctant son yielded to his mother's prayer, but condemned the youth to distant exile—a punishment one degree less than death, and Yoritomo was banished to the province of Idzu. He was advised by his former retainers to shave off his hair, enter a monastery, and become a priest; but Morinaga, one of his faithful servants, advised him to keep his hair, and with a brave heart await the future. Even the few that still called themselves vassals of Minamoto did not dare to hold any communication with him, as he was under the charge of two officers who were responsible to the Taira for the care of their ward. Yoritomo was a shrewd, self-reliant boy, gifted with high self-control, restraining his feelings so as to express neither joy nor grief nor anger in his face, patient, and capable of great endurance, winning the love and respect of all. He was as "Prince Hal." He afterward became as "bluff King Harry," barring the latter's bad eminence as a marrier of many wives.

Such was the condition of the Minamoto family. No longer in power and place, with an empress and ministers at court, but scattered, in poverty and exile, their lives scarcely their own. Yoritomo was fortunate in his courtship and marriage, the story of which is one of great romantic interest.* His wife, Masago, is one of the many fe-

* Yoritomo had inquired which of the daughters of Hojo Tokimasa was most [illegible]. He was told the eldest was most noted for personal charms, but the second, the child of a second wife, was homely. Yoritomo, afraid of a step-mother's jealousy (though fearing neither spear nor sword), deemed it prudent to pay his addresses to the homely daughter, and thus win the mother's favor also. He [illegible] letter by the hand of Morinaga, his retainer, who, however, [illegible] sister's affection for the plain girl would not last; so he destroyed [illegible] ter's letter, and, writing another one to Masago, the eldest, sent it to her. It so [illegible] on the previous night the homely daughter dreamed [illegible] rainbow, carrying a golden box in her beak. On awaking, she [illegible] to her sister, who was so interested in it that, after eager consideration, she re[illegible] to buy her sister's dream," and, as a price, gave [illegible] sister, saying, as the Japanese always do on similar occasions, "The price I pay [illegible]." The homely sister, perhaps thinking some of M[illegible] [illegible] bargainers, gladly bartered her unsatisfactory [illegible] [illegible] Before this, came Yoritomo's (Morinaga's) [illegible] It turned out to be a true love-match. M[illegible] [illegible] it being no unchastity to state [illegible]

male characters famous in Japanese history. She contributed not a little to the greatness of her husband and the splendor of the Kamakura court, during her life, as wife and widow. She outlived her husband many years. Her father, Hōjo Tokimasa, an able man, in whose veins ran imperial blood, made and fulfilled a solemn oath to assist Yori tomo, and the Hojo family subsequently rose to be a leading one in Japan.

The tyranny and insolence of Kiyomori at Kiōto had by this time (1180), one year before his death, become so galling and outrageous that one of the royal princes, determining to kill the usurper, conspired with the Minamoto men to overthrow him. Letters were sent to the clansmen, and especially to Yoritomo, who wrote to Yoshitsuné and to his friends to join him and take up arms. Among the former retainers of his father and grandfather were many members of the Miura family. Morinaga personally secured the fealty of many men of mark in the Kwanto; but among those who refused to rise against the Taira was one, Tsunétoshi, who laughed scornfully, and said, "For an exile to plot against the Heishi [Taira] is like a mouse plotting against a cat."

At the head of the peninsula of Idzu is a range of mountains, the outjutting spurs of the chain that trends upward to the table-lands of Sifunne, and thus divides Eastern from Western Japan. This range is called Hakoné, and is famous not only as classic ground in history, but also as a casket enshrining the choicest gems of nature. It is well known to the foreign residents, who go out hither in summer to enjoy the pure air of its altitudes. Its inspiring scenery embraces a lake of intensely cold pure water, and of great depth and elevation above the sea level, groves of aromatic pines of colossal size, savage gorges, sublime mountain heights, overcrowned by cloud-reaching forms, and of boiling springs of intermittent and irregular flow, surrounded by infernal vistas of melted sulphur enveloped in clouds of poisonous steam, or incrusted with myriad glistening crystals of the same mineral. Over these mountains there is a narrow pass, which is classic ground to the Kwanto. Near the pass, above the

Fur Merchants and Packs of Furs.

lage of Yumoto, is Ishi Bashi Yama (Stone-bridge Mountain), and here Yoritomo's second battle was fought, and his first defeat experienced. "Every time his bowstring twanged a enemy fell," but finally he was obliged to flee. He barely escaped with his life, and fortunately eluded pursuit, secreting himself in a hollow log, having first sent his father-in-law to call out all his retainers and meet again. He afterward hid in the priest's wardrobe, in one of the rooms of a temple. Finally, reaching the sea-shore, he took ship and sailed across the bay to Awa. "At this time the sea and land were covered with his enemies." Fortune favored the brave. Yoritomo, defeated, but not discouraged, while on the water met a company of soldiers, all equipped, belonging to the Miura clan, who became his friends, and offered to assist him. Landing in Awa, he sent out letters to all the Minamoto adherents to bring soldiers and join him. He met with encouraging and substantial response, for many hated Kiyomori and the Taira; and as Yoritomo's father and grandfather had given protection and secured quiet in the Kuantō, the prestige of the Minamoto party still remained. The local military chieftains had fought under Yoritomo's father, and were now glad to join the son of their old leader. He chose Kamakura as a place of retreat and permanent residence, it having been an old seat of the Minamoto family. Yoriyoshi had, in 1063, built the shrine of Hachiman at Tsurugaōka, near the village, in gratitude for his victories. Yoritomo now organized his troops, appointed his officers, and made arrangements to establish a fixed commissariat. The latter was a comparatively easy thing to do in a fertile country covered with irrigated rice-fields and girdled with teeming seas, and where the daily food of soldier, as of laborer, was rice and fish. Marching up around the country at the head of the Bay of Yedo through Kadzusa, Shimōsa, Musashi, and Sagami, crossing, on his way, the Sumida River, which flows through the modern Tōkiō, many men of rank, with their followers and horses, joined him. His father-in-law also brought an army from Kai. In a few months he had raised large forces, with many noted generals. He awakened new life in the Minamoto clan, and completely turned the tide of success. Many courtiers from Kiōto, disappointed in their schemes at court, or in any way chagrined at the Taira, flocked to Yoritomo as his power rose, and thus brought to him a fund of experience and ability which he was not slow to utilize for his own benefit. Meanwhile the Taira had not been idle. A large army was dispatched to the East, reaching the Fuji River, in Suruga, about the

same time that the Minamoto, headed by Yoritomo, appeared on the other side. The Taira were surprised to see such a host in arms. Both armies encamped on opposite banks, and glared at each other, [illegible] and neither attempting to cross the torrent. This is [illegible] recorded. The Fujikawa bears the just reputation of [illegible] swiftest stream in Japan. It rises in the northern part of Kai, on the precipitous side of the group of mountains called Yatsu [illegible] "eight peaks," and, winding around the western base of the lordly Fuji, collecting into its own volume a host of impetuous [illegible]aries born from the snows of lofty summits, it traverses the rich [illegible] at Suruga in steep gradient, plunging across the Tokaido, in arrowy celerity and volcanic force, into the sea near the lordly mountain which it encircles. To cross it at any time in good boats is a feat requiring coolness and skill; in a flood, impossibility; in the face of a hostile attack, sure annihilation. Though supremely eager to measure swords, neither party cared to cross to the attack, and the wager of battle was postponed. Both armies retired, the Taira retreating first.

It is said that one of the Taira men, foreseeing that the tide would turn in favor of Yoritomo, went to the river flats at night, and scared up the flocks of wild fowl; and the Taira, hearing the great noise, imagined the Minamoto host was attacking them, and fled, panic-stricken. Yoritomo returned to Kamakura, and began in earnest to found a city that ultimately rivaled Kiōto in magnificence, as it excelled it in power. He gathered together and set to work an army of laborers, carpenters, and armorers. [illegible] mouths [illegible] spring [illegible] had [illegible] only [illegible] hills and valleys, matted with the perennial luxuriance of reeds or scrub bamboo, starred and fragrant with the tall lilies that still abound. The town lay in a valley surrounded by [illegible] hills, opening only on the glorious sea. The [illegible] hills were [illegible] by cuttings which served as gate ways, giving easy access to [illegible], and [illegible] against enemies. While the [illegible] [illegible] the [illegible] hewed, hacked, and chised, and the sword makers and armorers sounded a war chorus on [illegible], [illegible] upon hills by the [illegible] at night. The streets marked out were soon lined with shops; and merchants [illegible], bringing [illegible], iron, silk, cotton, and hemp, and raw material for food and clothing, war and display. Store[illegible] of rice were [illegible]; docks were constructed and [illegible]; temples were erected. In process of time, the wealth of the Kwantō eclipsed that of Kiōto. While the old Empire slowly

ing in Kiōto, praying for Yoritomo's head to be laid on his new tomb, this same head, safely settled on vigorous shoulders, was devising the schemes, and seeing them executed, of fixing the Minamoto power permanently at Kamakura, and of wiping the name of Taira from the earth.

The long night of exile, of defeat, and defensive waiting of the Minamoto had broken, and their day had dawned with sudden and unexpected splendor. Henceforward they took the initiative. While Yoritomo carried on the enterprises of peace and the operations of war from his sustained stronghold, his uncle, Yukiiyé, his cousin Yoshinaka, and his brother, Yoshitsuné, led the armies in the field.

Meanwhile, in 1181, Kiyomori fell sick at Kioto. He had become a monk, as well as a prime minister. His death was not that of a saint. He did not pray for his enemies. The *Nihon Gwai Shi* thus describes the scene in the chamber where the chief of the Taira lay dying: In the Second leap-month, his sickness having increased, his family and high officers assembled round his bedside, and asked him what he would say. Sighing deeply, he said, "He that is born must necessarily die, and not I alone. Since the period of Heiji (1159), I have served the imperial house. I have ruled under heaven (the empire) absolutely. I have attained the highest rank possible to a subject. I am the grandfather of the emperor on his mother's side. Is there still a regret? My regret is only that I am dying, and have not yet seen the head of Yoritomo of the Minamoto. After my decease, do not make offerings to Buddha on my behalf; do not read the sacred books. Only cut off the head of Yoritomo of the Minamoto, and hang it on my tomb. Let all my sons and grandsons, retainers and servants, each and every one, follow out my commands, and on no account neglect them." So saying, Kiyomori died at the age of sixty-four. His tomb, near Hiōgo, is marked by an upright monolith and railing of granite. Munémori, his son, became head of the Taira house. Strange words from a death-bed; yet such as these were more than once used by dying Japanese warriors. Yoritomo's head was on his body when, eighteen years afterward, in 1199, he died peacefully in his bed.

Nevertheless, while in Kamakura, his bed-chamber was [illegible] guarded by chosen warriors, lest treachery might cut off the [illegible] the Minamoto. The flames of war were now lighted throughout the whole empire. From Kamakura forces were sent [illegible] provinces of Hitachi, in the East, and of Echizen and Kaga, [illegible] and West.

[illegible] of the Kiotō bureaucracy. Victory [illegible] the rising clan invincible. After [illegible] battle, the victors advanced through Ōmi, and soon [illegible] Kiotō, the coveted capital, was in their hands. [illegible] were Yakiyo and Yoshitaka, the uncle and [illegible] respectively. The Taira, with the young mikado, Antoku, [illegible], Kiyomori's daughter, fled. Gotoba, [illegible] and Juntoku in his stead, and the estates and treasures [illegible] Taira were confiscated and divided among the victors.

Yoshitaka was called the Asahi shōgun (Morning sun Generalissimo) [illegible] account of the suddenness and brilliancy of his rising. Being now in command of a victorious army at the capital, swollen with pride, and [illegible] with sudden success, and with the actual power then in his hands, he seems to have lost his head. He was of such [illegible] high rank, and given the title and office of governor of Echigo [illegible] having been raised in the country, he could not endure the [illegible] of ceremony, and was the subject of ridicule to the people of Kiotō. He became jealous of his superior, Yoritomo, who was in Kamakura, two hundred leagues away. He acted in such an arrogant and overbearing spirit that the wrath of the ex-sister Emperor Gosshirakawa was roused against him. Being also encouraged to [illegible] possessions, he invited the monks of the immense monasteries of Hiyeizan and Miidera, near Ōtsu, to [illegible] his authority. By means of [illegible] and overbearing schemes, Yoshitaka, with a military force, [illegible] put [illegible] in possession of both the armies and [illegible] the high offices of state. [illegible] Yoritomo [illegible] Kamakura, [illegible] was [illegible] in the West, [illegible] Echigo, [illegible] Kiotō, [illegible]

[illegible] Yoritomo [illegible] to take leave of his wife. A long while

leased, and the reigning emperor set free from the terrorism under which he had been put.

Meanwhile the Taira men, in their fortified palace at Fukuwara were planning to recover their lost power, and assembling a great army in the South and West. The Minamoto, on the other hand, were expending all their energies to destroy them. The bitter animosity of the two great families had reached such a pitch that the extermination of one or the other seemed inevitable. In 1184, Yoshitsuné laid siege to the Fukuwara palace, and, after a short time, set it on fire. The son of Kiyomori and his chief followers fled to Sanuki, in Shikokŭ. Thither, as with the winged feet of an avenger, Yoshitsuné followed, besieged them at the castle of Yashima, burned it, and drove his enemies, like scattered sheep, to the Straits of Shimonoséki.

Both armies now prepared a fleet of junks, for the contest was to be upon the water. In the Fourth month of the year 1185, all was ready for the struggle. The battle was fought at Dan no ura, near the modern town of Shimonoséki, where, in 1863, the combined squadrons of England, France, Holland, and the United States bombarded the batteries of the Chōshiu clansmen. In the latter instance the foreigner demonstrated the superiority of his artillery and discipline, and, for the sake of trade and gain, wreaked his vengeance as savage and unjust as any that stains the record of native war.

In 1185, nearly seven centuries before, the contest was between men of a common country. It was the slaughter of brother by brother. The guerdon of ambition was supremacy. The Taira clan were at bay, driven, pursued, and hunted to the sea-shore. Like a wounded stag that turns upon its pursuers, the clan were about to give final battle; by its wager they were to decide their future destiny—a grave in a bloody sea, or peace under victory. They had collected five hun-

among the enemy that his lord was dead, said, "My business is done," and, putting his sword in his mouth, fell skillfully from his horse so that the blade should pierce him, and died. His beautiful sister, Tomoye, was a concubine of Yoshinaka; and being of great personal strength, constantly followed her lover to battle, she clad in armor and riding a swift horse. In this last battle she performed the van, and, among other exploits, cut off the head of Iyo no Yoshitsuné's best men. When her lord fled, she asked to be allowed to die with him. He refused to allow her, and, in spite of her tears, persisted on his command. Doffing her armor, she reached Shimano by private paths, and thence went into Echigo, shaved off her hair, became a nun, and spent the remainder of her life praying for the eternal happiness of Yoshinaka.

A Japanese War-Junk.

Both fleets were gayly decorating with flags and streamers. The Taira pennant was red, the Minamoto white, with two white bars near the top. The junks, though clumsy, were excellent vessels for fighting purposes, nearly equal to the old war-galleys of Athens.

another warrior. The Minamoto were ashamed. "Shoot it back!" thundered Yoshitsuné. The archer, plucking it out and coolly examining it, said, "It is short and weak." Drawing from his quiver an arrow of fourteen fists' length, and fitting it to the string, he shot it. The five-feet length of shaft leaped through the air, and, piercing the armor and flesh of the Taira bowman who reshot the first arrow, fell, spent, into the sea beyond. Elated with the lucky stroke, Yoshitsuné emptied his quiver, shooting with such celerity and skill that many Taira fell. The Minamoto, encouraged, and roused to the highest pitch of enthusiasm, redoubled their exertions with oar and arrow, and the tide of victory turned. The white flag triumphed. Yet the Taira might have won the day had not treachery aided the foe. The pages of Japanese history teem with instances of the destruction of friends by traitors. Perhaps the annals of no other country are richer in the recitals of results gained by treachery. The Arnold of the Taira army was Shigéyoshi, friend to Yoshitsuné. He had agreed upon a signal, by which the prize could be seen, and when seen could be surrounded and captured. Yoshitsuné, eagerly scanning the Taira fleet, finally caught sight of the preconcerted signal, and ordered the captains of a number of his junks to surround the particular one of the Taira. In a trice the junks of the white pennant shot along-side the devoted ship, and her decks were boarded by armed men. Seeing this, a Taira man leaped from his own boat to kill Yoshitsuné in close combat. Yoshitsuné jumped into another junk. His enemy, thus foiled, drowned himself. In the hand-to-hand fight with swords, Tomomori and six other Taira leaders were slain.

Seeing the hopeless state of affairs, and resolving not to be captured alive, the nun, Kiyomori's widow, holding her grandson, the child emperor, in her arms, leaped into the sea. Taigo, the emperor's mother, vainly tried to save her child. Both were drowned. Munémori, head of the Taira house, and many nobles, gentlemen, and ladies, were made prisoners.

The combat deepened. The Minamoto loved fighting. The Taira scorned to surrender. Revenge lent its maddening intoxication. Life, robbed of all its charms, gladly welcomed glorious death. The whizzing of arrows, the clash of two-handed swords, [illegible] armor, the sweep of churning oars, the crash of colliding [illegible], the wild song of the rowers, the shouts of the warriors, made [illegible] chorus of battle. One after another the Taira ships, [illegible] prows of their opponents, or scuttled by the iron bolt-heads of the

May [illegible] beneath the bubbling waters, leaving red whirl[illegible]. Those that were boarded were swept with sword and spear [illegible] fight. The dead bodies clogged the decks, on which [illegible] of blood ebbed and flowed and splashed with [illegible] waves, while the scuppers ran red like the spouts of an abattoir. The warriors who leaped into the sea became targets [illegible] archer's arrows. Noble and peasant, woman and babe, [illegible] archer, lifting imploring arms, or suddenly spurning mercy, [illegible] by hundreds.

The May morning looked upon a blue sea laughing with murmurous ripples, and glinting with the steel of warriors decked in all the glory of battle-array, and flaunting with the gay pennants of the ship which it seemed proud to bear. At night, heaving crimson like the vat of a dyer, defiled by floating corpses, and spewing its foul corruption for miles along the strand, it bore awful though transient witness to the hate of man.

The Taira, driven off the face of the earth, were buried with war's red hand beneath the sea that soon forgot its stain, and laughed again in purity of azure gleam and deep blue waves. The humble fisherman, casting his nets, or trudging along the shore, in astonishment saw the delicate corpses of the court lady and the tiny babe, and the sun-bronzed bodies of rowers, cast upon the shore. The child who waded in the surf to pick up shells was frightened at the wave-rolled carcass of the dead warrior, from whose breast the feathered ar[illegible] protruded. [illegible] a dog-fish, tossed on a signal to the [illegible] child [illegible] [illegible] [illegible]

A few of the Taira escaped and fled to Kiushiu. There, secluded in the fastnesses of deep valleys and high mountains, their descendants, who have kept themselves apart from their countrymen for nearly seven hundred years, a few hundred in number, still live in poverty and pride. Their lurking-place was discovered only within the last century. Of the women spared from the massacre, some married their conquerors, some killed themselves, and others kept life in their defiled bodies by plying the trade in which beauty ever finds ready customers. At the present day, in Shimonoséki,* the courtesans descended from the Taira ladies claim, and are accorded, special privileges.

The vengeance of the Minamoto did not stop at the sea. They searched every hill and valley to exterminate every male of the doomed clan. In Kiōto many boys and infant sons of the Taira family were living. All that were found were put to death. The Herod of Kamakura sent his father-in-law to attend to the bloody business.

In the Fourth month the army of Kamakura returned to Kiōto, enjoying a public triumph, with their spoils and prisoners, retainers of the Taira. They had also recovered the sacred emblems. For days the streets of the capital were gay with processions and festivals, and the coffers of the temples were enriched with the pious offerings of the victors, and their walls with votive tablets of gratitude.

Munémori was sent to Kamakura, where he saw the man whose head his father had charged him on his death-bed to cut off and hang on his tomb. His own head was shortly afterward severed from his body by the guards who were conducting him to Kiōto.

* Shimonoseki is a town of great commercial importance, from its position at the entrance of the Inland Sea. It consists chiefly of one long street of two miles, at the base of a range of low steep hills. It lies four miles from the western entrance of Hayato no séto, or strait of Shimonoséki. The strait is from two thousand to three thousand feet wide, and about seven miles long. Mayeshima Island, incorrectly printed as "Rockaren" on foreign charts, [illegible] entrance. On Hiku Island, and at the eastern end of the strait, are light houses [illegible] according to modern scientific requirements. Four torpedoes [illegible] passage at night. The current is very strong. A submarine [illegible] the electric wires of Nagasaki, from Sibaura to Shanghae, and of Shanghae (China) to London and New York, with those of Tokio and Hakodate. On a ledge of rocks in the channel is a monument [illegible] they were trapped and who perished here in the arms of [illegible]. The Yashima mentioned is composed of Ya, noble of the second [illegible] Shima, island = "the noble man of the second rank."

XIV.

CONSOLIDATION OF THE DUAL SYSTEM OF GOVERNMENT.

MEANWHILE Yoritomo was strengthening his power at Kamakura and instituting that dual system of government which has given so many modern writers on Japan, and has given rise to the supposition that Japan had "two emperors, one temporal, the other spiritual."

The country at this time was distracted with the disturbances of the past few years; robbers were numerous, and the Buddhist monasteries were often nests of soldiers. Possessed of wealth, arms, and military equipments, the bonzes were ever ready to side with the party that pleased them. The presence of such men and institutions rendered it difficult for any one number to preserve tranquillity, since it was never known at what moment these professedly peaceful men would turn out as trained bands of military warriors. To restore order, prosperity, economy, and firm government was now the earnest wish of Yoritomo. He therefore came and took up his residence at Kamakura. Holding the reality of power in Kamakura in his own hands, and the [illegible]

In 1184, [illegible] was rapidly becoming [illegible] the council of Ministers or Council of State, established there [illegible] Kioto was [illegible] [illegible] the [illegible] [illegible] Retired Emperor, and Kioto, [illegible] power was [illegible] Kamakura. Adopting the [illegible] [illegible] Yoritomo's sanction. [illegible] was also [illegible] as well as [illegible] [illegible] made [illegible] [illegible] [illegible]

than the news of the destruction of the Taira family at Dan no ura was received. Then Yoritomo prayed the mikado that five men of his family name might be made governors of provinces. The petition was granted, and Yoshitsuné was made governor of Iyo by special decree.

Here may be distinctly seen the first great step toward the military government that lasted nearly seven centuries.

The name of the shōgun's government, and used especially by its opposers, was *bakufu*—literally, curtain government, because anciently in China, as in Japan, a curtain (*baku*) surrounded the tent or headquarters of the commanding general. *Bakufu*, like most technical military terms in Japan, is a Chinese word.

The appointing of five military men as governors of provinces was a profound innovation in Japanese governmental affairs. Hitherto it had been the custom to appoint only civilians from the court to those offices. It does not appear, however, that Yoritomo at first intended to seize the military control of the whole empire; but his chief minister, Ōyé no Hiromoto, president of the Council of State, conceived another plan which, when carried out, as it afterward was, threw all real power in Yoritomo's hands. As the Kuantō was tranquil and prosperous under vigorous government, and as the Kuantō troops were used to put down rebels elsewhere, he proposed that in all the circuits and provinces of the empire a special tax should be levied for the support of troops in those places. By this means a permanent force could be kept, by which the peace of the empire could be maintained without the expense and trouble of calling out the Eastern army. Also—and here was another step to military government and feudalism—that a *shiugo*—a military chief, should be placed in each province, dividing the authority with the *kokushiu*, or civil governor, and a *jito*, to be appointed from Kamakura, should rule jointly with rulers of small districts, called *shōyen*. Still further—another step in feudalism—he proposed that *his own relations* who had performed meritorious service in battle should fill these offices, and that they should all be under his control from Kamakura. This was done, and Yoritomo thus acquired the governing power of all Japan.

It seems, at first sight, strange that the mikado and his court should grant these propositions; yet they did so. They saw [illegible] half the empire tranquil under the strong military [illegible] of Yoritomo. Hōjō, his father-in-law, was commanding the garrison at Kiōtō. The mikado, Gotoba, may be said to have owed his throne to

Yoritomo, [illegible] conquered, almost added to the realm, all the [illegible] Northern and Eastern parts of Japan. This portion, [illegible], was now actually settled and governed like the [illegible] of the empire.

In 1189, Yoritomo made a campaign in that part of Japan north of the thirty-seventh parallel, then called Mutsu and Dewa. On his return, covering now with victorious, he visited the court at Kioto. The quondam exile was now the foremost subject in the empire. His reception and treatment by the reigning and ex-historical emperors were in the highest possible scale of magnificence. The splendor of his own retinue astonished even the old courtiers, accustomed to the gay pageants of the capital. They could scarcely believe that such wealth existed and such knowledge of the art of display was cultivated in the Kuanto. Military shows, athletic games, and banquets were held for many days, and the costliest presents exchanged, many of which are still shown at Kamakura and Kioto. Yoritomo returned, clothed with the highest honor, and with vastly greater jurisdiction than had ever been intrusted to a subject. With all the civil functions ever held by the once rival Fujiwara, he united in himself more military power than a Taira had ever wielded.

In 1192, he attained to the climax of honor, when the mikado appointed him Sei-i Tai-Shogun (Barbarian subjugating Great General), a title and office that existed until 1868. Henceforth the term *shogun* came to have a new significance. Anciently all generals were called shoguns, but, with new emphasis added to the name, the shogun acquired more and more power, until foreigners supposed him to be a sovereign. Yet this subordinate from the beginning, from 1192 until 1868, was appointed once, and a military viceroy of the emperor. Though he governed the country with a strong military hand, he did it as a vassal. In the name and for the sake of the mikado at Kioto.

Power was [illegible] Yoritomo. The [illegible] at Kamakura spent the prime of his life [illegible] this power, expelling rival and family [illegible] [illegible] [illegible]

consummate ability, many regard him as a cruel tyrant, and a heartless and selfish man. His treatment of his two brothers, Noriyori and Yoshitsuné, are evidences that this opinion is too well founded. Certain it is that the splendor of Yoritomo's career has never blinded the minds of posterity to his selfishness and cruelty; and though, like Napoleon, he has had his eulogists, yet the example held up for the imitation of youth is that of Yoshitsuné, and not Yoritomo. Mori says of the latter: "He encouraged each of his followers to believe himself the sole confidant of his leader's schemes, and in this cunning manner separated their interests, and made them his own. Nearly all of those around him who became possible rivals in power or popularity were cruelly handled when he had exhausted the benefit of their service." His simple tomb stands at the top of a knoll on the slope of hills a few hundred yards distant from the great temple at Kamakura, overlooking the fields on which a mighty city once rose, when called into being by his genius and energy, which flourished for centuries, and disappeared, to allow luxuriant Nature to again assert her sway. The rice-swamps and the millet-fields now cover the former sites of his proudest palaces. Where metropolitan splendor and luxury once predominated, the irreverent tourist bandies his jests, or the toiling farmer stands knee-deep in the fertile ooze, to win from classic soil his taxes and his daily food.

The victory over the Taira was even greater than Yoritomo had supposed possible. Though exulting in the results, he burned with jealousy that Yoshitsuné had the real claim to the honor of victory. While in this mood, there were not wanting men to poison his mind, and fan the suspicions into fires of hate. There was one Kajiwara, who had been a military adviser to the expedition to destroy the Taira. On one occasion, Yoshitsuné advised a night attack in full force on the enemy. Kajiwara opposed the project, and hindered it. Yoshitsuné, with only fifty men, carried out his plan, and, to the chagrin and disgrace of Kajiwara, he won a brilliant victory. This man, incensed at his rival, and consuming with wrath, lied to Yoritomo with tales and slanders, which the jealous brother too willingly believed. Yoshitsuné, returning as a victor, and with the spoils for his brother, received peremptory orders not to enter Kamakura, but to remain in the village of Koshigoyé, opposite the isle of Enoshima. While there, he wrote a touching letter, recounting all his toils and dangers while pursuing the Taira, and appealing for clearance of his name from slander and suspicion. It was sent to Oyé no Hiromoto, chief

[illegible] Yoshitsune begged to intercede to his [illegible] and [illegible] considered a model of [illegible] is taught by parents to their children. It [illegible] most popular writings in Japanese literature, and is [illegible] in one of the many popular collections of famous letters.

While staying in the suburbs of the city, Yoshitsune went to Kyoto. Yoritomo's troops, obeying orders, attacked his house to kill him. He fled, with sixteen retainers, into Yamato. There he was again attacked, but escaped and fled. He now determined to go to Oshiu, to his old friend Hidehira. He took the route along the west coast, through Echizen, Kaga, and Echigo, and found a refuge, as he supposed, with Hidehira. The spies of his brother soon discovered his hiding-place, and ordered him to commit suicide. The son of Hidehira refused him. According to popular belief, Yoshitsune, after killing his wife and children with his own hands, committed *hara kiri*. His head, preserved in salt, was sent to Kamakura.

The exact truth concerning the death of Yoshitsune is by no means yet ascertained. It is declared by some that he escaped and fled to Yezo, where he lived among the Ainos for many years, and died [illegible] or by *hara kiri*. The Ainos [illegible] great reverence for his deeds, and to this day worship his spirit, and [illegible] Hawks may have carried a shrine. Others assert that he fled to Asia, and became the great conqueror, Genghis Khan. [illegible] is true, as Japanese scholars once contended, "No [illegible] the [illegible] century worthy of the Japanese people would [illegible]."

Nevertheless, the immortality of Yoshitsuné is secured. Worshiped as a god by the Ainos, honored and beloved by every Japanese youth as an ideal hero of chivalry, his features pictured on boys' kites, his mien and form represented in household effigies displayed annually at the boys' great festival of flags, glorified in art, song, and story, Yoshitsuné, the hero warrior and martyr, will live in unfading memory so long as the ideals of the warlike Japanese stand unshattered or their traditions are preserved.*

* The struggles of the rival houses of Gen and Hei form an inexhaustible mine of incidents to the playwright, author, poet, and artist. I can not resist the temptation of giving one of these in this place. The artist's representation of it adorns many a Japanese house. At the siege of Ichinotani, a famous captain, named Naozané, who fought under the white flag, while in camp one day investing the Taira forces, saw a boat approach the beach fronting the fort. Shortly after, a Taira soldier rode out of the castle-gate into the waves to embark. Naozané saw, by the splendid crimson armor and golden helmet of the rider, that he was a Taira noble. Here was a prize indeed, the capture of which would make the Kuanto captain a general. Naozané thundered out the challenge: "Do my eyes deceive me? Is he a Taira leader; and is he such a coward that he shows his back to the eye of his enemy? Come back and fight!" The rider was indeed a Taira noble, young Atsumori, only sixteen years of age, of high and gentle birth, and had been reared in the palace. Naozané was a bronzed veteran of forty years. Both charged each other on horseback, with swords drawn. After a few passes, Naozané threw away his sword, and, mounted, rushed to grasp his foe. Not yet to be outdone in gallantry, Atsumori did the same. Both clinched while in the saddle, and fell to the sand, the old campaigner uppermost. He tore off the golden helmet, and, to his amazement, saw the pale, smooth face and noble mien of a noble boy that looked just like his own beloved son of the same age. The father was more than the soldier. The victor trembled with emotion. "How wretched the life of a warrior to have to kill such a lovely boy! How miserable will those parents be who find their darling is in an enemy's hand! Wretched me, that I thought to destroy this life for the sake of reward!" He then resolved to let his enemy go secretly away, and make his escape. At that moment a loud voice shouted angrily, "Naozané's double coward to encounter an enemy, and then thinks to let him escape." Thus compelled, Naozané steeled his heart, took up his sword, and cut off Atsumori's head. He carried the [illegible] trophy to Yoshitsuné, and, while all stood admiring and ready to applaud, Naozané [illegible] reverence, and [illegible] to the amazement of his chieftain [illegible] begged [illegible] resign. Doffing helmet, armor, and sword, [illegible] laid [illegible] the [illegible] of the holy bonze Hoben, he [illegible] Buddhist [illegible] and [illegible] profound a verse on the sacred [illegible] that [illegible] his face to the tail of the animal, but in the direction of paradise. Some one asked him why he rode thus. He replied,

"[illegible]
A warrior brave,
Because [illegible]
[illegible]

XV.

THE GLORY AND THE FALL OF THE HŌJŌ FAMILY.

Taken on there may be some slight justification of Yoritomo's setting up a dual system of government to control and check the intrigues of courtiers at Kiōto, yet at best it was a usurpation of the power belonging only to the mikado. The creation of a dynarchy was the swift and sure result of Japan having no foreign enemies.

So long as the peace or existence of the empire was threatened by the savages on the frontier, or by invading fleets on the sea-coast, there was an impelling cause to bind together the throne and people; but when the barbarians were tranquilized, China and Corea gave no signs of war; and especially when the nobility were divided into the civil and military classes, and the mikado was no longer a man of physical and mental vigor, a division of the governing power naturally arose.

From the opening of the thirteenth century, the course of Japanese history flows in two streams. There were now two capitals, Kiōto and Kamakura, and two centres of authority: one, the lawful but overawed emperor at the imperial court; the other, the military vassal, with the governing power in the power of arms. It must not be forgotten, however, that the fountain of authority was in Kiōto, the ultimate seat of power in the ancient constitution. Throughout the centuries the prestige of the mikado's person never declined. The only exception to this principle was possible for this division of political power, for it was the absence of foreigners from the soil of Japan. So soon as Japan entered into political relations with outside nations, which were military, social, and commercial, the dynarchy was ended.

When Yoritomo died, all men wondered whether the power would remain at Kamakura, the capital of the military, and the successors of Yoritomo. The Japanese [illegible] "*Tenka no gunsō nashi*" (There are no military contests under heaven). The [illegible] The

spectacle of a great house decaying through the inanity or supineness of sons is constantly repeated in their history. The theme also forms the basis of their standard novels. Yoritomo's sons, not inheriting their father's ability, failed to wield his personal power of administration. From the day of his death, it may be said that the glory of the Minamoto family declined, while that of the Hōjō began.

Yet it seemed strange that the proverb should be verified in this case. Yoritomo had married no ordinary female. His wife, Masago, was a woman of uncommon intellectual ability, who had borne him a son, Yoriiyé. This young man, who was eighteen years old at his father's death, was immediately appointed chief of all the military officers in the empire, and it was expected he would equal his father in military prowess and administrative skill. His mother, Masago, though a shorn nun, who had professed retirement from the world, continued to take a very active part in the government.

The parental authority and influence in Japan, as in China, is often far greater than that of any other. Not even death or the marriage relation weakens, to any great extent, the hold of a father on a child. With affection on the one hand, and cunning on the other, an unscrupulous father may do what he will. We have seen how the Fujiwara and Taira families controlled court, throne, and emperor, by marrying their daughters to infant or boy mikados. We shall now find the Hōjō dispensing the power at Kamakura by means of a crafty woman willing to minister to her father's rather than to her son's aggrandizement.

Hōjō Tokimasa was the father of Masago, wife of Yoritomo. The latter always had great confidence in and respect for the abilities of his father-in-law. At his death, Tokimasa became chief of the council of state. Instead of assisting and training Yoriiyé in government affairs, giving him the benefit of his experience, and thus enabling the son to tread in his father's footsteps, he would not allow Yori iyé to hear cases in person, or to take active share in public business. When the youth plunged into dissipation and idleness, which terminated in a vicious course of life, his mother often reproved him, while Tokimasa, doubtless rejoicing over the fact, pretended to know nothing of the matter. All this time, however, he was filling the offices of government, not with the Minamoto adherents, but with his own kindred and partisans. Nepotism in Japan is a science; but cursed as the Japanese have been, probably none exceeded in this subtle craft the master, Tokimasa; though Yoriiyé, receiving his fa-

[illegible] Sei-i Tai Shogun, with the rank ju[illegible] the second ranks, his grandfather still kept [illegible]. He was twenty-two years of age, while he was suffer[illegible] probably the result of his manner of life. His [illegible] and Tokimasa, who instigated her, attempted to compel him [illegible] to give the superintendency of the provincial [illegible] infant son, and set over the Kwansi, or Western [illegible] younger brother, aged twelve years. This was the old trick of setting up boys and babies on the nominal seat of power, in order that crafty subordinates might rule.

Yoriiye heard of this plan, and resolved to avert its execution. He failed, and, as is usual in such cases, was compelled to shave off his hair, as a sign that his interest in political affairs had ceased. He was exiled to a temple in Idzu. There he was strangled, while in his bath, by three assassins sent by Tokimasa.

Sanetomo, brother of Yoriiye, succeeded in office. The boy was but twelve years old, and very unlike his father. He cared nothing for hunting or military exercises. His chief occupation was in playing [illegible] a very mild game, compared with that played in this country, and composing poetry. His time was spent with fair girls and women, of whom he had as many as he wished. All this was in accordance with the desire and plans of the Hojo family, who meant while to hold power. Sanetomo [illegible] in the [illegible], twenty-eight years old. Meanwhile, Kugio, [illegible] Yoriiye, was [illegible] grew up, and [illegible] Shogun Sanetomo, instead of Tokimasa, as his parents [illegible]. One [illegible] Sanetomo [illegible] coming from [illegible] of Idzu [illegible] Yoriiye [illegible] Court of [illegible] to [illegible] by [illegible] from [illegible] Sanetomo's head, and [illegible] was [illegible] of [illegible] Minamoto [illegible]. Thus, in the overturning and foundation of the line of shoguns, the same fate befell them as in [illegible] ancestor, when transformed to descendants, was lost. A nominal ruler sat [illegible] in 1196, until the last, in 1865.

[illegible]

kado. It must not be supposed that the emperor at Kiōto calmly looked on, caring for none of these things at Kamakura. The meshes of the Minamoto had been woven completely round the imperial authority. Now the Hōjō, like a new spider, was spinning a more fatal thread, sucking from the emperor, as from a helpless fly, the life-blood of power.

The Hōjo family traced their descent from the mikado Kuammu (782–805) through Sadamori, a Taira noble, from whom Tokimasa was the seventh in descent. Their ancestors had settled at Hōjō, in Idzu, whence they took their name. While the Minamoto rose to power, the Hōjō assisted them, and, by intermarriage, the two clans had become closely attached to each other.

The names of the twelve rulers, usually reckoned as seven generations, were: Tokimasa, Yoshitoki, Yasutoki, Tsunétoki, Tokiyori, Masatoki, Tokimuné, Sadatoki, Morotoki, Hirotoki, Takatoki, and Moritoki. Of these, the third, fourth, and fifth were the ablest, and most devoted to public business. It was on the strength of their merit and fame that their successors were so long able to hold power. Yasutoki established two councils, the one with legislative and executive, and the other with judicial powers. Both were representative of the wishes of the people. He promulgated sixty regulations in respect to the method of judicature. This judicial record is of great value to the historian; and long afterward, in 1534, an edition of Yasutoki's laws, in one volume, with a commentary, was published. In later times it has been in popular use as a copy-book for children. He also took an oath before the assembly to maintain the same with equity, swearing by the gods of Japan, saying, "We stand as judges of the whole country; if we be partial in our judgments, may the Heavenly Gods punish us." In his private life he was self-abnegative and benevolent, a polite and accomplished scholar, loving the society of the learned. Tsunétoki faithfully executed the laws, and carried out the policy of his predecessor. Tokiyori, before he became regent, traveled, usually in disguise, all over the empire, to examine into the details of local administration, and to pick out able men, so as to put them in office when he should need their services. In his choice he made no distinction of rank. Among the upright men he elevated to the judges' bench was the Awodo, who, for conscience' sake, never wore silk garments, nor a lacquered scabbard to his sword, nor ever held a bribe in his hand. He was the terror of venal officials, injustice and bribery being known to him as if by sorcery; while every detected

[illegible] disgracefully exhibited. Hōjō Akitoki established [illegible] consisting of Chinese, Confucian, Buddhistic, and native [illegible] Kanazawa, in Sagami. Here scholars gathered, and [illegible] the school, to hear their lectures and to study the classics, or the tenets of the faith, nearly all the learned men of this period [illegible]. While the writer of the *Gwai Shi* attacks the Hojo for [illegible] usurpations, he applauds them for their abilities and excellent administration.

The line of shoguns who nominally ruled from 1199 to 1333 were merely their creatures; and that period of one hundred and forty years, including seven generations, may be called the period of the Hojo. The political history of these years is but that of a monotonous recurrence of the exaltation of boys and babes of noble blood, to whom was given the semblance of power, who were splendid with titles, and deposed as soon as they were old enough to be troublesome. None of the Hojo ever seized the office of Shogun, but in reality they wielded all and more of the power attaching to the office, under the title of *Shikken*. It was an august game of state-craft, in which little children with colossal names were set up like ninepins, and bowled down, as suited the playful [illegible] of subordinates who declined name and titles, and kept the reality of power. The counters were neglected, while the prize was won.

[illegible] Yoritomo's widow, Masa[illegible] instituted the imperial city of Kamakura. Yoritomo's [illegible] was [illegible] years old, [illegible] shogun. The [illegible] Hojo were glad to have even a child of their blood elevated to a position [illegible] grasp the [illegible]. The [illegible] to Kamakura. He [illegible] years, [illegible] Yoshitsune [illegible]. This [illegible] Hojo Tokimasa, [illegible] Tokimasa [illegible] Masa[illegible] who [illegible] Hojo Sanetoki, who sent him in disgrace, heels upward, in a palanquin to Kamakura. He [illegible] Hojo [illegible]

my in 1308, and put up Morikuni, his eldest son. This was the last shōgun of imperial blood. The game of the players was now nearly over.

The ex-emperor, Gotoba, made a desperate effort to drive the usurping Hōjō from power. A small and gallant army was raised; fighting took place; but the handful of imperial troops was defeated by the overwhelming hosts sent from Kamakura. Their victory riveted the chains upon the imperial family. To the arrogant insolence of the usurper was now added the cruelty of the conscious tyrant.

Never before had such outrageous deeds been committed, or such insults been heaped upon the sovereigns as were done by these upstarts at Kamakura. Drunk with blood and exultation, the Hōjō wreaked their vengeance on sovereign and subject alike. Banishment and confiscation were the order of their day. The ex-emperor was compelled to shave off his hair, and was exiled to the island of Ōki. The reigning mikado was deposed, and sent to Sado. Two princes of the blood were banished to Tajima and Bizen. The ex-emperor Tsuchimikado—there were now three living emperors—not willing to dwell in palace luxury while his brethren were in exile, expressed a wish to share their fate. He was sent to Awa. To complete the victory and the theft of power, the Hōjō chief Yasutoki confiscated the estates of all who had fought on the emperor's side, and distributed them among his own minions. Over three thousand fiefs were thus disposed of. No camp-followers ever stripped a dead hero's body worse than these human vultures tore from the lawful sovereign the last fragment of authority. All over Japan the patriots heard, with groans of despair, the slaughter of the loyal army, and the pitiful fate of their emperors. The imperial exile died in Sado of a broken heart. A nominal mikado at Kiōto, and a nominal shōgun at Kamakura, were set up, but the Hōjō were the keepers of both.

The later days of the Hōjō present a spectacle of tyranny and misgovernment such as would disgrace the worst Asiatic bureaucracy. The distinguished and able men such as at first shed lustre on the name of this family were no more. The last of them were given to luxury and carousal, and the neglect of public business. A horde of rapacious officials sucked the life-blood and paralyzed the energies of the people. To obtain means to support themselves in luxury, they increased the weight of taxes, that ever crushes the spirit of the Asiatic peasant. Their triple oppression, of mikado, shōgun, and people, became intolerable. The handwriting was on the wall. Their days were numbered.

In 1318, Mochihito, [illegible], Emperor Go Daigo, began to mature plans [illegible] imperial power. By means of the ubiquitous [illegible] treachery, his schemes were revealed, and he was [illegible] punishment from Hojo by being ordered by his father into a Buddhist monastery. This was ostensibly to [illegible] given up all interest in worldly affairs. In reality, [illegible] assisted his father in planning the destruction of Hojo. He [illegible] at Ōno, and was called, by the people, Ōno no miya. The Emperor Go Daigo, though himself put on the throne by the kingmakers of Kamakura, chafed under the galling dictatorship of those who were by right his vassals. He resolved to risk life, and all that was dear to him, to overthrow the dual system, and establish the original splendor and prestige of the mikadoate. He knew the reverence of the people for the throne would sustain him, could he but raise sufficient military force to restore the Hojo.

He [illegible] the Abbot of the Buddhist priests and, in 1320, fortified Kasagi, in Yamato. Kusunoki Masashige about the same time arose in Kawachi, pursuing to the ruin of his life to restore the mikadoate. The next year Hojo sent an army against Kasagi, attacked and burned it. The Emperor was taken prisoner, and banished to Oki. Kusunoki [illegible] twice besieged, escaped, and lived to win immortal fame.

Connected with this mikado's sad fate is one incident of great dramatic [illegible], which rises to a sublimity and pathos rarely to be found in history. While Go Daigo was on his way to [illegible], [illegible] palanquin, under guard of fifty soldiers of Hojo, [illegible] Takasuke's retainers rescue their sovereign. This young [illegible] was a brother of the Emperor Daigo, who escaped [illegible] years before in Etchu. Seeing the [illegible] of the [illegible] imperial prisoner at the [illegible] the [illegible] to approach. Finding [illegible] they had passed the wrong pass. Hastening [illegible] they [illegible] the [illegible] in their [illegible] Kusunoki [illegible], being warned [illegible] Hojo [illegible] [illegible] [illegible]

party was resting at night, Kojima scraped off the bark of a cherry-tree, and wrote in ink, on the inner white membrane, this poetic stanza,

"*Ten Kosen o ba horobosa nakare*
Toki no Hōrei naki ni shimo arudzu."

(O Heaven! destroy not Kosen,
While Haurei still lives.)

The allusion, couched in delicate phrase, is to Kōsen, an ancient king in China, who was dethroned and made prisoner, but was afterward restored to honor and power by the faithfulness and valor of his retainer, Haurei.

Kojima Writing on the Cherry-tree. (Vignette upon the greenback national-bank notes.)

The next morning, the attention of the soldiers was excited by the fresh handwriting on the tree. As none of them were able to read, they showed it to the Emperor Go-Daigo, who read the writing, and its significance, in a moment. Concealing his joy, he went [illegible] ment, keeping hope alive during his loneliness. He knew [illegible] was not forgotten by his faithful vassals. Kojima afterward fought to restore the mikado, and perished on the battle-field. The illustration given above is borrowed from a picture by a native artist, which now adorns the national-bank notes issued under the reign of the present mikado.

This darkest hour of the mikado's fortune preceded the dawn. Already a hero was emerging from obscurity who was destined to be the overthrower of Kamakura and the Hōjō. This was Nitta Yoshisada.

The fourth son of Minamoto Yoshi-iyé, born A.D. 1057, had two sons. The elder son succeeded his father to the fief of Nitta, in the province of Kodzuke. The second inherited from his adopted father Tawara, the fief of Ashikaga, in Shimotsuké. Both these sons founded families which took their name from their place of hereditary possession. At this period, four hundred years later, their illustrious descendants became conspicuous. Nitta Yoshisada, a captain in the army of Hojo, had been sent to besiege Kusunoki, one of the mikado's faithful vassals; but, refusing to fight against the imperial forces, Nitta deserted with his command. He sent his retainer to Ōtō no miya, son of the emperor, then hiding in the mountains, who gave him a commission in the name of his exiled father. Nitta immediately returned to his native place, collected all his retainers, and before the shrine of the village raised the standard of revolt against Hojo. His banner was a long white pennant, crossed near the top by two black bars, beneath which was a circle bisected with a black zone. Adopting the plan of attack proposed by his brother, and marching down into Sagami, he appeared at Inamura Saki, on the outskirts of Kamakura, in thirteen days after raising his banner as the mikado's vassal.

At this point, where the road from Kamakura to Enoshima strikes the beach, a splendid panorama breaks upon the vision of the beholder. In front is the ocean, with its rolling waves and refreshing salt breeze. To the south, in imposing proportions, and clothed in the blue of distance, is the island of Ōshima; and farther on are the mountains of the peninsula of Idzu. To the right emerges, fair and lovely, in perpetual green, the island of Enoshima. Landward is the peak of Oyama, with its satellites; but, above all, in full magnificence of proportion, stands Fuji, the lordly mountain. Here Nitta performed an act that has become immortal in song and poem, and the artist's colors.

On the eve before the attack, Nitta, assembling his host at the edge of the strand, and confronting his foemen, thus addressed his warriors: "Our heavenly son (mikado) has been deposed by his traitorous subject, and is now in distant exile in the Western Sea. I, Yoshisada, being unable to look upon this act unmoved, have raised an army to punish the traitors [illegible]. I humbly pray thee, O God of

the Sea, to look into my loyal heart; command the tide to ebb and open a path." Thus saying, he bowed reverently, and then, as Rai says, with his head bare (though the artist has overlooked the statement), and in the sight of heaven cast his sword into the waves as a prayer-offering to the gods that the waves might recede, in token of their righteous favor. The golden hilt gleamed for a moment in the air, and the sword sunk from sight. The next morning the tide had ebbed, the strand was dry, and the army, headed by the chief whom the soldiers now looked upon as the chosen favorite of Heaven, marched

Nitta Yoshisada casting the Sword into the Sea. (Vignette from the national-bank notes.)

resistlessly on. Kamakura was attacked from three sides. The fighting was severe and bloody, but victory everywhere deserted the banners of the traitors, and rested upon the pennons of the loyal. Nitta, after performing great feats of valor in person, finally set the city on fire, and in a few hours Kamakura was a waste of ashes.

Just before the final destruction of the city, a noble named Andō, vassal of the house of Hojo, on seeing the ruin around him and his soldiers slaughtered, and the palaces burned, remarking that for a hundred years no instance of a retainer dying for his lord had been known, resolved to commit *hara-kiri*. The wife of Nitta was his niece. Just as he was about to plunge his dirk into his body, a serv-

son-in-law a letter from her, begging him to surrender. The old mother [illegible] "My niece is the daughter of a samurai herself. Would she write to ask so shameless a request? And Nitta, her husband, is a samurai. Why did he allow her to do so?" He then took the letter, wrapped it round his sword, which he plunged into his [illegible] and died. A great number of vassals of Hojo did likewise.

While Nitta was fighting at Kamakura, and thus overthrowing the Hojo power in the East, Ashikaga Takauji had drawn sword in Kioto, and Kusunoki re-established the imperial rule in the West. The number of the doomed clan who were slain in battle, or who committed *seppuku*, as defeated soldiers, in accordance with the code of honor already established, is set down at six thousand eight hundred.

All over the empire the people rose up against their oppressors and massacred them. The Hojo domination, which had been paramount for nearly one hundred and fifty years, was utterly broken.

From A.D. 1219 until 1333, the mikados at Kioto were:

Juntoku	1211–1221
Chukio (reigned two months)	1221
Go-Horikawa	1222–1232
Shijo	1233–1242
Go-Saga	1243–1246
Go-Fukakusa	1247–1259
Kameyama	1259–1274
Go-Uda	1275–1287
Fushimi	1288–1298
Go-Fushimi	1299–1301
Go-Nijo	1302–1307
Hanazono	1308–1318
Go-Daigo	1319–1338

From the establishment of Kamakura as military capital, the shoguns were:

MINAMOTO

Yoritomo	1185–1199
Yoriiye	1202–1203
Sanetomo	1203–1219

FUJIWARA

Yoritsune	1220–1243
Yoritsugu	1244–1251

[illegible]

Munetaka	1252–1265
Koreyasu	1266–1289
Hisaaki	1289–1308
Morihisa	1308–1333

The Hōjō have never been forgiven for their arbitrary treatment of the mikados. The author of the *Nihon Guai Shi* terms them "serpents, fiends, beasts," etc. To this day, historian, dramatist, novelist, and story-teller delight to load them with vilest obloquy. Even the peasants keep alive the memory of the past. One of the most voracious and destructive insects is still called the "Hōjō bug." A great annual ceremony of extermination of these pests keeps alive the hated recollection of their human namesakes. The memory of the wrongs suffered by the imperial family goaded on the soldiers in the revolution of 1868, who wreaked their vengeance on the Tokugawas, as successors of the Hōjō. In fighting to abolish forever the hated usurpation of six hundred years, and to restore the mikado to his ancient rightful and supreme authority, they remembered well the deeds of the Hōjō, which the *Nihon Guai Shi* so eloquently told. In 1873, envoys sent out from the imperial court in Tōkiō, proceeded to the island of Sado, and solemnly removing the remains of the banished emperor, who had died of a broken heart, buried them, with due pomp, in the sacred soil of Yamato, where sleep so many of the dead mikados.

I have given a picture of the Hōjō rule and rulers, which is but the reflection of the Japanese popular sentiment, and the opinion of native scholars. There is, however, another side to the story. It must be conceded that the Hōjō were able rulers, and kept order and peace in the empire for over a century. They encouraged literature, and the cultivation of the arts and sciences. During their period, the resources of the country were developed, and some branches of useful handicraft and fine arts were brought to a perfection never since surpassed. To this time belong the famous image-carver, sculptor, and architect, Unkei, and the lacquer-artists, who are the "old masters" in this branch of art. The military spirit of the people was kept alive, tactics were improved, and the methods of governmental administration simplified. During this period of splendid temples, monasteries, pagodas, colossal images, and other monuments of holy zeal, Hōjō Sadatoki erected a monument over the grave of Kiyomori at Hiōgo. Hōjō Tokimuné raised and kept in readiness a permanent war-fund, so that the military expenses might not interfere with the revenue reserved for ordinary government expenses. To his invincible courage, patriotic pride, and indomitable energy are due the vindication of the national honor and the repulse of the Tartar invasion.

XVI.

BUDDHISM IN JAPAN.

THE religion founded by Buddha, which is older by six centuries than that founded by Christ, which is professed by nearly one third of the human race, which has a literature perhaps larger than all other religious literatures combined, I shall not attempt to treat of except in the broadest terms. My object in this chapter is to portray the origin and development of Buddhism in Japan, to outline its rise and progress, and to show its status in that now fermenting nation in which its greatest efforts are found.

Christians must surely be interested in knowing of the faith they are endeavoring to destroy, or at least, to displace. When it is considered that Buddha's temples are already erected upon American soil, that a new development of this ancient faith may yet set itself up as a rival of Christianity in the Western portion of our country, that it has active missionaries, in the persons of Japanese priests, in London and Berlin, these considerations possess an immediate interest.

Buddhism originated in a great religious movement in India. At that time, perhaps, as now, the thoughts of the people, perhaps, also, my readers, were directed to the same all-absorbing question. In those days, as in these, many men's minds were filled with the mystery of life, its origin, its purpose, its end. Their perplexities and anxieties may seem to us childish, but they were real to them. Their knowledge of the universe, their developed science, their conception of morality, and their capacity of self-torture were not unlike our own. It was said that the sorrows of all men had lived in a previous state of existence, and that all the sorrows of this life were punishments for sins committed in a former state. Life was considered a long succession of births, pain, and death. All is fleeting. Nothing is real. This life is all a delusion. After [illegible] for ages through [illegible] stages of existence, entirely unconscious, perfectly [illegible] arrives at last in Nirvana, or Annihilation, Buddha

The total extinction of being, personality, and consciousness is the aspiration of the vast majority of true believers, as it should be of every suffering soul, *i. e.*, of all mankind. The true estate of the human soul, according to the Buddhist of the Buddhists, is blissful annihilation. The morals of Buddhism are superior to its metaphysics. Its commandments are the dictates of the most refined morality. Besides the cardinal prohibitions against murder, stealing, adultery, lying, drunkenness, and unchastity, "every shade of vice, hypocrisy, anger, pride, suspicion, greediness, gossiping, cruelty to animals, is guarded against by special precepts. Among the virtues recommended, we find not only reverence of parents, care of children, submission to authority, gratitude, moderation in time of prosperity, submission in time of trial, equanimity at all times; but virtues such as the duty of forgiving insults, and not rewarding evil with evil." Whatever the *practice* of the people may be, they are taught, as laid down in their sacred books, the rules thus summarized above.

Such, we may glean, was Buddhism in its early purity. Besides its moral code and philosophical doctrines, it had almost nothing. An "ecclesiastical system" it was not in any sense. Its progress was rapid and remarkable. Though finally driven out of India, it swept through Burmah, Siam, China, Thibet, Manchuria, Corea, Siberia, and finally, after twelve centuries, entered Japan. By this time the bare and bald original doctrines of Shaka (Buddha) were glorious in the apparel with which Asiatic imagination and priestly necessity had clothed and adorned them. The ideas of Shaka had been expanded into a complete theological system, with all the appurtenances of a stock religion. It had a vast and complicated ecclesiastical and monastic machinery, a geographical and sensuous paradise, definitely located hells and purgatories, populated with a hierarchy of titled demons, and furnished after the most approved theological fashion. Of these the priests kept the keys, regulated the thermometers, and timed or graded the torture or bliss. The system had, even thus early, a minutely catalogued hagiology. Its eschatology was well outlined, and the hierarchs claimed to be as expert in questions of casuistry as they were at their commercial system of masses still in vogue. General councils had been held, decrees had been issued, dogmas defined or abolished; Buddhism had emerged from philosophy into religion. The Buddhist missionaries entered Japan having a mechanism perfectly fitted to play upon the fears and hopes of an ignorant people, and to bring them into obedience to the new and aggressive faith.

If there was a country in which the success of Buddhism as a religion was foreordained, that country was Japan. For there was nothing that could be called a religion. Before Buddhism came, very little worthy of the name existed. Day by day, each new ray of the light of research that now falls upon that dim period of Japanese history shows that Shintō was a pale and shadowy cult, that consisted essentially of sacrificing to the spirits of departed heroes and ancestors, with ceremonies of bodily purification. But at the coming of Buddhism quickened it, by the force of opposition, into something approaching a religious system. Swarms of petty deities, who have human passions, and are but apotheosized historical heroes, fill the pantheon of Shintō. The end and aim of even its most sincere adherents and teachers is political. Strike out the dogma of the divinity of the mikado and the duty of all Japanese to obey him implicitly, and almost nothing is left of modern Shintō but Chinese cosmogony, local myth, and Confucian morals.*

But the heart of the ancient Japanese longed after a solution of the questions whence? whither? why? — if it yearned for religious truth, as the annals of all races doubtless do — it must have been ready to welcome something more concrete, tangible, and dogmatic than the bleak emptiness of Shintō. Buddhism came to touch the heart, to fire the imagination, to feed the intellect, to offer a code of lofty morals, to [illegible] and to [illegible]. A [illegible] Anga Sama, [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

conscious existence seems the very rapture of joy, and whose soul yearns for an eternity of life, may not understand how a human soul could ever long for utter absorption of being and personality, even in God, much less for total annihilation.

But, among the Asiatic poor, where ceaseless drudgery is often the lot for life, where a vegetable diet keeps the vital force low, where the tax-gatherer is the chief representative of government, where the earthquake and the typhoon are so frequent and dreadful, and where the forces of nature are feared as malignant intelligences, life does not wear such charms as to lead the human soul to long for an eternity of it. No normal Japanese would thrill when he heard the unexplained announcement, "The gift of God is eternal life," or, "Whosoever believeth on me, though he were dead, yet shall he live." Such words would be painful to him, announcing only a fateful fact. To him life is to be dreaded; not because death lies at the end of it, but because birth and life again follow death, and both are but links in an almost endless chain. Herein lies the power of Buddhist preaching: "Believe in the true doctrine, and live the true believer's life," says the bonze, "and you will be born again into higher states of existence, thence into higher and higher heavens, until from paradise you rise as a purified and saintly soul, to be absorbed in the bosom of holy Buddha. Reject the truth, or believe false doctrine (*e. g.*, Christianity), and you will be born again thousands of times, only to suffer sickness and pain and grief, to die or be killed a thousand times, and, finally, to sink into lower and lower hells, before you can regain the opportunity to rise higher." This is really the popular form of Shaka's doctrine of metempsychosis. The popular Buddhism of Japan, at least, is not the bare scheme of philosophy which foreign writers seem to think it is. It is a genuine religion in its hold on man. It is a vinculum that binds him to the gods of his fathers. This form of Buddhism commended itself to both the Japanese sage and the ignorant boor, to whom thought is misery, by reason of its definiteness, its morals, its rewards, and its punishments.

Buddhism has a cosmogony and a theory of both the microcosm and the macrocosm. It has fully as much, if not more, "science" in it than our mediæval theologians found in the Bible. Its [illegible] lectuality made noble souls yearn to win its secrets, and t[illegible] conquests over their lusts and passions, by knowledge.

Among the various sects of Buddhism, however, [illegible] of the doctrine of Nirvana varies greatly. Some believe in the total

the same century several other important sects originated, and the number of brilliant intellects that adorned the priesthood at this period is remarkable. Of these, only two can be noticed, for lack of space.

In A.D. 1222, there was born, in a suburb of the town of Kominato, in Awa, a child who was destined to influence the faith of millions, and to leave the impress of his character and intellect indelibly upon the minds of his countrymen. He was to found a new sect of Buddhism, which should grow to be one of the largest, wealthiest, and most influential in Japan, and to excel them all in proselyting zeal, polemic bitterness, sectarian bigotry, and intolerant arrogance. The Nichiren sect of Buddhists, in its six centuries of history, has probably furnished a greater number of brilliant intellects, uncompromising zealots, unquailing martyrs, and relentless persecutors than any other in Japan. No other sect is so fond of controversy. The bonzes of none other can excel those of the Nichiren *shiu* (sect) in proselyting zeal, in the bitterness of their theological arguments, in the venom of their revilings, or the force with which they hurl their epithets at those who differ in opinion or practice from them. In their view, all other sects than theirs are useless. According to their vocabulary, the adherents of Shin Gon are "not patriots;" those of Ritsu are "thieves and rascals;" of Zen, are "furies;" while those of certain other sects are sure and without doubt to go to hell. Among the Nichirenites are to be found more prayer-books, drums, and other noisy accompaniments of revivals, than in any other sect. They excel in the number of pilgrims, and in the use of charms, spells, and amulets. Their priests are celibates, and must abstain from wine, fish, and all flesh. They are the Ranters of Buddhism. To this day, a revival-meeting in one of their temples is a scene that often beggars description, and may deafen weak ears. What with prayers incessantly repeated, drums beaten unceasingly, the shouting of devotees who work themselves into an excitement that often ends in insanity, and sometimes in death, and the frantic exhortation of the priests, the wildest excesses that seek the mantle of religion in other lands are by them equaled, if not excelled. To this sect belonged Kato Kiyomasa, the bloody persecutor of the Christians in the sixteenth century, the "vicar-exterminators" of the Jesuits, but who is now [illegible] the calendar of canonized Buddhists.

Nichiren (sun-lotus) was so named by his mother, who at conception had dreamed that the sun (*nichi*) had entered her body. This

[illegible] mothers of Japanese great men, and [illegible] concerning the women who bear children that afterward become men of renown or exalted holiness. The boy [illegible] the glorious scenery of mountain, wave, shore, [illegible] of the Pacific Ocean before him. He was a dreamy, meditative child. He was early put under the care of a holy [illegible] when grown to manhood discarded many of the old doctrines, and, being dissatisfied with the other sects, resolved to found one, the followers of which should be the holders and exemplars of the pure truth.

Nichiren was a profound student of the Buddhist classics, or sutras, brought from India, and written in Sanskrit and Chinese, for the entire canon of Buddhist holy books has at various times been brought from India or China, and translated into Chinese in Japan. Heretofore, the common prayer of all the Japanese Buddhists [illegible] "*Namu, Amida Butsu*" (南無阿彌陀佛, Amida Buddha! or, Save us, Eternal Buddha). Nichiren taught that the true invocation was "*Namu myo ho ren ge kyo*" (Glory to the salvation-bringing book of the way; or, perfect, Holy, the true way of salvation, the Blossom of Doctrine). This is still the distinctive prayer of the Nichiren sect. It is inscribed on the temple curtains, on their tombstones and wayside shrines, and was [illegible] by the great warriors of [illegible] to the sect. The words are the Chinese terms of the *Myo ho ren ge kyo* [illegible] canonical books of the Buddhist Scriptures, and in use by all the sects. Nichiren [illegible] the Lotus as the only way of salvation, and [illegible] doctrines [illegible] taught. He [illegible] the way as taught by Kobo Daishi and others.

Nichiren [illegible] [illegible] which [illegible] [illegible] [illegible]

it to run more violently than ever against other sects, especially decrying the great and learned priests of previous generations. Hōjō Tokiyori again arrested him, confined him in a dungeon below ground, and condemned him to death.

The following story is told, and devoutly believed, by his followers: On a certain day he was taken out to a village on the strand of the bay beyond Kamakura, and in front of the lovely island of Enoshima. This village is called Koshigoyé. At this time Nichiren was forty-three years old. Kneeling down upon the strand, the saintly bonze calmly uttered his prayers, and repeated "*Namu myō ho ren ge kiō*" upon his rosary. The swordsman lifted his blade, and, with all his might, made the downward stroke. Suddenly a flood of blinding light burst from the sky, and smote upon the executioner and the official inspector deputed to witness the severed head. The sword-blade was broken in pieces, while the holy man was unharmed. At the same moment, Hōjō, the Lord of Kamakura, was startled at his revels in the palace by the sound of rattling thunder and the flash of lightning, though there was not a cloud in the sky. Dazed by the awful signs of Heaven's displeasure, Hōjō Tokiyori, divining that it was on account of the holy victim, instantly dispatched a fleet messenger to stay the executioner's hand and reprieve the victim. Simultaneously the official inspector at the still unstained blood-pit sent a courier to beg reprieve for the saint whom the sword could not touch. The two men, coming from opposite directions, met at the small stream which the tourist still crosses on the way from Kamakura to Enoshima, and it was thereafter called Yukiai (meeting on the way) River, a name which it retains to this day. Through the pitiful clemency and intercession of Hōjō Tokimuné, son of the Lord of Kamakura, Nichiren was sent to Sado Island. He was afterward released by his benefactor in a general amnesty. Nichiren founded his sect at Kiōto, and it greatly flourished under the care of his disciple, his reverence Nichizo. After a busy and holy life, the great saint died at Ikégami, a little to north-west of the Kawasaki railroad station, between Yokohama and Tōkiō, where the scream of the locomotive and the rumble of the railway car are but faintly heard in its solemn shades. There are to be seen gorgeous temples, pagodas, shrines, magnificent [illegible] cemeteries. The dying presence of Nichiren has lent this place peculiar sanctity; but his bones rest on Mount Minobu, in the province of Kai, where was one of his homes when in the flesh. *See Frontispiece.*

While in Japan, I made special visits to many of the places rendered

The Mother's Memorial, Nassau, Kansas.—From a drawing by Nankeeker Ozawa, a Tokio.

invocation). I shall call it "the mother's memorial." It is practiced chiefly by the followers of Nichiren, though it is sometimes employed by other sects.

A sight not often met with in the cities, but in the suburbs and country places frequent as the cause of it requires, is the *nagaré kanjō* (flowing invocation). A piece of cotton cloth is suspended by its four corners to stakes set in the ground near a brook, rivulet, or, if in the city, at the side of the water-course which fronts the houses of the better classes. Behind it rises a higher, lath-like board, notched several times near the top, and inscribed with a brief legend. Resting on the cloth at the brookside, or, if in the city, in a pail of water, is a wooden dipper. Perhaps upon the four corners, in the upright bamboo, may be set bouquets of flowers. A careless stranger may not notice the odd thing, but a little study of its parts reveals the symbolism of death. The tall lath tablet is the same as that set behind graves and tombs. The ominous Sanskrit letters betoken death. Even the flowers in their bloom call to mind the tributes of affectionate remembrance which loving survivors set in the sockets of the monuments in the grave-yards. On the cloth is written a name such as is given to persons after death, and the prayer, "*Namu mió hō ren gé kiō*" (Glory to the salvation-bringing Scriptures). Waiting long enough, perchance but a few minutes, there may be seen a passer-by who pauses, and, devoutly offering a prayer with the aid of his rosary, reverently dips a ladleful of water, pours it upon the cloth, and waits patiently until it has strained through, before moving on.

All this, when the significance is understood, is very touching. It is the story of vicarious suffering, of sorrow from the brink of joy, of one dying that another may live. It tells of mother-love and mother woe. It is a mute appeal to every passer-by, by the love of Heaven, to shorten the penalties of a soul in pain.

The Japanese (Buddhists) believe that all calamity is the result of sin either in this or a previous state of existence. The mother who dies in childbed suffers, by such a death, for some awful transgression, it may be in a cycle of existence long since passed. For it she must leave her new-born infant, in the full raptures of mother-joy, and sink into the darkness of Hades, to wallow in a lake of blood. There must she groan and suffer until the "flowing invocation" ceases, by the wearing-out of the symbolic cloth. When this is so utterly worn that the water no longer drains, but falls through at once, the freed spirit of the mother, purged of her sin, rises to resurrection among

the exhibitor [illegible] of existence. Devout men, as they pass by, reverently pour a ladleful of water. Women, especially those who have felt mother-pains, and who rejoice in life and loving offspring, [illegible] this expiatory act with deeper feeling; but the depths of sympathy are fathomed only by those who, being mothers, are yet bereaved. Yet, as in presence of nature's awful glories the [illegible] is shocked by the noisy importunity of the beggar, so before this sad and touching memorial the proofs of sordid priest-craft chill the warm sympathy which the sight [illegible] of mankind might evoke.

The cotton cloth inscribed with the prayer and the name of the deceased, to be efficacious, can be purchased only at the temples. I have been told, and it is no secret, that rich people are able to secure a napkin which, when stretched but a few days, will suffer [illegible] the water pass through at once. The poor man can get only the coarsest and most closely woven fabric. The limit of purgatorial penance is thus fixed by warp and woof, and warp and woof are gauged by money. The rich man's napkin is scraped thin in the middle. Nevertheless, the poor mother secures a richer tribute of sympathy from her humble people; for in Japan, as in other lands, poverty has many children, while wealth mourns for heirs; and in the lowly walks of life are more pitiful women who have felt the woe and the joy of motherhood than in the mansions of the rich.

In [illegible] the [illegible] villages, [illegible] is rarely [illegible]; [illegible] for the [illegible] shops in Tōkiō, I never saw one. I am told, however, that they may be seen in the outskirts of the city. The drawing of one seen near Takéfu, in Echizen, was made for me by my artist-friend Ōzawa, a number of [illegible] engraver's work.

The [illegible] of Japan [illegible] the [illegible] sects of Shin shiu, [illegible] Shinran. [illegible] was a pupil of Hōnen, who founded the Jōdō shiu, and was of noble descent. [illegible] married a lady of [illegible] the daughter of the Kuwadaka. He [illegible] that [illegible] was honorable, and that celibacy was an invention of the priests, not warranted by [illegible]. [illegible] possess [illegible] pilgrimages, [illegible] and generally amulets and charms, are all eschewed by this sect. Numerous [illegible] the [illegible] poor. The [illegible]

Belfry of a Buddhist Temple in Ōzaka.

takes the place of monkish seclusion. Devout prayer, purity, and earnestness of life, and trust in Buddha himself as the only worker of perfect righteousness, are insisted upon. Other sects teach the doctrine of salvation by works. Shinran taught that it is faith in Buddha that accomplishes the salvation of the believer.

Buddhism seems to most foreigners who have studied it but Roman Catholicism without Christ, and in Asiatic form. The Shin sect hold a form of the Protestant doctrine of justification by faith, believing in Buddha instead of Jesus. Singleness of purpose characterizes this sect. Outsiders call it Ikkō, from the initial word of a text in their chief book, *Muriōju Kiō* ("Book of Constant Life"). By others it is spoken of as Monto (gate-followers), in reference to their unity of organization. The Scriptures of other sects are written in Sanskrit and Chinese, which only the learned are able to read.

Those of Monto are in the vernacular Japanese writing and idiom. Other sects build temples in sequestered places among the hills. The Shin-shiuists erect theirs in the heart of cities, on main streets, in the centres of population. They endeavor, by every means in their power, to induce the people to come to them. In Fukui their twin temples stood in the most frequented thoroughfares. In Tōkiō, Ōzaka, Kiōto, Nagasaki, and other cities, the same system of having twin temples in the heart of the city is pursued, and the largest and finest ecclesiastical structures are the duplicates of this sect. The altars are on a scale of imposing magnificence, and gorgeous in detail. A common saying is, "As handsome as a Monto altar." The priests marry, rear families, and their sons succeed them to the care of the temples. In default of male issue, the husband of the daughter of the priest, should he have one, takes the office of his father-in-law. Many members of the priesthood and their families are highly educated, perhaps more so than the bonzes of any other sect. Personal acquaintance with several of the Monto priests enables me to substantiate this fact asserted of them.

The followers of Shinran have ever held a high position, and have wielded vast influence in the religious development of the people. Both for good and evil they have been among the foremost of active workers in the cause of religion. In time of war the Monto bonzes put on armor, and, with their families and adherents, have in numerous instances formed themselves into military battalions. We shall hear more of their martial performances in succeeding chapters.

After the death of Shinran, Renniō, who died in 1500, became the

revivalist of Monzeki, and wrote the *Ofumi*, or sacred writings, which are now held sacred by the disciples of this denomination. With the characteristic object of reaching the masses, they are written in the common spoken language writing, which all the people of both sexes can read. Though greatly persecuted by other sectaries, they have continually increased in numbers, wealth, and power, and now lead all in intelligence and influence. To the charges of uncleanness which exist against them, because they marry wives, eat and drink and live so much like unclerical men, they calmly answer, the bright rays of the sun shine on all things alike, and that it is not for them to call things unclean which have evidently been created for man's use; their righteousness consists neither in eating nor drinking, nor in abstinence from the blessings vouchsafed to mortals in this vale of woe; and that the maxims and narrow-minded doctrines, with the neglect of which they are reproached, can only have proceeded from the folly or vanity of men. They claim that priests with families are purer men than celibates in monasteries, and that the purity of society is best maintained by a married priesthood. Within the last two decades they were the first to organize their theological schools on the model of foreign colleges, that their young men might be trained to resist Shinto or Christianity, or to espouse the truth in either. The most now allege against them for their revels is that they are a mere Buddhist offshoot, since they might as well be schools of [illegible] a word, Power and Wisdom are pure sects, [illegible] Shinto and a good sect from bad Shinto.

To treat of the doctrinal difference and various customs of the different [illegible] Japanese Buddhism [illegible]

part played by the great Buddhist sects in the national drama of history in later centuries will be seen as we proceed in our narrative.

[illegible] new missionaries were invited from Corea, and in 624 two bonzes were given official rank, as primate and vice-primate. Temples were erected, and, at the death of a bonze, in 700, his body was disposed of by cremation—a new thing in Japan. In 741, an imperial decree, ordering the erection of two temples and a seven-storied pagoda in each province, was promulgated. In 765, a priest became Dai Jo Dai Jin. In 827, a precious relic—one of Shaka's (Buddha's) bones—was deposited in the palace. The master stroke of theological dexterity was made early in the ninth century, when Kōbō, who had studied three years in China, achieved the reconciliation of the native belief and the foreign religion, made patriotism and piety one, and laid the foundation of the permanent and universal success of Buddhism in Japan. This Japanese Philo taught that the Shintō deities, or gods, of Japan were manifestations, or transmigrations, of Buddha in that country, and, by his scheme of dogmatic theology, secured the ascendency of Buddhism over Shintō and Confucianism. Until near the fourteenth century, however, Buddhism continued to be the religion of the official, military, and educated classes, but not of the people at large. Its adoption by all classes may be ascribed to the missionary labors of Shinran and Nichiren, whose banishment to the North and East made them itinerant apostles. Shinran traveled on foot through every one of the provinces north and east of Kiōto, glorying in his exile, everywhere preaching, teaching, and making new disciples. It may be safely said that it required nine hundred years to convert the Japanese people from fetichism and Shintō to Buddhism.

It is extremely difficult to get accurate statistics relating to Japanese Buddhism. The following table was compiled for me by a learned bonze of the Shin denomination, in the temple of Nishi Honguanji, in Tsūkiji, Tokiō. I have compared it with data furnished by an ex-priest in Fukui, and various laymen.

The ecclesiastical centre of Japan has always been at Kiōto. The chief temples and monasteries of each sect were located there.

TABULAR LIST OF BUDDHIST SECTS IN JAPAN

[illegible]	Total Number of Temples
I. Tendai. Founded by Chisha, in China: 3 sub-sects	6,391
II. Shingon. Founded by Kōbō, in Japan, A.D. 813: 3 sub-sects	13,[illegible]0[illegible]
III. Zen. Founded by Darma, in Japan: 6 sub-sects	21,547
IV. Jodo. Founded by Hōnen, in Japan, 1173: 2 sub-sects	2,8[illegible]1
V. Shin. Founded by Shinran, in Japan, 1213: 5 sub-sects	13,718
VI. Nichiren. Founded by Nichiren, in Japan, 1262: 2 sub-sects	[illegible]
VII. Ji. Founded by Ippen, in Japan, 1288	5[illegible]6

Besides the above, there are twenty-one "irregular," "local," or "independent" sects, which act apart from the others, and in some cases have no temples or monasteries. A number of other sects have originated in Japan, flourished for a time, decayed, and passed out of existence. According to the census of 1872, there were in Japan 211,846 Buddhist *religieux* of both sexes and all grades and orders. Of these, 75,925 were priests, abbots, or monks, 9,[illegible] reckoned as novices or students, and 98,585 were in monasteries or families mostly of Shin sect; 151,677 were males, 60,[illegible]59 were [illegible] nuns. By the census of 1875, the returns gave 207,669 Buddhist *religieux*, of all, in 148,807 were males, and 58,862 females.

XVII.

THE INVASION OF THE MONGOL TARTARS

During the early centuries of the Christian era friendly intercourse was regularly kept up between Japan and China. Embassies were frequently sent to and fro on various missions, but chiefly with the annual Japanese bearing the congratulations to an emperor upon his accession to the throne. It is mentioned in the "Gazetteer of Echizen" (*Echizen Kuni no Ki Soshi Kō*) that embassadors from China, with a retinue of a crew of one hundred and seventy-eight persons, came to Japan A.D. 776, to bear congratulations to the mikado, Kōnin Tenno. The vessel was wrecked in a typhoon off the coast of Echizen, and but forty-seven of the company were saved. They were fed and sheltered in Echizen. In A.D. 779 the Japanese embassy, returning from China, came to Mikuni, the same port of Echizen. In 858, orders were sent from Kyōto to repair the roads north of the capital to repair the bridges and causeways, to open new roads, and remove all obstacles. Envoys from the empire of China were frequently at this time.

In China the Mongol Tartars had overthrown the Sung dynasty, and had established the Yuen dynasty. Through the Chinese, the Mongol emperor, Kublai Khan, sent to the Mikado Hōjō Tokimune, Japan, China, Korea, and Kamchatka, the Hojo Tokimune, [illegible] assumed the name of Shikken, and became regent.

An armed force of Chinese and Mongols was then dispatched against Japan. They landed at Tsushima and Iki. They were [illegible] Kyūshū. [illegible] Japanese [illegible] Kamakura [illegible]

cutting off their heads at the village of Tatsu no kuchi (Mouth of the Dragon), near the city. The Japanese now girded themselves for the war they knew was imminent. Troops from the East were sent to guard Kiōto. Munitions of war were prepared, magazines stored, castles repaired, and new armies levied and drilled. Boats and junks were built to meet the enemy on the sea. Once more Chinese envoys came to demand tribute. Again the sword gave the answer, and their heads fell at Daizaifu, in Kiushiu, in 1279.

Meanwhile the armada was preparing. Great China was coming to crush the little strip of land that refused homage to the invincible conqueror. The army numbered one hundred thousand Chinese and Tartars, and seven thousand Coreans, in ships that whitened the sea as the snowy herons whiten the islands of Lake Biwa. They numbered thirty-five hundred in all. In the Seventh month of the year 1281, the tasseled prows and fluted sails of the Chinese junks greeted the straining eyes of watchers on the hills of Daizaifu. The armada sailed gallantly up, and ranged itself off the castled city. Many of the junks were of immense proportions, larger than the natives of Japan had ever seen, and armed with the engines of European warfare, which their Venetian guests had taught the Mongols to construct and work. The Japanese had small chance of success on the water; as, although their boats, being swifter and lighter, were more easily managed, yet many of them were sunk by the darts and huge stones hurled by the catapults mounted on their enemy's decks. In personal prowess the natives of Nippon were superior. Swimming out to the fleet, a party of thirty boarded a junk, and cut off the heads of the crew; but another company attempting to do so, were all killed by the now wary Tartars. One captain, Kusanojiro, with a picked crew, in broad daylight, sculled rapidly out to an outlying junk, and, in spite of a shower of darts, one of which took off his left arm, ran his boat along-side a Chinese junk, and, letting down the masts, boarded the decks. A hand-to-hand fight ensued, and, before the enemy's fleet could assist, the daring assailants set the ship on fire and were off, carrying away twenty-one heads. The fleet now ranged itself in a cordon, linking each vessel to the other with an iron [illegible]. They hoped thus to foil the cutting-out parties. Besides [illegible] pults, immense bow-guns shooting heavy darts were [illegible] decks, so as to sink all attacking boats. By these means many of the latter were destroyed, and more than one company of Japanese who expected victory lost their lives. Still, the enemy could not effect a

landing in force. Their small detachments were cut off or driven into the sea as soon as they reached the shore, and over two thousand heads were among the trophies of the defenders in the skirmishes. A line of fortifications many miles long, consisting of earth-works and [illegible] consisting of planks, was now erected along shore. Behind these the defenders watched the invaders, and challenged them to [illegible].

There was a Japanese captain, Michiari, who had long hoped for this invasion. He had prayed often to the gods that he might have opportunity to fight the Mongols. He had written his prayers on paper, and, learning them, had solemnly swallowed the ashes. He was now overjoyed at the prospect of a combat. Sallying out from behind the breastwork, he defied the enemy to fight. Shortly after, he [illegible] two boats with brave fellows and pushed out, apparently unarmed, to the fleet. "He is mad," cried the spectators on shore. "How bold," said the men on the fleet, "for two little boats to attack [illegible] of great ships! Surely he is coming to surrender himself." Supposing this to be his object, they refrained from shooting. When within a few hundred yards, the Japanese, flinging out ropes with grappling-hooks, leaped on the Tartar junk. The bows and spears of the latter were no match for the two-handed razor-like swords of the Japanese. The issue, though for a while doubtful, was a swift and complete victory for the men who were fighting for their native land. Boarding the junk, the surviving victors cut loose the surrounding ships and [illegible] off. Among the captured was one of the highest officers in the Mongol fleet.

The [illegible] was now complete. Reinforcements poured in from [illegible] to swell the host of defenders. From the monasteries and temples all over the country went up unceasing prayers to the gods to ruin their enemies and save the land of Japan. The emperor [illegible] the chief priest of Shinto [illegible] to the gods, and him as a messenger [illegible]. It is recorded, as an auspicious fact, that a [illegible] at the shrine and offered [illegible] a streak of cloud appeared [illegible], while [illegible] the dense masses [illegible].

One of these [illegible] the Japanese *tai-fu* or *okaze*, [illegible] which [illegible] whirling the coasts of Japan and China during [illegible] and early fall of every year.

The Repulse of the Mongol Tartars. (From a painting by a Japanese who had studied under a Dutch master.)

burst upon the Chinese fleet. Nothing can withstand these maelstroms of the air. We call them typhoons; the Japanese say *tai-fu*, or *ōkazé* (great wind). Iron steamships of thousands of horse-power are almost unmanageable in them. Junks are helpless: the Chinese ships were these only. They were butted together like mad bulls. They were impaled on the rocks, dashed against the cliffs, or tossed on land like corks from the spray. They were blown over till they careened and filled. Heavily freighted with human beings, they sunk by hundreds. The corpses were piled on the shore, or floating on the water so thickly that it seemed almost possible to walk thereon. Those driven out to sea may have reached the main-land, but were probably overwhelmed. The vessels of the survivors, in large numbers, drifted to or were wrecked upon Taka Island, where they established themselves, and, cutting down trees, began building boats to reach Corea. Here they were attacked by the Japanese, and, after a bloody struggle, all the fiercer for the despair on the one side and the exultation on the other, were all slain or driven into the sea to be drowned, except three, who were sent back to tell their emperor how the gods of Japan had destroyed their armada. The Japanese exult in the boast that their gods and their heaven prevailed over the gods and the heaven of the Chinese.

This was the last time that China ever attempted to conquer Japan, whose people boast that their land has never been defiled by an invading army. They have ever ascribed the glory of the destruction of the Tartar fleet to the interposition of the gods at Isé, who thereafter received special and grateful adoration as the guardian of the seas and winds. Great credit and praise were given to the lord of Kamakura, Hōjō Tokimuné, for his energy, ability, and valor. The author of the *Guai Shi* says, "The repulse of the Tartar barbarians by Tokimuné, and his preserving the dominions of our Son of Heaven, were sufficient to atone for the crimes of his ancestors."

Nearly six centuries afterward, when "the barbarian" Perry anchored his fleet in the Bay of Yedo, in the words of the native annalist, "Orders were sent by the imperial court to the Shintō priests at Isé to offer up prayers for the sweeping-away of the barbarians." Millions of earnest hearts put up the same prayers as their fathers had offered, fully expecting the same result.

To this day the Japanese mother in Kiushiu hushes her fretful infant by the question, "Do you think the Mogu (Mongols) are coming?" This is the only serious attempt at invasion ever made by any nation upon the shores of Japan.

XVIII.

THE TEMPORARY MIKADOATE.

but in this case a woman's smiles and caresses and importunate words were more powerful than the advice of sages. Ashikaga had bribed the mikado's concubine Kadoko, and had so won her favor that she persuaded her imperial lord to bestow excessive and undeserved honor on the traitor.

The distribution of spoils excited discontent among the soldiers, who now began to lose all interest in the cause for which they had fought, and to murmur privately among themselves. "Should such an unjust government continue," said they, "then are we all servants of concubines and dancing-girls and singing-boys. Rather than be the puppets of the mikado's amusers, we would prefer a shōgun again, and become his vassals." Many of the captains and smaller clan-leaders were also in bad humor over their ōwn small shares. Ashikaga Takauji took advantage of this feeling to make himself popular among the disaffected, especially those who clung to arms as a profession and wished to remain soldiers, preferring war to peace. Of such inflammable material the latent traitor was not slow to avail himself when it suited him to light the flames of war.

Had the mikado listened to his wise counselor, and also placed Kasunoki in an office commensurate with his commanding abilities, and rewarded Nitta as he deserved, the century of anarchy and bloodshed which followed might have been spared to Japan.

Go-Daigo, who in the early years of his former reign had been a man of indomitable courage and energy, seems to have lost the best traits of his character in his exile, retaining only his imperious will and susceptibility to flattery. To this degenerate Samson a Delilah was not wanting. He fell an easy victim to the wiles of one man, though the shears by which his strength was shorn were held by a woman. Ashikaga was a consummate master of the arts of adulation and political craft. He was now to further prove his skill, and to verify the warnings of Nitta and the ministers. The emperor made Moriyoshi, his own son, shōgun. Ashikaga, jealous of the appointment, and having too ready access to the infatuated father's ear, told him that his son was plotting to get possession of the throne. Moriyoshi, hating the flatterer, and stung to rage by the base slander, marched against him. Ashikaga now succeeded by means of his ally in the imperial bed in making himself, in the eyes of the mikado, the first victim to the conspiracies of the prince. So great was his power over the emperor that he obtained from the imperial hand a decree to punish his enemy Moriyoshi as a *chōtéki*, or rebel, against the mikado.

[illegible] of what, in the game of Japanese [illegible] called the checkmate move, or, in the native idiom, [illegible]. It is difficult for a foreigner to fully appreciate [illegible] to the mikado's person—a prestige never diminishing. No matter how low his actual measure of power, the meanness [illegible] insignificance of his personal abilities, he was the Son of Heaven, his word was law, his command omnipotent. He was the fountain of all rank and authority. No military leader, however great his resources or ability, could win the popular heart or hope for ultimate success unless appointed by the emperor. He who held the Son of Heaven in his power was master. Hence it was the constant aim of all the military leaders, even down to 1868, to obtain control of the imperial person. However wicked or villainous the keeper of the mikado, he was master of the situation. His enemies were *chōteki*, or rebels against the Son of Heaven; his own soldiers were the *kōgun*, or loyal army. Even might could not make right. Possession of the divine person was more than nine-tenths—it was [illegible].

Moriyoshi, [illegible] *chōteki*, was declared. Ashikaga Takauji, by imperial order, had the *kōgun*, and was destined to win. The sad [illegible] emperor's son-in-law [illegible] soldiers' footings, and [illegible] was the cause of two Japanese wars [illegible] the present day. He was seized, deposed, sent to Kamakura, and murdered in a subterranean [illegible] south of the city.

His child in exile, the heart of the emperor relented. The scales fell from his eyes. He saw that he had wrongly suspected his son, [illegible] was Yoshinaga. [illegible] to [illegible] Kamakura, [illegible] Kamakura, [illegible] [illegible] Yoshinaga, [illegible] [illegible] the imperial forces were so hopelessly defeated that the quondam im- [illegible] [illegible] Kyō[illegible].

[illegible] [illegible] [illegible] [

clothed with authority. He was, in popular estimation, a rebel of the deepest dye. In such a predicament he could not safely remain a day. The people would take the side of the emperor. What should he do? His vigor, acuteness, and villainy were equal. The Hōjo had deposed and set up emperors. It was Ashikaga who divided the allegiance of the people, gave Japan a War of the Roses (or Chrysanthemums), tilled the soil for feudalism, and lighted the flames of war that made Kiōto a cock-pit, abandoned the land for nearly two centuries and a half to slaughter, ignorance, and paralysis of national progress. To clothe his acts with right, he made a new Son of Heaven. He declared Kogen, who was of the royal family, emperor. In 1336, this new Son of Heaven gave Ashikaga the title of Sei-i Tai Shōgun. Kamakura again became the military capital. The duarchy was restored, and the War of the Northern and the Southern Dynasties began, which lasted fifty-six years.

Ashikaga Takeuji, Sei-i Tai Shōgun. From a photograph taken from a wood-cut in a temple in Kiōto.

The period 1333–1336, though including little more than two years of time, is of great significance as marking the existence of temporary mikadoate. The fact that it lasted so short a time, and that the duarchy was again set up on its ruins, has furnished both natives and foreigners with the absurd and specious, but strongly urged, argument that the Government of Japan, by a single ruler from a single centre, is an impossibility, and that the creation of a dual system with a "spiritual" or nominal sovereign in one part of the empire, and a military or "secular" ruler in another, is a necessity.

During the discussion of the question concerning the abolition of the [illegible] restoration of the mikado in 1868, one of the arguments of the adherents of the shogunate against the [illegible] was the assertion that the events of the period [illegible] that the mikado could not alone govern the country, [illegible] must have duarchy. Even after the overthrow of the "[illegible]" in 1868, foreigners, as well as natives, who had studied Japanese history, fully believed and expected that in a year or two the mikado's Government would be overthrown, and the "Tycoon" acquire power, basing their belief on the fact that the mikadate of 1336–1336 did not last. Whatever force such an argument might have had when Japan had no foreign relations, and no arms on her soil to disturb the balance between Kioto and Kamakura, it is certain that it counts for naught when, under altered conditions, more than the united front of the whole empire* is now required to cope with the political pressure from without.

* [illegible] that Japan, though so much smaller than China, has always claimed [illegible] for military strength, and the fact that

XIX.

THE WAR OF THE CHRYSANTHEMUMS.

The dynasty of the imperial rulers of Japan is the oldest in the world. No other family line extends so far back into the remote ages as the nameless family of mikados. Disdaining to have a family name, claiming descent, not from mortals, but from the heavenly gods, the imperial house of the Kingdom of the Rising Sun occupies a throne which no plebeian has ever attempted to usurp. Throughout all the vicissitudes of the imperial line, in plenitude of power or abasement of poverty, its members deposed or set up at the pleasure of the upstart or the political robber, the throne itself has remained unshaken. Unclean hands have not been laid upon the ark itself. As in the procession of life on the globe the individual perishes, the species lives on, so, though individual mikados have been dethroned, insulted, or exiled, the prestige of the line has never suffered. The loyalty or allegiance of the people has never swerved. The soldier who would begin revolution, or who lusted for power, would make the mikado his tool; but, however transcendent his genius and abilities, he never attempted to write himself mikado. No Japanese Cæsar ever had his Brutus, nor Charles his Cromwell, nor George his Washington. Not even, as in China, did one dynasty of alien blood overthrow another, and reign in the stead of a destroyed family. Such events are unknown in Japanese annals. The student of this people and their unique history can never understand them or their national life unless he measures the mightiness of the force, and recognizes the place of the throne and the mikado in the minds and hearts of its people.

There are on record instances in which the true heirship was declared only after bitter intrigue, quarrels, or even bloodshed. In the tenth century, Taira no Masakado, disappointed in not being appointed Dai Jō Dai Jin, left Kiōto, went to Shimōsa in the Kwanto, and set himself up as Shinnō, or cadet of the imperial line, and temporarily

ruled the eight provinces of the East as a pseudo-mikado.* In 1139, [illegible] Taira and Minamoto came to blows in Kioto [illegible] succession between the rival heirs, Shutoku and [illegible]. The Taira being victors, their candidate became mikado. [illegible] of the Taira, they fled from Kioto, carrying with [illegible] as true emperor, with his suite and the sacred insignia, Antoku, [illegible], five years old, who was drowned in the sea when the Taira were destroyed. The Minamoto at the same time recognized Gotoba.

[illegible] more analogical to call the wars of the Gen and Hei, with their white and red flags, the Japanese Wars of the Roses. Theirs was the struggle of rival houses. Now, we are to speak of rival dynasties, [illegible] with the imperial chrysanthemum.

In the time of the early Ashikagas (1336–1390) there were two mikados ruling, or attempting to rule, in Japan. The Emperor Go Daigo had chosen his son Kuniyoshi as his heir, but the latter died in 1326. Kogon, son of the mikado Go Fushimi (1299–1301), was

[illegible] Masakado, backed by [illegible] same fate to all

then made heir. Go-Daigo's third son Moriyoshi, however, as he grew up, showed great talent, and his father regretted that he had consented to the choice of Kogen, and wished his own son to succeed him. He referred the matter to Hōjō at Kamakura, who disapproved of the plan. Those who hated Hōjō called Kogen the "false emperor," refusing to acknowledge him. When Nitta destroyed Kamakura, and Go-Daigo was restored, Kogen retired to obscurity. No one for a moment thought of or acknowledged any one but Go-Daigo as true and only mikado. When, however, Ashikaga by his treachery had alienated the emperor from him, and was without imperial favor, and liable to punishment as a rebel, he found out and set up Kogen as mikado, and proclaimed him sovereign. Civil war then broke out.

Into the details of the war between the adherents of the Northern emperor, Ashikaga, with his followers, on the one side, and Go-Daigo, who held the insignia of authority, backed by a brilliant array of names famous among the Japanese, on the other, I do not propose to enter. It is a confused and sickening story of loyalty and treachery, battle, murder, pillage, fire, famine, poverty, and misery, such as make up the picture of civil wars in every country. Occasionally in this period a noble deed or typical character shines forth for the admiration or example of succeeding generations. Among these none have exhibited more nobly man's possible greatness in the hour of death than Nitta Yoshisada and Kusunoki Masashigé.

On one occasion the army of Nitta, who was fighting under the flag of Go-Daigo, the true emperor, was encamped before that of Ashikaga. To save further slaughter, Nitta sallied out alone, and, approaching his enemy's camp, cried out: "The war in the country continues long. Although this has arisen from the rivalry of two emperors, yet its issue depends solely upon you and me. Rather than millions of the people should be involved in distress, let us determine the question by single combat." The retainers of Ashikaga prevailed on their commander not to accept the challenge. In 1338, on the second day of the Seventh month, while marching with about fifty followers to assist in investing a fortress in Echizen, he was suddenly attacked in a narrow path in a rice-field near Fukui by about three thousand of the enemy, and exposed without shields to a shower of arrows. Some one begged Nitta, as he was mounted, to escape. "It is not my desire to survive my companions slain," was his response. Whipping up his horse, he rode forward to engage with his sword, making himself the target for a hundred archers. His horse, struck when at full

[illegible] Nitta, on clearing himself and rising, was [illegible] feathered shaft, and mortally wounded. [illegible] off his own head—a feat which the warriors [illegible] were trained to perform—so that his enemies might [illegible]. He was thirty-eight years old. His brave little band were slain by arrows, or killed themselves with their own hand, [illegible] might die with their master. The enemy could not recognize Nitta, until they found, beneath a pile of corpses of men who [illegible] committed *hara kiri*, a body on which, inclosed in a damask bag, was a letter containing the imperial commission in Go-Daigo's handwriting, "I invest you with all power to subjugate the rebels." Then they knew the corpse to be that of Nitta. His head was carried to Kiōto, then in possession of Ashikaga, and exposed in public on a pillory. The tomb of this brave man stands, carefully watched and tended, near Fukui, in Echizen, hard by the very spot where he fell. I often passed it in my walks, when living in Fukui in 1871, and noticed that fresh blooming flowers were almost daily laid upon it—the [illegible] of an admiring people. A shrine and monument *in memoriam* were erected to his native place during the year 1875.

The brave Kusunoki, after a last battle at Minatogawa, near Hiōgo, having suffered continual defeat, his corpses having been set at naught, and his advice rejected, felt that life was no longer honorable, and [illegible] to die in unsullied reputation and with [illegible] Sovereign's honor. Accordingly bidding his wife and [illegible] farewell, [illegible] accompanied [illegible] apple wife's [illegible], numbering [illegible] and fifty, [illegible].

Kusunoki Masashige was one of [illegible] family who [illegible] Kawachi, and [illegible] their descent to the [illegible] Emperor Kwanmu, B.C. 782–805. His family name, Kusunoki ("Camphor"), was given him by people from the fact that a grove of [illegible] [illegible] the [illegible] of the mansion. The twelfth in descent was the Vice-governor of Iyo. The father of Masashige [illegible]. His mother, [illegible] a child, prayed [illegible] [illegible] hundred days, and Masashige was [illegible] months. The [illegible], under the [illegible] Sanskrit name of Bishamon, [illegible] was [illegible] prayers. The [illegible] [illegible], and [illegible] of fifteen [illegible]. He received his education in the Chinese classics from the priests in the temple, and exercised [illegible] and warlike [illegible]

his twelfth year he cut off the head of an enemy, and at fifteen studied the Chinese military art, and made it the solemn purpose of his life to overthrow the Kamakura usurpation, and restore the mikado to power. In 1330, he took up arms for Go-Daigo. He was several times besieged by the Hōjō armies, but was finally victorious with Nitta and Ashikaga. When the latter became a rebel, defeated Nitta, and entered Kiōto in force, Kusunoki joined Nitta, and thrice drove out the troops of Ashikaga from the capital. The latter then fled to the West, and Kusunoki advised the imperialist generals to follow them up and annihilate the rebellion. His superiors, with criminal levity, neglecting to do this, the rebels collected together, and again advanced, with increased strength by land and water, against Kiōto, having, it is said, two hundred thousand men. Kusunoki's plan of operations was rejected, and his advice ignored. With Nitta he was compelled to bear the brunt of battle against overwhelming forces at Minato gawa, near Hiōgo, and was there hopelessly defeated. Kusunoki, now feeling that he had done all that was possible to a subordinate, and that life was no longer honorable, retired to a farmer's house at the village of Sakurai, and there, giving him the sword bestowed on himself by the mikado, admonished his son Masatsura to follow the soldier's calling, cherish his father's memory, and avenge his father's death. Sixteen of his relatives, with unquailing courage, likewise followed their master in death.

Of all the characters in Japanese history, that of Kusunoki Masashigé stands pre-eminent for pureness of patriotism, unselfishness of devotion to duty, and calmness of courage. The people speak of him in tones of reverential tenderness, and, with an admiration that lacks fitting words, behold in him the mirror of stainless loyalty. I have more than once asked my Japanese students and friends whom they considered the noblest character in their history. Their unanimous answer was "Kusunoki Masashigé." Every relic of this brave man is treasured up with religious care; and fans inscribed with poems written by him, in fac-simile of his handwriting, are sold in the shops and used by those who burn to imitate his exalted patriotism.* His son Masatsura lived to become a gallant soldier.

* I make no attempt to conceal my own admiration of a man who acted according to his light, and faced his soldierly ideal of honor, when conscience and all his previous education told him that his hour had come, and that to flinch from the suicidal thrust was dishonor and sin. No [illegible] to avoid showing himself brave by committing *harakiri* [illegible] rs,

The war, which at first was waged with the clearly defined object of settling the question of the supremacy of the rival mikados, gradually lost its political character, and finally degenerated into a *melée* and free fight on a national scale. Before peace was finally declared, all the original leaders had died, and the prime object had been, in a great measure, forgotten in the lust for land and war. Even the rival emperors lost much of their interest, as they had no concern in brawls [illegible] petty chieftains sought to exalt their own name, and increase their territory by robbing their neighbors. In 1392, an envoy from Ashikaga persuaded Go-Kameyama to come to Kiōto and hand over the regalia to Go-Komatsu, the Northern emperor. The basis of peace was that Go-Kameyama should receive the title of Dai Jō Tennō (ex-emperor), Go-Komatsu be declared emperor, and the throne be occupied alternately by the rival branches of the imperial family. The ceremony of abdication and surrender of regalia, on the one hand, and of investiture, on the other, were celebrated with due pomp and solemnity in one of the great temples in the capital, and the war of fifty-six years' duration ceased. All this redounded to the [illegible] and power of the Ashikaga.

The period 1336–1392 is of great interest in the eyes of all native students of Japanese history. In the *Dai Nihon Shi*, the Southern dynasty are defended as the legitimate sovereigns, and the true descendants of Ten Shō Dai Jin, the sun goddess; and the Northern dynasty are denounced as mere usurpers. The same view was taken by Kitabatake Chikafusa, who was the leader of the Japanese Royalists [illegible] and who served the emperor Go-Daigo against Ashikaga, and in 1339 wrote a book to prove that Go-Daigo was mikado, and the Ashikaga usurpers. This is the view now held in modern Japan, and only the [illegible] of the period who award legitimacy to the Southern dynasty are considered authoritative. The Northern branch [illegible] after a few generations became extinct.[1]

[illegible]

[illegible] Kōgon, Kōmyō, Sukō, Go-Kōgon, Go-Enyū, and Kōkwon.

XX.

THE ASHIKAGA PERIOD.

THE internal history of Japan during the period of time covered by the actual or nominal rule of the thirteen shōguns of the Ashikaga family, from 1336 until 1573, except that portion after the year 1542, is not very attractive to a foreign reader. It is a confused picture of intestine war.

Ashikaga Takauji, the founder of the line, was a descendant of the Minamoto Yoshikuni, who had settled at Ashikaga, a village in Shimotsuké, in the eleventh century. He died in 1356. His grandson Yoshimitsu, called the Great Ashikaga, was made shōgun when ten years old, and became a famous warrior in the South and West. After the union of the two dynasties, he built a luxurious palace at Kiōto, and was made Dai Jō Dai Jin. He enjoyed his honors for one year. He then retired from the world to become a shaven monk in a Buddhist monastery.

Under the Hōjō, the office of shōgun was filled by appointment of the imperial court; but under the Ashikaga the office became hereditary in this family. As usual, the man with the title was, in nearly every case, but a mere figure-head, wielding little more personal power than that of the painted and gilded simulacrum of the admiral that formerly adorned the prow of our old seventy-four-gun ships. During this period the term Kubō sama, applied to the shōguns, and used so frequently by the Jesuit fathers, came into use. The actual work of government was done by able men of inferior rank. The most noted of these was Hosokawa Yoriyuki, who was a fine scholar as well as a warrior. It was through his ordering that the young shōgun Yoshimitsu was well trained, and had for his companions noble youths who excelled in literary and military skill. This was vastly different from Hōjō Tokimasa's treatment of the sons of Yoritomo. He attempted the reform of manners and administration. He issued five mottoes for the conduct of the military and civil officers. They were: 1. Thou shalt not be partial in amity or enmity. 2. Thou shalt return neither

[illegible] Thou shalt not deceive, either with a right[illegible]
[illegible] 4. Thou shalt not hope dishonestly [illegible]
[illegible] [illegible] deceive thyself.

[illegible] power during this period oscillated between Kio[illegible] (= "capital") and "great") shogun ruling at the former, [illegible] at the latter place. An officer called the *Shugo* was [illegible] of the capital and the central provinces; and another [illegible] Governor of the Kuantō, of Kamakura and the [illegible]. War was the rule, peace the exception. Feudal fights; border wars; confiscation of lands; the rise of great clans; the building [illegible] and the destruction of castles, were the staple events. Every [illegible] was now a stronghold, an arsenal, or a camp. The issue [illegible] or a campaign was often decided by the support which [illegible] gave to one or the other party. The most horrible [illegible] were committed; the ground about Kioto and Kamakura, [illegible] which were captured and recaptured many times, became like the *Aceldama*, the field of the execution ground. Villages, cities, temples, monasteries, and palaces were burned. The fertile fields lay waste, [illegible] by fire, or covered from sight as with a cloth by dense [illegible] weeds, which, even in summer's time, spring with [illegible] [illegible] [illegible] The people [illegible] [illegible] [illegible]

ly frequent during this period. The public morals became frightfully corrupted, religion debased. All kinds of strange and uncouth doctrines came into vogue. Prostitution was never more rampant. It was the Golden Age of crime and anarchy.

The condition of the emperors was deplorable. With no revenues, and dwelling in a capital alternately in the possession of one or the other hostile army; in frequent danger from thieves, fire, or starvation; exposed to the weather or the dangers of war, the narrative of their sufferings excites pity in the mind of even a foreign reader, and from the native draws the tribute of tears. One was so poor that he depended upon the bounty of a noble for his food and clothing; another died in such poverty that his body lay unburied for several days, for lack of money to have him interred. The remembrance of the wrongs and sufferings of these poor emperors fired the hearts and nerved the arms of the men who in 1868 fought to sweep away forever the hated system by which such treatment of their sovereign became possible.

So utterly demoralized is the national, political, and social life of this period believed to have been, that the Japanese people make it the limbo of all vanities. Dramatists and romancers use it as the convenient ground whereon to locate every novel or play, the plot of which violates all present probability. The chosen time of the bulk of Japanese dramas and novels written during the last century or two is that of the late Ashikagas. The satirist or writer aiming at contemporary folly, or at blunders and oppression of the Government, yet wishing to avoid punishment and elude the censor, clothes his characters in the garb and manners of this period. It is the potter's field where all the outcasts and Judases of moralists are buried. By common consent, it has become the limbo of playwright and romancer, and the scape-goat of chronology.

The act by which, more than any other, the Ashikagas have earned the curses of posterity was the sending of an embassy to China in 1401, bearing presents acknowledging, in a measure, the authority of China, and accepting in return the title of Nippon Ō, or King of Japan. This, which was done by Ashikaga Yoshimitsu, the third of the line, was an insult to the national dignity for which he has never been forgiven. It was a needless humiliation of Japan to her arrogant neighbor, and done only to exalt the vanity and glory of the usurper Ashikaga, who, not content with adopting the style and equipage of the mikado, wished to be made or called a king, and yet dared

[illegible] imperial throne.* The punishment of Ashikaga is the curse of posterity. In 1853, when the treaty with the United States was made, a similar insult to the sovereign and the nation, as well as [illegible] reception of the American envoy and foreigners, was [illegible] the shogun calling himself "Tycoon" (Great King, or [illegible] of Japan). In this latter instance, as we know, came not the distant anathema of future generations, but the swift vengeance of [illegible] permanent humiliation, the exile to obscurity, of the Tokugawa [illegible], and the abolition of the shogunate and the dual system forever.

It was during the first of the last three decades of the Ashikaga [illegible] that Japan became known to the nations of Europe: and [illegible] arms, gunpowder, and a new and mighty faith were made known to the Japanese nation.

* The Ashikaga line of shoguns comprised the following:

1. [illegible]	1336–1357	9. Yoshitane	1473–1508
2. Yoshiakira	1358–1367	10. Yoshizumi	1508–1521
3. Yoshimitsu	1368–1394	11. Yoshiharu	1521–1547
4. Yoshimochi	1394–1422	12. Yoshiteru	1547–1565
5. Yoshikazu	1419–1425	[illegible]	1565–1568
6. Yoshinori	1429–1440	13. Yoshihide	1568–1568
7. [illegible]	1442–1443	14. Yoshiaki	1568–1587
8. Yoshimasa	1449–1473	15. Yoshihisa	1588–1590

[illegible]

XXI.

LIFE IN THE MIDDLE AGES.

History, as usually written, gives the impression that the normal condition of mankind is that of war. Japanese students who take up the history of England to read, lay it down convinced that the English people are a blood-loving race that are perpetually fighting. They contrast their own peaceful country with the countries of Europe, to the detriment of the latter. They turn most gladly from the monotonous story of battle, murder, and sieges, to Buckle, Guizot, or Lecky, that they may learn of the victories no less renowned than those of war which mark as mile-stones the progress of the race. I greatly fear that from lack of literary skill my readers will say that my story of Japan thus far is a story of bloody war; but such, indeed, it is as told in their own histories. Permanent, universal peace was unknown in Japan until, by the genius of Iyéyasŭ in the sixteenth century, two centuries and a half of this blessing were secured. Nevertheless, in the eight centuries included between the eighth and the sixteenth of our era were many, and often lengthened, intervals of peace. In many sequestered places the sandal of the warrior and the hoof of the war-horse never printed the soil. Peace in the palace, in the city, in the village, allowed the development of manners, arts, manufactures, and agriculture. In this period were developed the characteristic growths of the Japanese intellect, imagination, social economy, and manual skill that have made the hermit nation unique in the earth and Japanese art productions the wonder of the world.

In this chapter, I shall simply glance at some of the salient features of life in Japan during the Middle Ages.

The introduction of continental or Chinese civilization into Japan was not a simple act of adoption. It was rather a work of selection and assimilation. As in this nineteenth century, the Japanese is no blind copyist, he improves on what he borrows. Although the traveler from China entering Japan can see in a moment whence the Japanese have borrowed their civilization, and though he may believe the

Japanese to be an inferior type to that of the Chinese, he will ac-
have improved upon their borrowed ar-
. The French have improved upon those of
Many sojourning foreigners in Japan have asked
Japanese are so unlike the Chinese, and why
, customs, dress, workmanship, all bear a stamp
, though they received so much from them.
is to be found in the strength and persistence of the
Japanese type of character, as indicated by nature, enabling
it to resist serious alteration and radical change. The greatest con-
quest made by any of the imported elements of continental civiliza-
tion was that of Buddhism, which became within ten centuries the
dominant popular religion. Yet even its conquests were but partial.
Its triumphs were due only to its adaptation. Japanese Buddhism
is distinct partly among the many forms of that Asiatic religion.
Buddhism created the soil and growth on Japanese soil only by using
Japanese material, grafted on to original stock of ideas in the Japa-
nese mind. Thus, in order to popularize the Indian religion, the an-
cient Japanese gods were all included within the
Buddhist pantheon, and declared to be the incarnations of Buddha in
. A
. They modified
, customs, ceremonies, and
rites and ceremonies of Shinto were altered and made use
Japan
Japanese
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the warrior after war, the prince and the minister leaving the palace, the honors and pomp of the world, could retire to spend the remnant of their days in prayer, worship, and the offices of piety. Often the murderer, struck with remorse, or the soldier before his bloody victim, would resolve to turn monk. Not rarely did men crossed in love, or the offspring of the concubine displaced by the birth of the legitimate son, or the grief-stricken father, devote himself to the priestly life. In general, however, the ranks of the bonzes were recruited from orphans or piously inclined youth, or from overstocked families. To the nunneries, the fertile soil of bereavement, remorse, unrequited love, widowhood furnished the greater number of sincere and devout nuns. In many cases, the deliberate choice of wealthy ladies, or the necessity of escaping an uncongenial marriage planned by relatives, undesirable attentions, or the lusts of rude men in unsettled times, gave many an inmate to the convents.

In general, however, natural indolence, a desire to avoid the round of drudgery at the well, the hoe, or in the kitchen, or as nurse, sent the majority of applicants to knock at the convent doors. Occasionally a noble lady was won to recluse life from the very apartments of the emperor, or his ministers, by the eloquence of a bonze who was more zealous than loyal. In a few of the convents, only ladies of wealth could enter. The monk and nun, in Japanese as in European history, romance, and drama, and art, are staple characters. The rules of these monastic institutions forbade the eating of fish or flesh, the drinking of saké, the wearing of the hair or of fine clothes, indulgence in certain sensuous pleasures, or the reading of certain books. Fastings, vigils, reflection, continual prayer by book, bell, candle, and beads, were enjoined. Pious pilgrimages were undertaken. The erection of a shrine, image, belfry, or lantern by begging contributions was a frequent and meritorious enterprise. There stand today thousands of these monuments of the piety, zeal, and industry of the mediæval monks and nuns. Those at Nara and Kamakura are the most famous. The Kamakura Dai Butsŭ (Great Buddha) has been frequently described before. It is a mass of copper 44 feet high, and a work of high art. The image at Nara was first erected in the eighth century, destroyed during the civil wars, and recast about seven hundred years ago. Its total height is 53½ feet; its face is 16 feet long, and 9½ feet wide. The width of its shoulders is 28 7/10 feet. Nine hundred and sixty-six curls adorn its head, around which is a halo 78 feet in diameter, on which are sixteen images, each 8 feet long. The

casting of the idol is said to have been tried seven times before it was successfully accomplished, and 3000 tons of charcoal were used in the operation. The metal, said to weigh 450 tons, is a bronze composed of gold (1000 pounds), mercury (1954 pounds), tin (16,827 pounds), and copper (986,080 pounds). Many millions of tons of copper were mined and melted to make these idols. Equally renowned were the great temple-bells of Kiōto, and of Miidera, and various other monasteries. Some of these were ten feet high, and adorned with sacred

Temple-bell, from Mr. [illegible] Collection. By permission of [illegible]

texts from the Buddhist Scriptures, and images of heavenly beings, or Buddha on the sacred hill in Nirvana, in high relief. Around the nimbus, or halo, over each of his head. Two dragon-heads formed the summit, and to each was fixed a long [illegible] link. The bell was struck on a raised round spot, by a hammer of wood on a small tree-trunk swinging [illegible] ropes. After supper, the bonze [illegible] the [illegible] and until the evening meal [illegible]

the mellow music of a Japanese temple-bell. On a still night, a circumference of twenty miles was flooded by the melody of the great bell of Zōzōji. The people learned to love their temple-bell as a dear friend, as its note changed with the years and moods of life.

The casting of a bell was ever the occasion of rejoicing and public festival. When the chief priest of the city announced that one was to be made, the people brought contributions in money, or offerings of bronze gold, pure tin, or copper vessels. Ladies gave with their own hands the mirrors which had been the envy of lovers, young girls laid their silver hair-pins and *bijouterie* on the heap. When metal enough and in due proportion had been amassed, crucibles were made, earth-furnaces dug, the molds fashioned, and huge bellows, worked by standing men at each end, like a seesaw, were mounted; and, after due prayers and consultation, the auspicious day was appointed. The place selected was usually on a hill or commanding place. The people, in their gayest dress, assembled in picnic parties, and with song and dance and feast waited while the workmen, in festal uniform, toiled, and the priests, in canonical robes, watched. The fires were lighted, the bellows oscillated, the blast roared, and the crucibles were brought to the proper heat and the contents to fiery fluidity, the joy of the crowd increasing as each stage in the process was announced. When the molten flood was finally poured into the mold, the excitement of the spectators reached a height of uncontrollable enthusiasm. Another pecuniary harvest was reaped by the priests before the crowds dispersed, by the sale of stamped kerchiefs or paper containing a holy text, or certifying to the presence of the purchaser at the ceremony, and the blessing of the gods upon him therefor. Such a token became an heir-loom; and the child who ever afterward heard the solemn boom of the bell at matin or evening was constrained, by filial as well as holy motives, to obey and reverence its admonitory call. The belfry was usually a separate building apart from the temple, with elaborate cornices and roof. (See page 172.)

In addition to the offices of religion, many of the priests were useful men, and real civilizers. They were not all lazy monks or idle bonzes. By the Buddhist priests many streams were spanned with bridges, paths and roads made, shade or fruit trees planted, ponds and ditches for purposes of irrigation dug, aqueducts built, unwholesome localities drained, and mountain passes discovered or explored. Many were the school-masters, and, as learned men, were consulted on subjects beyond the ken of their parishioners. Some of them, having a

knowledge, were welcomed as physicians. The sciences and arts in Japan ... the bonzes who from Corea persuasively introduced ... temples or articles of food. Several cities ... after the priests, who first taught their use. The exact sciences, astronomy and mathematics, as well as the humanities, owed much of their cultivation and development to clerical scholars. In the monasteries, the brethren exercised their varied gifts in ... sculpture, or on objects of ... art.

The monuments by which the memory of many a saintly ... still kept green exist to-day as treasures on the altars, or in the temple or its shady precincts, in winged words or material substance. A copy of the Buddhist Scriptures, a sacred classic, in roll or bound volume, might occupy a holy penman before his brush and ink-stone for years. The manuscript texts which I have often seen in the hall of worship on silky paper bound in damask, in Japanese monasteries, consist of ... improved in elegance and accuracy by the progress ... The transcription of a sutra on silk, made to adorn the wall of a shrine, ... many ages performed its mission for centuries.

... monks excelled in improvisation of sacred stanzas, ... pointed in the pictures and scrolls by which the multitude was taught ... priest, with his pointer in hand, the mysteries of ... the ... of worship, the names of the great Buddhas and ... ties, and the ... of Nirvana. Another of the ... ornament ... compelled the wonder of his ... carving. He could, from a log which to ... and ... the ... of Buddha, the ... of Kwan-on, the Goddess of Mercy, the ... of ... of Wisdom, the ... of Fuku, or the ... of Long Life. ... sculptor, or the bronze-smith. Many articles of altar furniture, even to the incense-sticks and flowers, were often made entirely by clerical ...

During the Middle Ages, ... of pictures, ...

cation of violet lacquer, and the ancient *cloisonné* enamel. The delicacy of tact, freedom of movement, and perfection of finish visible on Japanese work, are the result of long hereditary application and concentrated skill. Hidden away in sequestered villages, or occupying the same workshop in cities for centuries, generations of craftsmen wrought upon one class of objects, until from the workman's hand is born the offspring of a long pedigree of thought and dexterity. Japanese antiquarians fix the date of the discovery of lacquer-ware variously at A.D. 724 and 900. Echizen, from the first, has been noted for the abundance and luxuriant yield of lacquer-trees, and the skill of her

Chasing Floral Designs from Nature on Copper.

workmen in extracting the milk-white virgin sap, which the action of the air turns to black, and which by pigments is changed to various colors. In the thirteenth century the art of gold-lacquering attained the zenith of perfection. Various schools of lacquer art were founded, one excelling in landscape, another in marine scenery, or the delineation, in gold and silver powder and varnish, of birds, insects, and flowers. The masters who flourished during the Hōjō period still rule the pencil of the modern artist.

Kiōto, as the civil and military as well as ecclesiastical capital of the empire, was the centre and standard of manners, language, and

etiquette, dress, literature, religion, and government. No people are more courtly and polished in their manners than the Japanese, and my visit to Kioto in 1873 impressed me with the fact that the citizens of this proud *miyako* surpass all others in Japan in refined manners, and the graces of address and etiquette. The direct influences of court life have made themselves perceptibly felt on the inhabitants of the city.

From this centre radiated the multifarious influences which have molded the character of the nation. The country priest came as pilgrim to the capital as to the Holy City, to strengthen his faith and cheer his soul amidst its inspirations, to see the primate and magnates of his sect, to pray at the famous shrines, to study in the largest monasteries, under the greatest lights and holiest teachers. Returning to his parish, new sanctity was shed from his rustling robes. His brethren welcomed him with awe, and the people thronged to see and venerate the holy man who had drunk at the very fountains of the faith. The temple coffers grew heavy with the weight of offerings because of him. The sons of the noblemen in distant provinces were sent to Kioto to be educated, to learn reading and writing from the priests, the perfection of the art of war in the army, the etiquette of palace life as pages to, or as guests of, the court nobles. The artisan or rich merchant from Oshiu or Kadzusa, who had made the journey to Kioto, astonished his wondering listeners at home with tales of the splendor of the processions of the mikado, the wealth of the temples, the number of the pagodas, the richness of the silk robes of the court nobles, and the wonders which the Kioto potters and vase-makers, sword-forgers, goldsmiths, lacquerers, crystal-cutters, and bronze-molders, daily exposed in their shops in profusion.

In Kioto also dwelt the poets, novelists, historians, grammarians, writers, and the priests, whose dicta were laws. By them were written the great works on the classic literature, embracing poetry, drama, fiction, history, philosophy, etiquette, and the numerous diaries and works on travel in China, Corea, and the remote provinces of the country, and the works termed "mirrors" (*kwagami*) of the times, now so interesting to the antiquarian student. Occasionally nobles or court ladies would leave the luxury of the city, and take up their abode in a castle, tower, pagoda, or temple room, or on some mountain overlooking Lake Biwa, the sea, or the Yodo River, or the plains of Yamato; and amidst its inspiring scenery, with tiny table, ink-stone and brush, pen some prose or poetic romance, that has since become an

immortal classic. Almost every mansion of the nobles had its "looking-room," or "Chamber of Inspiring View," whence to gaze upon the landscape or marine scenery. Rooms set apart for this æsthetic pleasure still form a feature of the house of nearly every modern native of means. On many a coigne of vantage may be seen also the summer-houses or rustic booths, where gather pleasure parties on picnics.

Picnic Booth, overlooking Lake Biwa.

In the civil administration of the empire, the chief work was to dispense justice, punish offenders, collect taxes, and settle disputes. After the rude surveys of those days, the boundaries of provinces and departments were marked by inscribed posts of wood or stone. Before the days of writing, the same end was secured by charcoal buried in the earth at certain points, the durability of which insured its mark against decay. The peasants, after the rice-harvest was over, brought their tribute, or taxes, with joyful ceremony, to the government granaries in straw bags, packed on horses gayly [illegible] with scarlet housings, and jingling with clusters of small bells. A relic of this custom is seen in the bunches of bells suspended by red cotton

staff from the rear of the pack-saddles, which dangle musically from the projecting ribs of the native sumpters.

From early times there existed *seki* (guard-gates or barriers) between the various provinces at mountain passes or strategic points. As feudalism developed, they grew more numerous. A fence of palisades, stretched across the road, guarded the path through which, according to time, or orders of the keepers, none could pass with arms, or without the pass-word or passport. Anciently they were erected at the Hakoné and other mountain passes, to keep up the distinction between the Ainôs and the pure Japanese. The possession of these barriers was ever an important object of rival military commanders, and the shifts, devices, and extraordinary artifices resorted to by refugees, disguised worthies, and forbidden characters, furnish the historian, the novelist, and dramatist with some of their most thrilling episodes.

It is related of Yoshitsuné, after he had incurred the wrath of Yoritomo, that, with Benkei, his servant, he arrived at a guard-gate kept by some Genji soldiers, who would have been sure to arrest him had they discovered his august personality. Disguised as wandering priests of the Buddhist sect Yamabushi, they approached the gate, and were challenged by the sentinel, who, like most of his class at that time, was ignorant of writing. Benkei, with great dignity, drawing from his bosom a roll of blank paper, began, after touching it reverently to his forehead, to decypher and read aloud in classic and most pompous language a commission from the high priest of the temple of Hongwanji, in Kiôto, instituting them the preachers of Buddha, authorizing them to collect money for the restoration of that temple. At the first mention of the name of his reverence the renowned priest, overcome with the emotion, the sentinel dropped his eyes on his knees with his head to the ground, and stood with reverent awe, unaware that the paper was blank and the reader's tongue was gone. To further lull suspicion, Benkei apologized for the rude conduct of his servant [illegible] leaving the reading, because he was only a low-born [illegible], good [illegible], but who could not [illegible] in the presence of a [illegible] and [illegible]. The [illegible] imposture. The illustrious youth and his servant passed [illegible].

Mediæval [illegible] progress in the courts of [illegible]. The [illegible], and [illegible] of the [illegible] were [illegible] by [illegible], as [illegible] the [illegible] letters, the [illegible]. A [illegible] of the introduc-

tion of needles into living tissues for remedial purposes, was much improved by the Japanese. The puncturing needles, as fine as a hair, were made of gold, silver, or tempered steel, by experts. The bones, large nerves, or blood-vessels were carefully avoided in the process, which enjoyed great repute in cases of a peculiar violent colic, to which the natives are subject, and which sometimes becomes endemic. On the theory that this malady was caused by wind, holes were made in the stomach or abdomen, to the mystic number of nine—corresponding to the nine apertures of the body. Moxa (Japanese, *mokusa; mo*, fire, from *moyeru*, to burn, and *kusa*, herb, grass), or the burning of a small cone of cottony fibres of the artemisia, on the back or feet, was practiced as early as the eleventh century, reference being made to it in a poem written at that time. A number of ancient stanzas and puns relating to Mount Ibuki, on the sides of which the mugwort grows luxuriantly, are still extant. To this day it is an exception to find the backs of the common people unscarred with the spots left by the moxa. The use of mercury in corrosive sublimate was very anciently known. The dō-sha powder, however, which was said to cure various diseases, and to relax the rigid limbs of a corpse, was manufactured and sold only by the bonzes (Japanese, *bōzu*) of the Shin Gon sect. It is, and always was, a pious fraud, being nothing but unefficacious quartz sand, mixed with grains of mica and pyrites.*

Of the mediæval sports and pastimes within and without of doors, the former were preferred by the weak and effeminate, the latter by the hale and strong. Banquets and carousals in the palace were frequent. The brewing of saké from rice was begun, according to record,

* See in Titsingh a long account of the wonderful virtues and effects claimed for the dō-sha ("dosia") powder, and in various other old writers on Japan, who have gravely described this humbug. I once tested this substance thoroughly by swallowing a tea-spoonful, without experiencing any effects. It might cause, but not cure, cholera. I also used up a package full of the holy sand, purchased at an orthodox Shin Gon temple, upon a stiffened corpse that had but a short time previously become rigid, but no unlimbering of the rigid body took place. I fused a quantity of the certified "drug" with some carbonate of soda, dissolved the resultant mass in distilled water, and upon adding a few drops of hydrochloric acid, a precipitate of gelatinous silica was the result. I also subjected it to careful microscopic examination, finding it only quartz sand with traces of other minerals. That the "corpse" in my experiment was that of an old dog does not affect the validity of the test. It may be remembered also that gelatinous silica is the substance sometimes used to adulterate butter. The main objection to such butter is that one can buy sand in a cheaper form; and the same may be said of that nostrum in the ecclesiastical quackery and *materia theologica* of Japan called *dō-sha*.

[illegible] coffee of old of leather even earlier. The [illegible], made of fermented wheat and beans, with salt and [illegible], which the cunning purveyors of Europe use as the basis of [illegible] piquant sauces, was made and used as early as the [illegible] century. The name of this saline oil (*shō*, salt; *yu*, oil) appears as "soy" in our dictionaries, it being one of the three words [illegible] which we have borrowed from the Japonese. At [illegible], besides the wine and delicacies to please the palate, music, [illegible], and dance made the feast of reason and the flow of soul, while witty and beautiful women lent grace and added pleasure to the festivities.

[illegible] trailing robes of white, crimson, or highly figured silk, with hair flowing in luxuriance over the shoulders, and bound gracefully in one long tress which fell below the waist behind, maids and ladies of the palace raised gracious and influential upon the crowded floors. They [illegible] the hearts of admirers* by the bewitching beauty of a well-formed hand, foot, neck, face, or form decked with whatever added charms [illegible] could bestow upon them. Japanese ladies have ever been noted for quickness, good taste, and, on proper occasions, splendor in the choice of dress. With fan, and waving long sleeves, the [illegible] expressive [illegible] and [illegible] expressive [illegible]. Kissing, the necessary [illegible], and other [illegible] of [illegible] as [illegible] Western lands, were then, as now, unknown. In [illegible] life also, in all their social pleasures the two sexes met together to participate in the same delights, with far greater freedom than is known in Asiatic countries. As, however, wives or concubines had [illegible]

* [illegible] Japanese [illegible] of Occidental [illegible] [illegible] [illegible]

or skill at the *koto*, the *geisha*, or singing girl, then as now, served the sakė, danced, sung, and played, and was rewarded by the gold or gifts of the host, or perhaps became his Hagar. The statement that the empress was attended only by "vestals who had never beheld a man" is disproved by a short study of the volumes of poetry, amorous and otherwise, written by them, and still quoted as classic. As to the standard of virtue in those days, I believe it was certainly not below that of the later Roman empire, and I am inclined to believe it was far above it.

In the court at Kiōto, besides games of skill or chance in the house, were foot ball, cock-fighting, falconry, horsemanship, and archery. The robust games of the military classes were hunting the boar, deer, bear, and smaller game. Hunting by falcons, which had been introduced by some Corean ambassadors in the time of Jingu Kogō, was almost as extensively practiced as in Europe, almost every feudal lord having his perch of falcons. Fishing by cormorants, though a useful branch of the fisherman's industry, was also indulged in for pleasure. The severe exercise of hunting for sport, however, never became as absorbing and popular in Japan as in Europe, being confined more to the professional huntsman, and the seeker for daily food.

Court Lady in Kiōto.

The [illegible] shaved off their eyebrows, and painted two sable bars [illegible] to resembling false eyebrows. In addition to [illegible] of needlework and embroidery, they passed the time [illegible] chess, checkers, painted shells, and a diversion peculiar to the palace, in which the skill of the player depended on his [illegible] in appreciating perfumes, the necessary articles being [illegible] fragrant extracts. Their pets were the peculiar little dogs called *chin*. They stained their teeth black, like the women of the lower classes: an example which the nobles of the sterner sex followed, as they grew more and more effeminate. One of the staple diversions of both sexes at the court was to write poetry, and recite it to each other. The emperor frequently honored a lady or noble by giving the chosen one a subject upon which to compose a poem. A happy thought, skilfully wrought stanza, a felicitous grace of pantomime, often made the poetess a maid of honor, a concubine, or even an empress, and the poet a minister or counsellor.

Another favorite means of amusement was to write and read or tell stories like Scheherazade of that fascinating lady, who often engaged in romantic stories. The following instance is abbreviated from the *Onna Dai Gaku* ("Woman's Great Study"): Isé no Taiyu was a daughter of Sakichika, the mikado's minister of festivals, and a lady-in-waiting of high rank. Now among the ladies of the court of old customs. One day a couple of [illegible] cherry-blossoms was brought to the Nova. The emperor gave it to [illegible], and she [illegible] extemporaneous verses. She did it so [illegible] courtiers were astonished at her ready wit and sentiment of the verses.

Her [illegible] Murasaki Shikibu was the daughter of the head of [illegible] Court, and [illegible] there was any new entertainment [illegible] as the empress-dowager wished to read something new. The lady invited Murasaki to write some stories. [illegible] Shikibu composed [illegible] telling a high-born [illegible] lady. [illegible] a [illegible] view of the amusements [illegible]. The [illegible] retired, and [illegible] Book

containing fifty-four chapters in all, which she finished in a few weeks. She presented it to the empress-dowager, who gave it to the mikado. To this day it is a classic.

Sei Shonagon was the daughter of Kiyowara no Motosūké. She was one of the imperial concubines. She was well read in Japanese and Chinese literature, and composed poetry almost from infancy, having a wonderful facility of improvisation. One day, after a fall of snow, she looked out from the southern door of the palace. The emperor, having passed round the wine-cup to his lords and ladies at the usual morning assembly of the courtiers and maids of honor, said, "How is

hands, shrugging the shoulders, and the contemptuous gyratory motion of the thumb set against the nose, with the fingers upright. Flirtation is practiced not by the use of the fan or the handkerchief (which is of paper), but with a wave of the right hand, with palms downward, or by the fair charmer waving her long sleeve. Instead of winking, they convey the same meaning by twitching the left corner of the mouth, or rolling the eyeballs to the right or left. The girls simper by letting their eyelids fall, and the language of woman's eyes is in other respects the same as with us, as Japanese poetry shows. Jealousy is indicated by the erecting the two forefingers on the forehead, in allusion to the monster which in Japan has horns and black hide, but not green eyes. A jilt who wishes to give her lover "the mitten" sends him a branch of maple, the color (*iro*) of whose leaves has changed, like her love (*iro*).

Turning up the nose and curling the lip in scorn are achieved with masterly skill. In agony, the hands are not clasped, but put upright, palm to palm, at length. People shake their heads to mean "no," and nod them to mean "yes."

Among the peculiarities in their code of etiquette, eructation is permissible in company at all times, and after a hearty meal is rather a compliment to the host. On the other hand, to attend to the requirements of nasal etiquette, except with face apart from the company, is very bad manners. Toothpicks must not be used, but in a semi-secret way, and with the left hand covering the mouth. At banquets, the fragrant bark on these is carved ornamentally, and under a shaving loosened from the white wood is written in tiny script a pun, witticism, bon mot, or sentimental proposal, like that on the "secret papers" on bonbons at our refreshments. At feasts or daily meals, all such matters as carving, slicing, etc., are looked upon as out of place, and properly belonging to servant's work and in the kitchen. In clothing, the idea that garments ought to be loose and flowing, so as to conceal the shape of the body and its parts, and give no striking [illegible] sex, as among us, was never so general as in China. [illegible] ing. [illegible] ng age and sex, the female costume had a large [illegible] Generally a keen observer could distinguish a maiden, a married wife, a widow who was willing to marry the second time, and the widow who intended never to wed again. As marks of beauty, besides the ideals spoken of on page 30, large ears were thought desirable, especially those with long lobes. Fat people were [illegible] and a robust physique considered a good [illegible] Many of the striking details of military and social etiquette, such as falling on hands and knees, with forehead on the floor or on the prone hand, and the simultaneous noisy sucking-in of the breath, which sounds and seems so ridiculous to the foreigner, are very ancient.

[illegible] Kwannon.' No one else understood the meaning, but Sei Shonagon [illegible] stepped forward and drew up the curtains. [illegible] showed [illegible] fresh-fallen snow. The empress [illegible] bestowed upon her a prize. Sei Shonagon had [illegible] allusion to the line in an ancient poem which ran thus:

'Even snow of Kaidoi is seen by raising the curtains.'

Once when a certain kugé was traveling in a province, he came, on a moonlight night, to a poor village in which the cottages had fallen [illegible] picturesque decay, the roofs of which gleamed like silver. The sight of the glorified huts inspired the noble with such a fine frenzy that he sat up all night gazing rapturously on the scene, anon composing stanzas. He was so delighted that he planned to remain in the place several days. The next morning, however, the villagers, hearing of the presence of so illustrious a guest among them, began forthwith to repair the ruin, and to rethatch the roofs. The kugé, seeing all his poetic visions dispelled by this vandal industry, ordered his palanquin, and was off, disgusted.

During the first centuries of writing in Japan, the spoken and the [illegible] were identical. With the study of the Chinese literature, and the composition of works by the native literati almost exclusively in Chinese, grew up differences between the colloquial and literary idioms and terminology. The introduction of a large number of Chinese words into the common speech certainly increased [illegible] while the learned adopted a peculiar style of construction, [illegible] with Chinese words, [illegible] Japanese, [illegible] Chinese style of [illegible] Buddhism, [illegible] Chinese [illegible] [illegible] [illegible]

find exact equivalents for many expressions desirable in technical theology, or for what may fairly be termed pious slang, but will not use them, for fear of misleading the reader, or rather of failing to lead him out of his old notions into the new faith which it is desired to teach. So general have the use and affectation of Chinese become, that in many instances the pedantic Chinese name or word has been retained in the mouths of the people, while the more beautiful native term is almost lost. In general, however, only the men were devoted to Chinese, while the cultivation of the Japanese language was left to the women. This task the women nobly discharged, fully maintaining the credit of the native literature. Mr. W. G. Aston says, "I believe no parallel is to be found in the history of European letters, to the remarkable fact that a very large proportion of the best writings of the best age of Japanese literature was the work of women." The *Genji Monogatari* is the acknowledged standard of the language for the period to which it belongs, and the parent of the Japanese novel. This, with the classics *Isé Monogatari* and *Makura Zoshi*, and much of the poetry of the time, are the works of women.

It is to be noted that the borrowed Chinese words were taken entirely from the written, not the colloquial, language of China, the latter having never been spoken by the Japanese, except by a few interpreters at Nagasaki. The Japanese literary style is more concise, and retains archaic forms. The colloquial abounds in interjectional and onomatopoetic words and particles, uses a more simple inflection of the verb, and makes profuse use of honorific and polite terms. Though these particles defy translation, they add grace and force to the language. As in the English speech, the child of the wedded Saxon and Norman, the words which express the wants, feelings, and concerns of every-day life—all that is deepest in the human heart—are for the most part native; the technical, scientific, and abstract terms are foreign. Hence, if we would find the fountains of the musical and beautiful language of Japan, we must seek them in the hearts, and hear them flow from the lips, of the mothers of the Island Empire. Among the anomalies with which Japan has surprised or delighted the world may be claimed that of woman's achievements in the domain of letters. It was woman's genius, not man's, that made the Japanese a literary language. Moses established the Hebrew, Alfred the Saxon, and Luther the German tongue in permanent form; but in Japan, the mobile forms of speech crystallized into perennial beauty under the touch of woman's hand.

XXII.

THE GROWTH AND CUSTOMS OF FEUDALISM.

JAPAN, of all the Asiatic nations, seems to have brought the feudal system to the highest state of perfection. Originating and developing at the same time as in Europe, it became the constitution of the nation and the condition of society in the seventeenth century. When in Europe the nations were engaged in throwing off the feudal yoke and in aggregating modern governments, Japan was erecting the towers of feudalism, which stood intact until 1871. From the beginning of the thirteenth century, it had come to pass that there were actually two rulers in Japan, and as foreigners, misled by the Hi[illegible] rulers at Yedo [illegible] supposed, two emperors.

The growth of feudalism in Japan took shape and form from the early division of the officials into civil and military. As we have seen, the Fujiwara controlled all the civil offices, and at first, in time of [illegible] pretenders, led their troops to battle, and braved the dangers of war and the discomforts of the camp. In time, however, this [illegible], yielding to [illegible] and luxury, which, like an insidious disease, to ruin greatness in Japan, ceased to take the [illegible], and [illegible] the [illegible] tasks [illegible] to [illegible] members of [illegible] families. These [illegible] the greatest number of [illegible] were appointed were the Taira and Minamoto, that for several [illegible] shared the [illegible] between [illegible]. As luxury, corruption, [illegible], and the [illegible] increased at the capital, the difficulty of keeping the remote parts of the empire in order increased, especially in the North and East. The War Department became disorganized, and the generals at Kioto lost their ability to enforce their orders.

Many of the [illegible] were [illegible] dark on account of their [illegible] [illegible] the [illegible] guards of household troops. Once in the gay capital, they learned the details of [illegible] and [illegible]. Some [illegible] [illegible] [illegible]

caught the tone of life at court, where every man was striving for rank and his own glory, and they were not slow to imitate their august examples. Returning to their homes with the prestige of having been in the capital, they intrigued for power in their native districts, and gradually obtained rule over them, neglecting to go when duty called them to Kiōto, and ignoring the orders of their superiors in the War Department. The civil governors of the provinces dared not to molest, or attempt to bring these petty tyrants to obedience. Having armor, horses, and weapons, they were able to train and equip their dependents and servants, and thus provide themselves with an armed following.

Thus was formed a class of men who called themselves warriors, and were ever ready to serve a great leader for pay. The natural consequence of such a state of society was the frequent occurrence of village squabbles, border brawls, and the levying of black-mail upon defenseless people, culminating in the insurrection of a whole province. The disorder often rose to such a pitch that it was necessary for the court to interfere, and an expedition was sent from Kiōto, under the command of a Taira or Minamoto leader. The shōgun, instead of waiting to recruit his army in the regular manner—a process doubtful of results in the disorganized state of the War Department and of the country in general—had immediate recourse to others of these veteran "warriors," who were already equipped, and eager for a fray.

Frequent repetition of the experience of the relation of brothers in arms, of commander and commanded, of rewarder and rewarded, gradually grew into that of lord and retainers. Each general had his special favorites and followers, and the professional soldier looked upon his commander as the one to whom his allegiance was directly due. The distant court at Kiōto, being utterly unable to enforce its authority, put the whole power of quieting the disturbed districts, whenever the disorder increased beyond the ability of the civil magistrate to repress it, into the hands of the Minamoto and Taira. These families thus became military clans and acquired enormous influence, enjoyed the monopoly of military patronage, and finally became the virtual rulers of the land.

The power of the sword was, as early as the twelfth century, lost to the court, which then attempted, by every means in its power, to check the rising influence of the military families and classes. They began by denying them high rank, thus putting them under social ban.

[illegible] by an interdict upon the warriors by forbidding [illegible] intercourse with either the Taira or the Minamoto. [illegible] for the warriors knew who rewarded them. [illegible] ignored, with poor success, to use one family as a check [illegible]. Finally, when the Minamoto, Yoriyoshi, and Yoshiiye [illegible] to the north of Hondo, and kept in tranquillity the whole [illegible] Kuni for fifteen years, even paying governmental expenses from their private funds, the court ignored their achievements. When they petitioned for rewards to be bestowed on their soldiers, the dilatory and reluctant, perhaps jealous, nobles composing the court not only neglected to do so, but left them without the imperial commission, and dishonored their achievements by speaking of them as "private feuds." Hence they took the responsibility, and conferred upon their soldiers grants of the conquered land in their own name. The Taira followed the same policy in the south and west.

When Yoritomo became Sei-i Tai Shogun at Kamakura, he took the dual system, and appointed a military with a civil governor of each province to [illegible] good order, [illegible] assumed unequal proportions. Such a distribution soon ceased to be a balance, the military party [illegible] weight to the civil [illegible] it kicked the beam. With the [illegible] Hojo combination, the court [illegible] the government of the provinces, and [illegible] to court [illegible] despised and [illegible] the [illegible] military. [illegible] that [illegible] [illegible] [illegible]

Uyésugi, Satake, Takéda, the "later Hōjō of Odawara," Mōri, Ōtomo, Shimadzū, Riuzoji, Ōta, and Tokūgawa.

As the authority of the court grew weaker and weaker, the allegiance which all men owed to the mikado, and which they theoretically acknowledged, was changed into loyalty to the military chief. Every man who bore arms was thus attached to some "great name" (daimiō), and became a vassal (kérai). The agricultural, and gradually the other classes, also put themselves, or were forcibly included, under the protection of some castle lord or nobleman having an armed following. The taxes, instead of being collected for the central government, flowed into the treasury of the local rulers. This left the mikado and court without revenue. The kugé, or Kiōto nobles, were thus stripped of wealth, until their poverty became the theme for the caricaturist. Nevertheless, the eye of their pride never dimmed. In their veins, they knew, ran the blood of the gods, while the daimiōs were only "earth-thieves," and the parvenus of feudalism. They still cherished their empty titles; and to all students of history their poverty was more honorable than all the glitter of the shōgun's train, or the splendor of the richest daimiō's mansion.

The daimiōs spent their revenues on their retainers, their personal pleasures, and in building castles. In almost every feudal city, or place of strategic importance, the towers, walls, and moats of these characteristic specimens of Japanese architecture could be seen. The strictest vigilance was maintained at the castle-gates, and a retainer of another daimiō, however hospitably entertained elsewhere, was never allowed entrance into the citadel. A minute code of honor, a rude sort of chivalry, and an exalted sense of loyalty were the growth of the feudal system.

Many of the mediæval military customs were very interesting. During this period the habit originated of the men shaving the hair off their temples and from the middle of the scalp, and binding the long cue into a top-knot, which was turned forward and laid on the scalp. The object of this was to keep the hair out of the eyes during battle, and also to mark the wearer as a warrior. Gradually it became a universal custom, extending to all classes.

When, in 1873, the reformers persuaded the people to cut off their knots and let their hair grow, the latter refused to "imitate the foreigners," and supposed they were true conservatives, when, in reality, the ancient Japanese knew nothing of shaven faces and scalps, or of top-knots. The ancient warriors wore mustaches, and even beards.

The practice of keeping the face scrupulously bare, until recently so [illegible] except by botanists and doctors, is comparatively [illegible].

The military tactics and strategic arts of the Japanese were ancient- copied from the Chinese, but were afterward modified as the nature of the physical features of their country and the institutions of feudalism required. No less than seven distinct systems were at different times in vogue; but that perfected by Takéda and Uyésugi, in the Ashikaga period, finally bore off the palm. These tactics continued to command the esteem and practice of the Japanese until the revolution wrought by the adoption of the European systems in the present century. The surface of the country being so largely mountainous, uneven, and covered with rice-swamps, cavalry were but little employed. A volley of arrows usually opened the battle, followed by a general engagement along the whole line. Single combats between champions of hostile armies were of frequent occurrence. When they met on the field, their retainers, according to the strict etiquette of war, gave no aid to either, but encouraged them by shouts, as they called out each other's names and rushed to the combat. The battle slackened while the leaders strove, the armies becoming spectators. The victor cut off the head of his antagonist, and, holding it up, shouted his name and claimed the victory. The triumph or defeat of their leaders often decided the fate of the army. Vengeance against the victor was not permitted to be taken at the time, but must be sought again, [illegible] joining battle. To [illegible], those who had slain distinguished personages must exhibit their heads before the [illegible], who bestowed rewards upon them. This practice still continues; and during the expedition in Formosa in 1874, the chief [illegible] were the heads of the Formosan chiefs; though the [illegible] to abolish the custom. [illegible] over saved his chieftain's life on the field was honored with the place of [illegible]. This [illegible] influence in cultivating [illegible] and a spirit of loyalty in the retainer toward the prince. The meanest soldier, if brave and faithful, might rise to the highest place of honor, rank, emolument, and influence. [illegible]

[illegible] invariably wearing their two swords in their girdle. The [illegible] bows, arrows and quiv-

er, and battle-axes—were set on their butts on the porch or vestibule in front of the house. Within doors, in the *tokonoma*, or recess, were ranged in glittering state the cuirass, helmet, greaves, gauntlets, and chain-mail. Over the sliding partitions, on racks, were the long halberds, which the women of the house were trained to use in case of attack during the absence of the men.

The gate of a samurai, or noble's, house was permanently guarded by his armed retainers, who occupied the porter's lodge beside it. Standing upright and ready were three long instruments, designed to entangle, throw down, and pin to the earth a quarrelsome applicant. Familiar faces passed unchallenged, but armed strangers were held at bay till their business was known. A grappling-iron, with barbed tongues turned in every direction, making a ball of hooks like an iron hedgehog, mounted on a pike-staff ten feet long, thrust into the Japanese loose clothing, sufficed to keep at a wholesome length any swashbuckler whose sword left its sheath too easily. Another spiked weapon, like a double rake, could be thrust between his legs and bring him to the earth. A third, shaped like a pitchfork, could hold him helpless under its wicket arch. Three heavy quarter staves were also ready, to belabor the struggling wight who would not yield, while swords on the racks hung ready for the last resort, or when intruders came in numbers. On rows of pegs hung wooden tickets about three inches square, branded or inscribed with the names of the retainers and servants of the lord's house, which were handed to the keeper of the gate as they passed in or out.

The soldiers wore armor made of thin scales of iron, steel, hardened hide, lacquered paper, brass, or shark-skin, chain-mail, and shields. The helmet was of iron, very strong, and lined within by buckskin. Its flap of articulated iron rings drooped well around the shoulders. The visor was of thin lacquered iron, the nose and mouth pieces being removable. The eyes were partially protected by the projecting front piece. A false mustache was supposed to make the upper lip of the warrior dreadful to behold. On the frontlet were the distinguishing symbols of the man, a pair of horns, a fish, an eagle, dragon, [illegible] horns, or flashing brass plates of various designs. Some of the helmets were very tall. Kato Kiyomasa's was three feet high. On the top was a hole, in which a pennant was thrust, or an ornament shaped like a pear inserted. The "pear-splitter" was the fatal stroke in combat and the prize-cut in fencing. Behind the corslet on the back was another socket, in which the clan flag was inserted. The breastplate

was heavy and tough; the arms, legs, abdomen, and thighs were protected by plates joined by woven chains. Shields were often used; and in certain kinds of assaults, cavalrymen made use of a stuffed bag resembling a cuirass, to receive a volley of arrows. Besides being quite expert archers, they held the arrows as spoils. On the shoulders, hanging loosely, were unusually wide and heavy brassarts, designed to deaden the force of the two-handed sword-stroke. Greaves and sandals completed the suit, which was laced and bound with iron clamps, and cords of buckskin and silk, and decorated with crests, gilt tassels, and gathering insignia. Suits of armor were of black, white, purple, crimson, violet, green, golden, or silver colors.

Kabuto, Mask, and Body-armor (from the collection of the author)

The weapons of these warriors were rifle, fusil, and vegetables. Instead of pikes, bows of straw or boughs were carried on the battle-ground. The general's head-quarters were inclosed by curtains, stretched on posts seven feet high, on which his crest was displayed. Flags were wrought. The weapons were bows and arrows, spears, swords, and, rarely, battle-axes and long guns; for sieges, fire-arrows. The general's sabre-hilt was of gold. Sappers of his regiment were employed from Corea, where they learned their arts. His banner was a small bell-shaped wand, with a metal staff and thick white pendent from the point. Flags, banners, and standards were frequently used, and a compass, casting or throwing army, a time-tower, water-clocks, gongs and mouse-holes of flags, presented a gay and lively appearance. Drums, hand-bells, trumpets, and whistles sounded their notes, the latter to direct the movements.

Of the tactics of the general, the most striking is that of mountain warfare. Upon a wooded crest, a single battalion is attacked by a narrow

paths, infantry were usually depended upon. In besieging a castle, the intrenchments of the investing army consisted chiefly of a line of palisades or heavy planks, propped up from within by hinged supports, at an angle of forty-five degrees, behind which the besiegers fought or lived in camp life, while sentinels paced at the gates. Lookouts were posted on overlooking hills, in trees, or in towers erected for the purpose. Sometimes huge kites able to sustain a man were flown, and a bird's-eye view of the interior of the enemy's castle thus obtained. Fire, treachery, stratagem, starvation, or shooting at long range having failed to compel surrender, an assault took place, in which the gates were smashed in, or the walls scaled. Usually great loss resulted before the besiegers were driven off, or were victorious. Rough surgery awaited the wounded. An arrow-barb was usually pulled out by a jerk of the pincers. A sabre-cut was sewed or bound together with tough paper, of which every soldier carried a supply. The wonderfully adhesive, absorptive, and healing power of the soft, tough, quickly wet, easily hardening, or easily kept pliable, Japanese paper made excellent plasters, bandages, tourniquets, cords, and towels. In the dressing of wounds, the native doctors to this day, as I have often had occasion to witness, excel.

Seppuku (belly-cut) or *hara-kiri* also came into vogue about the time of the beginning of the domination of the military classes. At first, after a battle, the vanquished wounded fell on their swords, drove them through their mouth or breast, or cut their throats. Often a famous soldier, before dying, would flay and score his own face beyond recognition, so that his enemies might not glory over him. This grew into a principle of honor; and frequently the unscathed survivors, defeated, and feeling the cause hopeless, or retainers whose master was slain, committed suicide. Hence arose, in the Ashikaga period, the fashion of wearing two swords; one of which, the longer, was for enemies; the other, shorter, for the wearer's own body. The practice of *hara-kiri* as a judicial sentence and punishment did not come into vogue until in the time of the Tokugawas.

Thrust into a tiny scabbard at the side of the dirk, or small sword, was a pair of chopsticks to eat with in camp. Anciently these were skewers, to thrust through the top-knot of a decapitated enemy, that the head might be easily carried. Besides, or in lieu of them, was a small miniature sword, *ko-katana* (little sword), or long, narrow knife. Although this was put to various trivial uses, such as those for which we employ a penknife, yet its primary purpose was that of the card of

the owner. Each sword was adorned with some symbol or crest, which served to mark the clan, family, or person of the owner.

The Satsuma men wore swords with red-lacquered scabbards. Later, the Tokugawa vassals, who fought in the battle of Sekigahara, were called "white hilts," because they wore swords of extraordinary length, with white hilts. The bat, the falcon, the dragon, lion, tiger, owl, and hawk, were among the most common designs wrought in gold, lacquer, carving, or alloy on the hilts, handles, or scabbard; and on the *ko-katana* was engraved the name of the owner.

Feudalism was the mother of brawls innumerable, and feuds between families and clans continually existed. The wife whose husband was slain by the grudge-bearer brought up her sons religiously to avenge their father's death. The vendetta was unhindered by law and applauded by society. The moment of revenge selected was usually that of the victim's proudest triumph. After promotion to office, succession to patrimony, or at his marriage ceremony, the sword of the avenger did its bloody work. Many a bride found herself a widow on her wedding-night. Many a child became an orphan in the hour of the father's acme of honor. When the murder was secret, at night, or on the wayside, the head was cut off, and the avenger, plucking out his *ko-katana*, thrust it in the ear of the victim, and let it lie on the public highway, or sent it to be deposited before the [illegible]. The *ko-katana*, with the name engraved on it, told the whole story.

Whenever the lord of a clan wished his rival or enemy out of the way, he gave the order of Herodias to his daughter to his [illegible] entertainers, and usually the head in due time was brought before him, as was John's, on a charger to the [illegible] guest.

The most minutely observed etiquette prevailed over the sword, the badge of the gentleman. The visitor whose means allowed him to be accompanied by a servant always left his long sword in his charge when entering a friend's house; the salutation, being repeated down of the forehead to the floor while on the hands and knees, the breath being sucked in at the same time with an impressive sound. The degree of obeisance was accurately graded according to rank. If alone, the visitor laid his sword on the floor of the vestibule. The host's servants, if so instructed by their master, then, with a silk napkin in hand, removed it inside and placed it, with all honor, on the sword-rack. At meetings between those less familiar, the sheathed weapon was withdrawn from the girdle and laid on the floor to the right, an

indication of friendship, since it could not be drawn easily. Under suspicious circumstances, it was laid to the left, so as to be at hand. On short visits, the dirk was retained in the girdle; on festal occasions, or prolonged visits, it was withdrawn. To clash the sheath of one's sword against that of another was a breach of etiquette that often resulted in instantaneous and bloody reprisal. The accompanying cut by Hokusai represents such a scene. The story is a true one, and well

The Challenge.

told by Mitford. Fuwa Banzaemon—he of the robe marked with the *tsubakigaeshi* (swallow in a shower)—and Nagoya Sanzaburo—he of the coat figured with the device of lightning—both enemies, and *rônin*, as their straw hats show, meet, and intentionally turn back to back and clash scabbards, holding their hands in tragic attitude. In a moment more, so the picture tells us, the insulted scabbards will be empty, and the blades crossed in deadly combat. In the story, which has been versified and dramatized, and which on the boards will hold an audience breathless, Nagoya finally kills Fuwa. The writing at the side of the sketch gives the clue to the incident: *saya-até* (scabbard-collision), equivalent to our "flinging down the gauntlet."

To turn the sheath in the belt as if about to draw was tantamount to a challenge. To lay one's weapon on the floor of a room, and kick the guard toward a person, was an insult that generally resulted in a combat to the death. Even to touch another's weapon in any way was a grave offense. No weapon was ever exhibited naked for any

purpose, or was the wearer first profusely begged pardon of those present. A wish to see a sword was seldom made, unless the blade was a rare one. The owner then held the back of the sword to the spectator, with the edge toward himself, and the hilt, wrapped in the [illegible] napkin which gentlemen always carry in their pocket-books, or a piece of white paper, to the left. The blade was then withdrawn from the scabbard, and admired inch by inch, but never entirely withdrawn unless the owner pressed his guest to do so, when, with much apology, the sword was entirely withdrawn and held away from those present. Many gentlemen took a pride in making collections of swords, and the men of every samurai family wore weapons that were heir-looms, often centuries old. Women wore short swords when traveling, and the palace ladies in time of fires armed themselves.

In no country has the sword been made an object of such honor as in Japan. It is at once a divine symbol, a knightly weapon, and a certificate of noble birth. "The girded sword is the soul of the samurai." It is "the precious possession of lord and vassal from times older than the divine period." Japan is "the land of many blades." The gods wore and wielded two-edged swords. From the tail of the dragon was born the sword which the Sun-goddess gave to the first emperor of Japan. By the sword of the clustering clouds of heaven Yamato-Dake subdued the East. By the sword the mortal heroes of Japan won their fame.

"The [illegible] twist heaven and earth that man need fear, who carries at his belt this single blade." "One's fate is in the hands of Heaven, but a skilful fighter does not meet with death." "In the last days, one's sword becomes the wealth of one's posterity." These are the mottoes graven on Japanese swords.

Names of famous swords belonging to the Taira, Minamoto and other families are, "Little Crow," "Beard-cutter," "Knee-divider." The two latter, when tried on sentenced criminals, after severing the heads from the body, cut the beard, and divided the knee respectively. The forging of these swords occupied the smith sixty days. No artisans were held in greater honor than the sword-makers, and some of them even rose to honorary rank. The forging of a blade was often a religious ceremony. The names of Muneoka, Masamitsu, Yoshimitsu, and Muramasa, a few out of many noted smiths, are familiar words in the mouths of even Japanese children. The names, symbols and dates, of famous makers were always carefully [illegible] tables, and from the ninth to the fifteenth century were studied

genuine. In later times, the practice of counterfeiting the marks of well-known makers came into vogue. Certain swords considered of good omen in one family were deemed unlucky in others.

I had frequent opportunities of examining several of the masterpieces of renowned sword-makers while in Japan, the property of kugés, daimiōs, and old samurai families, the museum at Kamakura being especially rich in famous old blades. The ordinary length of a sword was a fraction over two feet for the long and one foot for the short sword. All lengths were, however, made use of, and some of the old warriors on horseback wore swords over six feet long.

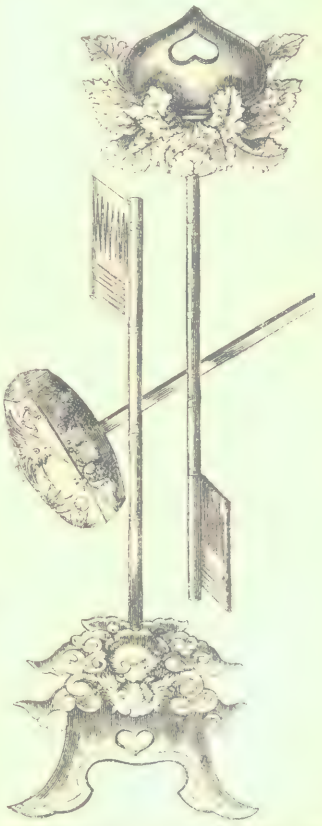
The Japanese sword-blade averages about an inch in width, about seven-eighths of which is a backing of iron, to which a face of steel is forged along its entire length. The back, about one-fourth of an inch thick, bevels out very slightly to near the centre of the blade, which then narrows to a razor edge. The steel and the forging line are easily distinguished by a cloudiness on the mirror-like polish of the metal. An inch and a quarter from the point, the width of the blade having been decreased one-fourth, the edge is ground off to a semi-parabola, meeting the back, which is prolonged, untouched; the curve of the whole blade, from a straight line, being less than a quarter of an inch. The guard is often a piece of elaborate workmanship in metal, representing a landscape, water-scene, or various emblems. The hilt is formed by covering the prolonged iron handle by shark-skin and wrapping this with twisted silk. The ferule, washers, and cleets are usually inlaid, embossed, or chased in gold, silver, or alloy. The rivets in the centre of the handle are concealed by designs, often of solid gold, such as the lion, dragon, cock, etc.

In full dress, the color of the scabbard was black, with a tinge of green or red in it, and the bindings of the hilt of blue silk. The taste of the wearer was often displayed in the color, size, or method of wearing his sword, gay or proud fellows affecting startling colors or extravagant length. Riven through ornamental ferules at the side of the scabbards were long, flat cords of woven silk of various tints, which were used to tie up the flowing sleeves, preparatory to fighting. Every part of a sword was richly inlaid, or expensively finished. Daimiōs often spent extravagant sums on a single blade, and small fortunes on a collection. A samurai, however poor, would have a blade of sure temper and rich mountings, deeming it honorable to suffer for food, that he might have a worthy emblem of his social rank as a samurai. A description of the various styles of blade and scab-

hard, lacquer, ornaments, and the rich vocabulary of terms minutely [illegible] entering into the construction of a Japanese sword, [illegible] to be observed, the names, mottoes, and legends relating to them, would fill a large volume closely printed. A considerable portion of native literature is devoted to this one subject.

[illegible]

er. The average length of the war-arrow was three feet. The "turnip-head," "frog-crotch," "willow-leaf," "armor-piercer," "bowel-raker," were a few of the various names for arrows. The "turnip-top," so named from its shape, made a singing noise as it flew. The "frog-crotch," shaped like a pitchfork, or the hind legs of a leaping-frog, with edged blades, was used to cut down flags or sever helmet lacings. The "willow-leaf" was a two-edged, unbarbed head, shaped like the leaf of a willow. The "bowel-raker" was of a frightful shape, well worthy of the name; and the victim whose diaphragm it penetrated was not likely to stir about afterward. The "armor-piercer" was a plain bolt-head, with nearly blunt point, well calculated to punch through a breastplate. Barbs of steel were of various shape; sometimes very heavy, and often handsomely open-worked. The shaft was of cane bamboo, with string-piece of bone or horn, whipped on with silk. Quivers were of leather, water-proof paper, or thin lacquered wood, and often splendidly adorned. Gold-inlaid weapons were common among the rich soldiers, and the outfit of an officer often cost many hundreds of dollars. Not a few of these old tools of war have lost their significance, and have become household adornments, objects of art, or symbols of peace. Such especially are the emblems of the carpenter's guilds, which consist of the lady's gold-inlaid "turnip-head" arrow, wreathed with leaves of the same succulent, and the "frog-crotch," inserted in the mouth of a dragon, crossed upon the ancient mallet of the craft. These adorn temples or houses, or are carried in the local parades and festivals.



As Buddhism had become the professed religion of the entire nation,

the most conspicuous of the military men were Buddhists. Each had his [illegible]. The soldier went into battle with an image of Buddha [illegible] his helmet, and after victory ascribed glory to his [illegible]. Many temples in Japan are the standing monuments of [illegible] battle, or vows performed. Many of the noted captains, [illegible] Kobo, inscribed their banners with texts from the classics or [illegible] prayers, "Namu Amida Butsu," or "Namu mio ho," etc., according to their sect. Amulets and charms were worn almost without exception, and many a tale is told of arrows turned aside, or swords broken, that struck on a sacred image, picture, or text. Before entering a battle, or performing a special feat of skill or valor, the hero uttered the warrior's prayer, "Namu Hachiman Dai Bosatsu" (Glory to Hachiman, the incarnation of Great Buddha). Though brave heroes must, like ordinary men, pass through purgatory, yet death on the battle-field was reckoned highly meritorious, and the happiness of the warrior's soul in the next world was secured by the prayers of his wife and children.

[illegible]

XXIII.

NOBUNAGA, THE PERSECUTOR OF THE BUDDHISTS.

In the province of Echizen, a few miles from Fukui, on the sea-coast, stands the mountain of Ochi, adorned with many a shrine and sacred portal, and at its foot lies the village of Ota. Tradition states that nearly a thousand years ago the pious bonze, Tai Chō, ascended and explored this mountain, which is now held sacred and resorted to by many a pilgrim. Here, in uninterrupted harmony, dwelt for centuries priests of both the native Shintō and Buddhist *cultus*, until 1868, when, in the purification, all Shintō shrines were purged of Buddhist symbolism and influences, as of a thing unclean. The priests were wont to make occasional journeys to Kiōto, the ecclesiastical centre of the country. Centuries before the troublous times of Ashikaga, and during the period of the Taira and Minamoto, one of the Shintō priests, while on his way through Ōmi, stopped at Tsuda, and lodged with the *nanushi*, or head-man of the village, and asked him for one of his sons for the priesthood. The host gave him his step-son, whom the priest named Ota Chikazané.

That boy was of Taira blood, the great-grandson of Kiyomori. His father, Sukémori, had been killed by the Minamoto, but his mother had fled to Ōmi, and the head-man of the village of Tsuda had married her.

The mother, though grieving for the loss of her son, doubtless, as a pious woman, rejoiced to see him in such excellent hands. The lad was returned to Ota, and lived in the village. He grew up, married as became a *kannushi* (custodian of a Shintō shrine), and founded a family of Shintō priests. He was the common ancestor of the famous hero of Echizen, Shibata Katsuiyé, and of the renowned Nobunaga, who deposed the Ashikaga, persecuted the Buddhists, encouraged the Jesuits, and restored, to a great extent, the supremacy of the mikado. In the "History of the Church," a portrait is given of Nobunaga, which is thus translated by Dr. Walter Dixon. He is described as "a prince of large stature, but of a weak and delicate complexion, with a

[illegible] [illegible] [illegible] [

ministrative power, and was never able to follow up in peace the victories gained in war.

He met his death in Kiōto, when in the fullness of his power and fame, in the following manner. Among his captains was Akéchi, a brave, proud man, who had taken mortal offense at his leader. One day, while in his palace, being in an unusually merry and familiar mood, Nobunaga put Akéchi's head under his arm, saying he would make a drum of it, struck it with his fan, like a drumstick, playing a tune. Akéchi did not relish the joke, and silently waited for revenge. His passion was doubtless nursed and kept warm by a previous desire to seize the place and power and riches of his chief.

In those days treachery was a common and trivial occurrence, and the adherent of to-day was the deserter of to-morrow. The opportunity did not delay. Nobunaga had sent so large a re-enforcement into the west, to Hidéyoshi, who was fighting with Mōri, that the garrison at the capital was reduced to a minimum. Akéchi was ordered to the Chingoku, and pretended to march thither. Outside the city he disclosed his plan of killing Nobunaga, whom he denounced to his officers, and promised them rich booty. They returned to Kiōto, and surrounded the temple of Honnōji, where their victim was then residing. Hearing of the unexpected presence of so many soldiers in armor around his dwelling, he drew aside the window of his room to ascertain the cause. He was struck by an arrow, and instantly divined the situation, and that escape was impossible. He then set the temple on fire, and committed suicide. In a few minutes the body of the great hero was a charred crisp.

An uninscribed tomb of polygonal masonry, built in his honor, stands in the *ten-shiu*, or keep, of his most famous castle, Azuchi yama, on a high hill looking out upon the white walls of the fortress of Hikoné, the blue lake of Biwa, and the towering grandeur of Ibuki yama. He died at the age of forty-nine.

The position of Ota Nobunaga in Japanese history would be ill understood were the reader to regard him merely as a leader in clan fights, who by genius and vigor rose above the crowd of petty military adventurers, or even as one who wished to tranquilize and unify all Japan for the mikado. We must inquire why it is that [illegible] won more execration and anathemas from the Buddhists in Japan than he. They look upon him as an incarnate demon sent to destroy their faith.

The period of the Ashikaga was that in which the Buddhist priests

reached the acme of power. Their monasteries were often enormous stone-walled and moated fortresses. The bonzes kept armor and arsenals full of weapons to don and use themselves, or to equip the armies in their pay when it suited their pleasure to cope with or assist either of the changing sides, or to take spoil of both. Many battles took place between rival sects, in which temples were burned down, villages fired, and hundreds on both sides killed. Part of what is now the immense castle of Ōzaka belonged to the Ikkō or Shin sect.

At Hiyeizan, on Lake Biwa, was the most extensive monastery in Japan. The grounds, adorned and beautified with the rarest art of the native landscape gardener, inclosed thirteen valleys and over five hundred temples, shrines, and priestly dwellings. Here thousands of monks were congregated. They chanted before gorgeous altars, celebrated their splendid ritual, reveled in luxury and licentiousness, drank their saké, eat the forbidden viands, and dallied with their concubines, or hatched plots to light or fan the flames of feudal war, so as to make the quarrels of the clans and chiefs redound to their aggrandizement. They trusted profoundly to their professedly sacred character to shield them from all danger.

[illegible] bonze Nobunaga had no respect. His early life among the priests had doubtless destroyed whatever reverence he might have had for their sanctity. His education as a Shintōist made him hate the Buddhist superstitions. The [illegible] of his enemies, and he saw that, even if war between the clans ceased, the existence of these monasteries would jeopard the national peace. He resolved to destroy them.

In [illegible], 1571, says the *Nihon Gwaishi*, he [illegible] generals [illegible] Hiyeizan. The generals, surprised at the order, lost countenance, and exhorted him not to [illegible] Kyōto. Temples, [illegible] monastery, [illegible] years ago, it has been esteemed the most vigilant [illegible]. Now, do you intend to do so? How can it be possible?" To this [illegible]

when Yoshikagé [Daimiō of Echizen] and Nagamasa [Daimiō of Ōmi] attacked my rear, and I was obliged to raise the siege and retrace my steps. My allowing the priests to remain on this mountain was in order that I might destroy them. I once dispatched a messenger to the priests, and set before them happiness and misery. The bonzes never obeyed my word, but stoutly assisted the wicked fellows, and so resisted the imperial army [*ōshi*, or *kuangun*]. Does this act not make them [*kokuzoku*] country-thieves? If I do not now take them away, this great trouble will continue forever. Moreover, I have heard that the priests violate their own rules; they eat fish and stinking vegetables [the five odorous plants prohibited by Buddhism—common and wild leek, garlic, onions, scallions], keep concubines, and roll up the sacred books [never untie them to read them or pray]. How can they be vigilant against evil, or preserve justice? Then surround their dwellings, burn them down, suffer no one to live."

The generals, incited by the speech of their commander, agreed. On the next day an awful scene of butchery and conflagration ensued. The soldiers set fire to the great shrines and temples; and while the stately edifices were in flames, plied sword, lance, and arrow. None were permitted to escape. Without discrimination of age or sex, the toothless dotard, abbot, and bonze, maid-servant and concubine and children, were speared or cut down without mercy. This was the first great blow at Buddhism.

In 1579, the two great sects of Nichiren and Jōdō held a great discussion upon religious subjects, which reached such a point of acrimony that the attention of the Government was called to it, and it was continued and finished before Nobunaga, at his castle at Azuchi yama, on the lands of which he had already allowed the Jesuits to build churches. A book called *Azuchi Ron*, still extant, contains the substance of the argument on both sides. One result of the wordy contest was the suppression of a sub-sect of Jōdō, whose doctrines were thought to be dangerous to the State.

The immense fortified temple and monastery called Hongwanji, in Ōzaka, was the property of the Monto, or Shin sect of Buddhists, and the retreat and hiding-place of Nobunaga's enemies. The bonzes themselves were his most bitter haters, because he had so encouraged the Jesuits. They had taken the side of his enemies for over twelve years. At last, when some of his best captains had been killed by "grass rebels," or ambuscaders, who fled into the [illegible] siege to it in earnest, with the intention of serving the inmates as he

did those of Hiyeizan. Within the enceinte, crowded in five connected fortresses, were thousands of women and children, besides the warriors and priests. Another frightful massacre seemed imminent. The place was so surrounded that every attempt of the garrison to escape was cut off. On an intensely dark night, under cover of a storm then raging, several thousands of the people, of all sexes and ages, attempted to escape from one of the forts. They were overtaken and slaughtered. The main garrison shortly afterward learned the fate of their late comrades by seeing a junk, dispatched by the victors, laden with human ears and noses, approach the castle with its hideous cargo.

[illegible]

[illegible] upon the city was [illegible]. In the second month of [illegible] was [illegible] by showers of arrows and [illegible] Nobunaga's best officers were slain. [illegible] three of the five in the network of fortresses. [illegible] twenty thousand [illegible] the garrison had [illegible] all had perished in the flames, or by the [illegible] The fate of the main body within the walls was soon to be decided.

[illegible] shocked, [illegible] the shedding of so much blood, sent [illegible] and a priest to [illegible] to persuade the garri-

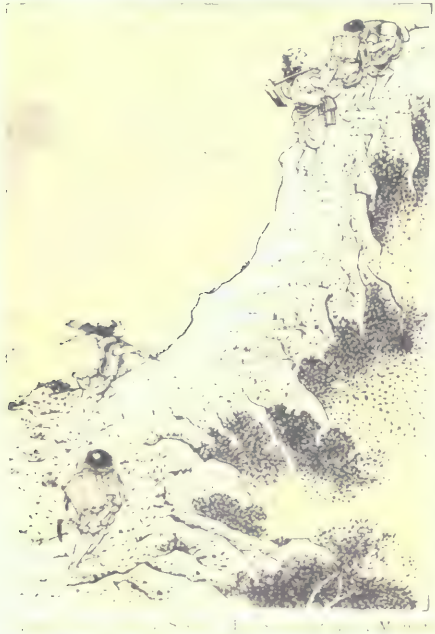
son to yield. A conference of the abbot and elders was called, and a surrender decided upon. The castle was turned over to Nobunaga, and from that day until the present has remained in the hands of the Government. Pardon was granted to the survivors, and the bonzes scattered to the other large monasteries of their sect. To this day, the great sects in Japan have never fully recovered from the blows dealt by Nobunaga. Subsequently, rulers were obliged to lay violent hands upon the strongholds of ecclesiastical power that threatened so frequently to disturb the peace of the country; but they were able to do it with comparative ease, because Nobunaga had begun the work with such unscrupulous vigor and thoroughness.

Nobunaga's Victims: Types of Buddhist Priesthood and Monastic Order

XXIV.

HIDÉYOSHI'S ENTERPRISES.—THE INVASION OF COREA.

THERE are hundreds of *mura*, or villages, in Japan, called Nakamura (*naka*, middle; *mura*, village), for the same reason that there are many Middletowns in English-speaking countries, but none of them claim to be the birthplace of Hideyoshi except that in the district of Aichi, in Owari. There, in 1536, lived a peasant called Yasuke, whose wife bore a wizen-faced, pithecoid baby, who grew up to be a strange and reckless boy. Instead of going out to the hill sides, grass hook in hand and basket on back, to cut green fodder for horses, or standing knee-deep in the mud-pulp of the rice fields weeding the young plants, returning at night, with hoe on shoulder, he lived in the streets, and sharpened his wits, afraid of [illegible]. While a mere boy, he became a *hatto*, or groom, to Nobunaga, who noticed the little boy's monkey face and lost eyes, and encouraged him to become a soldier, which he did.



The number and variety of names possessed by this hero in his life time [illegible] well the confusion which exists in regard among the Japanese to the propriety of changing their names. The reader of the native literature [illegible] of foreign works [illegible]

is perplexed, among the multitude of names and titles, to distinguish the personage to whom they belong. When there are many actors in the scene, and each is known by a half-dozen aliases, confusion becomes confounded, and the patience is sorely taxed.

In this work I designate one person by one name, although apparent anachronisms must thereby be committed, and the eyes of the scholar be often annoyed. It has, until recently, in Japan been the custom for every samurai to be named differently in babyhood, boyhood, manhood, or promotion, change of life or residence, in commemoration of certain events, or on account of a vow, or from mere whim. Thus, at his birth, Hidéyoshi's mother having, as it is said, dreamed that she had conceived by the sun, called him Hiyoshi marō (good sun). Others dubbed him Ko chiku (small boy), and afterward Saru matsū (monkey-pine). As a soldier, he enlisted as Kinoshita Tokichiro, the first being an assumed name. As he grew famous, he was nicknamed Momen Tokichi ("Cotton" Tokichi). When a general, from a mere whim, he made himself a name by uniting two syllables, *ha* and *shiba*, making Hashiba, from the names of two of his generals, Ni-wa or ha, and Shibata, which the Jesuits wrote, as the Portuguese orthography required, Faxiba.

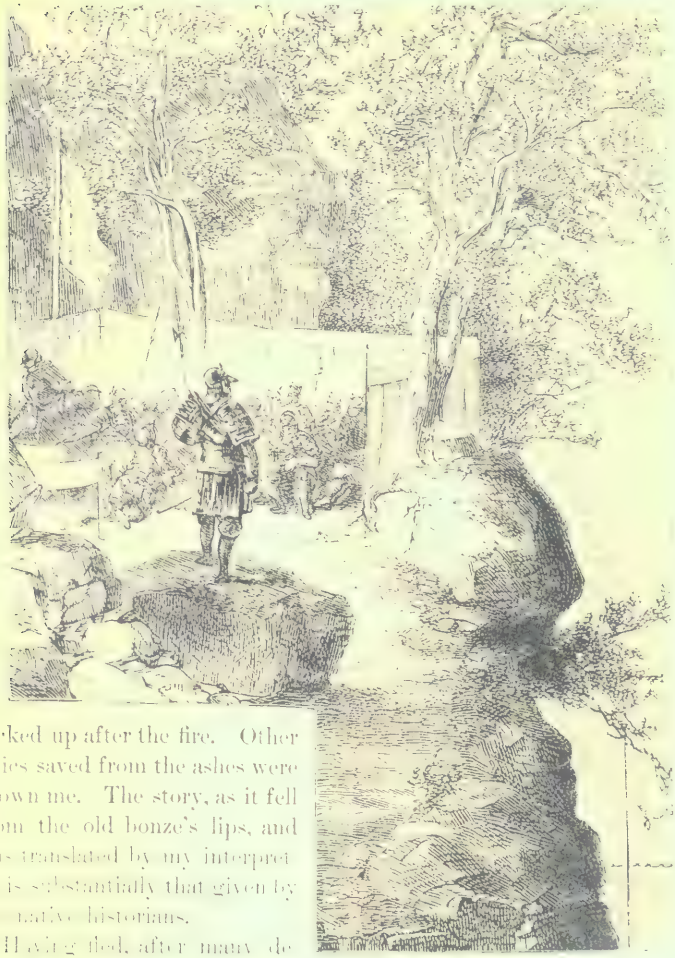
When, in 1586, he attained the rank of Kuambaku (Cambaku dono of the Jesuits), or premier, his enemies, who were jealous of the parvenu, spoke of him as Saru Kuan ja, or crowned monkey. How he obtained this high office, even with all the limitless store of cunning impudence and egotism, is not known, for no one except nobles of Fujiwara blood had ever filled that office, it being reserved exclusively for members of that family. He obtained from the emperor the patent of a family name, and he and his successors are known in history as the Toyotomi family, he being Toyotomi Hidéyoshi. In 1591 he resigned his high office, and was succeeded by his son. Hence he took the title of *taikō*, and the people referred to him as Taikō sama, just as they put the term *sama* (Mr., or Sir, Honorable, etc.) after the titles of emperor, shōgun, other titled officials, or after the name of any person. Japanese address foreigners as "Smith sama," or "Smith san," or an infant as "baby san," instead of "Mr. Smith," "[illegible]," etc. The term *sama* fulfills, in a measure, the function of the definite article or demonstrative pronoun, or serves as a social handle. Hence, in foreign works, Hidéyoshi, the taikō; or that one of the many taikō, called Hidéyoshi, is referred to as Taikō sama.

Hidéyoshi was a man of war from his youth up. His abilities and

victory [illegible] made him a favorite commander. His banner consisted of a cluster of gourds. At first it was a single gourd. After each battle another was added, until at last it became an imposing sheaf. The standard-bearer carried aloft at the head of the columns a golden representation of the original model, and wherever Hidéyoshi's banner moved there was the centre of victory.

At the death of Nobunaga, the situation was as follows: His third son, Nobutaka, was ruler over Shikoku; Shimadzu (Satsuma) was fighting with Otomo, and seizing his land in Kiushiu. Hidéyoshi and Nobuwo, second son of Nobunaga, with the imperial army, were fighting with Mōri, Prince of Chōshiu, who held ten provinces in the West. Iyéyasū, ruler of eight provinces in the Kuantō, was in the field against Hojo of Odawara. Shibata held Echizen. Hidéyoshi and Iyéyasu were the rising men, but the former attained first to highest power. Immediately on hearing of Nobunaga's death, Hidéyoshi made terms with Mōri, hastened to Kiōto, and defeated and slew Akéchi. The fate of this assassin has given rise to the native proverb, "Akéchi ruled three days." His name and power were now paramount. The prizes of rank were before him, for the mikado and court could not oppose his wishes. Of his master's sons, one had died, leaving an infant; the second son was assisted by Iyéyasu, with whom Hidéyoshi had made a compromise; the third, Nobutaka, was weak, and endeavored, seconded by his chief captain, Shibata, who had married the sister of Nobunaga, to maintain his rights. Hidéyoshi marched into Mino, defeated him, pursued Shibata into Echizen, and, after several skirmishes, burned his castle. The account of this, as given by the Jesuits, is as follows: "Among the confederates of Nobutaka was one Shibata Icomo, brother-in-law to Nobunaga. He was besieged in the fortress of Shibata [in what is now Fukui]; and seeing no way of escape, he, having dined with his friend's wife and children and retainers, set fire to his castle, first killing his wife, his children, and the female servants; and his friends, following his example, afterward committed suicide, and lay there wallowing in their blood, till the fire kindled, and burned them to ashes."

My residence in Fukui, during the year 1871, was immediately on the site of part of Shibata's old castle. His tomb stands under some venerable old pine trees some distance from the city. When I visited the old priest who keeps the temple, since erected, brought out several old boxes carefully locked, and reverently opened them. One contained the rusty breastplate and other portions of Shibata's armor,



Camp of Hideyoshi on Atago Mountain before Fakoi.

picked up after the fire. Other relics saved from the ashes were shown me. The story, as it fell from the old bonze's lips, and was translated by my interpreter, is substantially that given by the native historians.

Having fled, after many defeats, he reached the place now called Fukoi. Hidéyoshi, in hot pursuit, fixed his camp on Atagoyama, a mountain which overlooks the city, and began the siege, which he daily pressed closer and closer. Being hopelessly surrounded, and succor [illegible], Soyéa, like a true Epicurean, gave a grand feast to all his captains and retainers, in anticipation of the morrow of death. All within the doomed walls eat, drank, sung, danced and made merry, for the mor-

row was not to see them in this world. At the height of the banquet, [illegible] the parting cup before death, addressed his wife: "You may go out of the castle and save your life. You [illegible]; but we are men, and will die. You are at liberty [illegible] another." His wife, the sister of Nobunaga, with a spirit equal to his, was moved to tears, thanked her lord for his love and kindness, and declared she would never marry another, but would die with her husband. She then composed a farewell stanza of poetry, and, with a soul no less brave because it was a woman's, received her husband's dirk into her heart.

Like true Stoics, Shibata and his companions put all the women and children to the death they welcomed, and for which they gave thanks; and then, with due decorum and ceremony, opening their own bodies by *harakiri*, they died as brave Japanese ever love to die, by their own hands, and not by those of an enemy.

Hideyoshi, on his return to Kiōto, began a career of usefulness, developing the resources of the empire and strengthening the power of the emperor. Knowing it was necessary to keep his captains and soldiers busy in time of peace, and having a genius for the works of peace as well as war, he built splendid palaces at Kiōto, improved the city, and paved the bed of the river Kamo with broad flat stones. He [illegible] foundations of the future commercial greatness of Ōzaka by enlarging the site of the castle destroyed by Nobunaga, building [illegible] fortress, one portal of which still remains, the path [illegible] and deepened the river, and dug many of the [illegible] that [illegible] Ōzaka one of the most picturesque cities of Japan. It [illegible] when I saw it in 1871, were [illegible] by him. He [illegible] Fushimi, the [illegible] with a palace [illegible] wars and pageantries many years. He [illegible] the flourishing [illegible] from the Daimiō of Omura, and made it the property of the crown. Nagasaki [illegible] scenery was as much the subject of admiration as it is now. His policy was [illegible] to death, as Nobunaga had done, who, in the course of his life, had [illegible] and [illegible]. He [illegible] for, in his estimation of merit, he cared little for rank, name, or family line, or services done to himself. He was successful in inducing Iyéyasu, after the latter [illegible] Kiōto [illegible]

homage to the emperor; and the two rivals becoming friends, Iyéyasŭ married the taikō's sister. Mōri, lord of the Western provinces, also came to the capital, and acknowledged him as his superior.

Among his other works, Hidéyoshi followed out the policy of Nobunaga, destroyed the great monastery at Kumano, the bonzes of which claimed the province of Kii. He was never made shōgun, not being of Minamoto blood; but having become Kuambaku, and being surrounded by nobles of high birth and the lofty etiquette of the court, he felt the need of a pedigree. No one at court knew who his grandfather was, if, indeed, he was aware himself. He made out that his mother was the daughter of a kugé, who, in the disturbed times of Ashikaga, had fled from Kiōto, and, while in poverty and great distress, had married his father, but had conceived him before her marriage.

In his youth he had wedded a peasant girl; but as he rose step by step to eminence, he kept on marrying until he had a number equal to that of the polygamous English king, Henry VIII.; but, unlike that monarch, he enjoyed them all at once, and caused none of them to lose her head. The last two of his spouses were, respectively, a daughter of the house of Maëda, of the rich province of Kaga, and the Princess Azai, from Ōmi, daughter of the wife of Shibata Katsuiyé, whom the Jesuits, under the name of Kita Mandocoro, say was the first wife of the taikō, "sweetest and best beloved." He had no son until in old age.

Figure of Hidéyoshi in [illegible]

The immoderate ambition of Hidéyoshi's life was to conquer Corea, and even China. It had been his dream when a boy, and his plan when a man. When under Nobunaga, he had begged of him the revenue of Kiushiu for one year and weapons, while he himself would provide the ships and provisions, offering to subdue Corea, and with an army of Coreans to conquer China, and thus make the three countries one. His master laughed, but he kept thinking of it. While [illegible] visited Kamakura, and saw an image of Yoritomo, such as one

may still see in the temple of Tsuruga-oka. Rubbing and patting its [illegible] thus addressed the illustrious effigy: "You, my ancestor and. You took all the power under Heaven (in Japan). You could [illegible] have been able to do this: but you were of a famous family, and not like me, sprung from peasants. I intend, at last, to conquer all the earth, and even China. What think you of that?" He was [illegible] to say, "The earth is the earth's earth"—a doctrine which led him to respect very slightly the claim of any one to land which he coveted, and had won by his own efforts.

Under the declining power of Ashikaga, all tribute from Corea had ceased, and the pirates who ranged the coasts scarcely allowed a pretence of trade to exist. The Só family, who held Tsushima, however, had a small settlement in Corea. Some Chinese, emigrating to Japan, told Hideyoshi of the military disorganization and anarchy in China, which increased his desire to "peep into China." He therefore now commissioned Só to send to Corea to demand tribute. The second was sent to ask. He also sent word to the Emperor of China by some Loo Kiu envoys that if he (the Emperor of China) would not [illegible] him, he would invade his territory with an army. To the Corean envoy he communicated his exploits, and announced his intentions definitely.

Several [illegible] crossed and re-crossed the sea between Corea and Japan. Hideyoshi meanwhile awaiting his best opportunity, as the [illegible] expedition depended almost entirely on his own [illegible]. His wife, Yodo-dono [illegible], whom he loved dearly, [illegible] died, was [illegible] coming months. One [illegible] Kyushu, [illegible] Kiushiu, [illegible] and [illegible]. [illegible] [illegible] [illegible]

it." The Japanese copper and iron *zeni*, or *kas*, have Chinese characters representing the chronological period of coinage on one side, and waves representing their circulation as money on the reverse. The lettered side is "head," the reverse is "tail." All the coins which the taikō flung up came down heads. The soldiers were delighted with the omen. Maps of Corea were distributed among the commanders of the eight divisions, and the plan of the expedition and their co-operation explained.

Kato Kiyomasa, who hated the Christians, and who afterward became their bitterest persecutor, was commander of the first; and Konishi Yukinaga, the Christian leader, and a great favorite of the Jesuits, of the second. These divisions were alternately to lead the van. The naval and military force that embarked is set down in the *Guai Shi* at five hundred thousand men. A reserve of sixty thousand was kept ready in Japan as re-enforcements. Many of the generals, captains, and private soldiers were of the Christian faith. Kato despised Konishi, and they were not friends. The latter was the son of a druggist, and persisted, to the disgust of the high-born Kato, in carrying a banner representing a paper medicine-bag, such as can be seen swinging in front of a native drug-shop to-day. He probably took his cue from the august parvenu, the taikō.

Hidéyoshi expected to lead the army himself; but being sixty years old, and infirm, and his aged mother sorrowing so that she could not eat on account of it, he remained behind. He gave Kato a flag, saying, "This was given me by Ota [Nobunaga] when I marched against Mori [Choshiu]." To Konishi he presented a fine horse, saying, "With this gallop over the bearded savages [Coreans]." All being ready, the fleet set sail amidst the shouts of the army and the thunder of cannon on the shore. Hidéyoshi had attempted to buy or charter two Portuguese ships, but was unsuccessful, and the fleet consisted of [illegible] junks. They were detained off Iki Island by stormy weather. As soon as it was calm, Konishi, well acquainted with the route, sailed away with his division, arrived at Fusan, in Southern Corea, first [illegible] seized the castle. Without allowing his troops to rest, he urged them on to other triumphs, that the glory might be theirs alone. [illegible] shared by the other troops, who would soon arrive. Another large castle was stormed, several towns captured, and brilliant victories won. Three days later, Kato arrived, and heard, to his chagrin, of his rival's advance into the interior. He exclaimed, "The boy has taken my route; I shall not follow in his tracks." He then burned the town,

[illegible] Kiushiu [illegible] spread, and advanced into the country by another [illegible]

[illegible] into eight circuits, and the taikō's plan had been [illegible] the army to conquer a circuit. The Corean king appointed a commander-in-chief, and endeavored to defend his country, but the Japanese armies were everywhere victorious. After many battles, [illegible] fortresses stormed, nearly all the provinces of three [illegible] were subdued, and the capital, Kōkiyai, was taken. The king and his son fled. At one great battle, ten thousand Coreans are said to have been killed, and their ears cut off and preserved in salt or saké. The forts were garrisoned by Japanese troops. The Coreans asked the aid of China, and a Chinese army of assistance was sent forward, and after several severe battles the Japanese were compelled to fall back. Reserves from Japan were dispatched to Corea, and the Japanese were on the point of invading China, when, in 1598, the death of the taikō was announced, and orders were received from the Government to return home. A truce was concluded, and Corean envoys accompanied Ikonishi to Japan.

The conquest of Corea, thus ingloriously terminated, reflects no [illegible] Japan, and perhaps the most sensible of the contemporaneous [illegible] was [illegible] himself. The Coreans were a mild and peaceable people, wholly unprepared for war. There was [illegible] invasion, which was [illegible] [illegible] Japan has long held that Corea was, by the conquests of the third [illegible]

The taikō died on the 15th of September, 1598. Before his death,

knowledge him as his father's successor. As Iyéyasŭ was the rising man, the taikō hoped thus to gain his influence, so that the power might descend in his own family. The last thoughts of the hero were of strengthening the citadel at Ōzaka. The old hero was buried in the grounds of Kodaiji, in Kiōto.

The victorious army, returning from Corea, brought much spoil, and fine timber to build a memorial temple to the memory of the dead hero. Among other trophies were several thousands of ears, which, instead of heads, the Japanese carried back to raise a barrow in Kiōto. The temple was erected on a hill on the west side of Kiōto by his wife, who, after the death of her husband, became a nun. This splendid edifice was afterward burned, and the site of the taikō's remains is uncertain.

Mimidzuka (Ear Monument), in Kiōto. (From a photograph.)

In the city still stands the Mimidzuka (ear-tomb), a monument of characteristic appearance. It consists of a cube, sphere, and pagoda curve, surmounted by two spheroids, the top-stone rising to a point. The mound is seven hundred and twenty feet in circumference, and ninety feet in height; the pedestal at the top being twelve feet square, and the monument twelve feet high. As usual on Buddhist tombs or ecclesiastical edifices, a Sanskrit letter is carved on each side of the four faces of the cube. Beneath this tomb is a [illegible] bosses or bears of thousands of Coreans; but the [illegible] ments of the great taikō were the political institutions and works of peace reared by his genius and labor.

It is not difficult to account for the tone of admiration and pride with which every modern Japanese speaks of "the age of Taiko." There are many traditions that he was the real unifier of the empire, and that his supremacy followed in his footsteps, perfecting the work which Nobunaga began. Certain it is that in many of the most striking forms of national administration, and notably in bestowing upon his vassals grants of land, and making the conditions of tenure loyalty to himself and family, Iyéyasū was but the copyist of the Taikō. In his time, the arts and sciences were not only in a very flourishing condition, but gave promise of rich development. The spirit of military enterprise and internal national improvement was at its height. Contact with the foreigners of many nations awoke a spirit of inquiry and intellectual activity; but it was on the seas that genius and restless activity found their most congenial field.

This era is marked by the highest perfection in marine architecture, and the extent and variety of commercial enterprises. The ships built in this century were twice or thrice the size, and vastly superior in model, of the junks that now hug the Japanese shores, or ply between China and Japan. The pictures of them preserved to the present day show that they were superior in size to the vessels of Columbus, and nearly equal in sailing qualities to the celebrated Portuguese galleons. They were provided with [illegible], entirely modelled on a Japanese sea-chest, leading common is still preserved in Kyōto. Even in these adventurous projects the Japanese showed themselves [illegible] with a prudence that one who knows [illegible] cannot but admire. [illegible] Voyages of discovery, or piracy, [illegible] made to the Siam, Burmah, the Philippines, Sumatra, China, the Malay Archipelago, and the Korea. [illegible] The Japanese [illegible] Dutch and Portuguese [illegible] Japanese ports or markets [illegible] Japanese [illegible] In the city of Yedo, [illegible] Mexican [illegible] "the people all [illegible] the principal [illegible]." The Japanese [illegible] many notices [illegible] [illegible] and [illegible] [illegible] [illegible]

XXV.

CHRISTIANITY AND FOREIGNERS.*

It seems now nearly certain that when Columbus set sail from Spain to discover a new continent, it was not America he was seeking; for of that he knew nothing. His quest was the land of Japan. Marco Polo, the Venetian traveler, had spent seventeen years (1275–1292) at the court of the Tartar emperor, Kublai Khan, and while in Peking had heard of a land lying to the eastward called, in the language of the Chinese capital, Jipangū, from which our modern name, Japan, has been corrupted. Columbus was an ardent student of Polo's book, which had been published in 1298. He sailed westward across the Atlantic to find this kingdom of the sun-source. He discovered, not Japan, but an archipelago in America, on whose shores he eagerly inquired concerning Jipangū. The torch of modern discovery thus kindled by him was handed on by Vasco da Gama, and a host of brave Portuguese navigators, who drove their keels into the once unknown seas of the Orient, and came back to tell of densely populated empires enriched with the wealth that makes civilization possible, and of which Europe had scarcely heard. Their accounts fired the hearts of the zealous who longed to convert the heathen, aroused the cupidity of traders who thirsted for gold, and kindled the desire of monarchs to found empires in Asia.

As the Spaniards had founded an empire in America, Portugal was then nearing the zenith of her maritime glory. Mendez Pinto, a Portuguese adventurer, seems to have been the first European who landed on Japanese soil. On his return to Europe, he told so many wonderful stories that he was dubbed, by a pun on his Christian name, "the

* In compiling this chapter, I have made use of Hildreth's [illegible] Léon Pagès' "Histoire de la Religion Chrétienne au Japon;" Dixon's "History of the Christians in Japan;" Kaempfer's "History of Japan;" Arnoux's Japanese Account of the Christian Insurrection in 1637;" [illegible] Brancatella, *Sanctus Xaverius*; and the able paper of Herr Von [illegible] North German Confederation, read before the Geographical Society of Japan.

mendacious." His narrative was, however, as we now know, substan-
[illegible]. Pinto, while in China, had got on board a Chinese
junk, commanded by a pirate. They were attacked by another cor-
[illegible] was killed, and the vessel was driven off the coast by a
storm. They made for the Liu Kiu Islands; but, unable to find a
[illegible], put to sea, and after twenty-three days beating about, sighted
[illegible] of Tane (*Tanegashima*, island of the south, off the south of
Kiushiu, and landed. The name of the island was significant. The
[illegible] of those foreigners was the seed of troubles innumerable. The
crop was priestcraft of the worst type, political intrigue, religious per-
[illegible], the Inquisition, the slave-trade, the propagation of Christian-
ity by the sword, sedition, rebellion, and civil war. Its harvest was
[illegible] in the blood of sixty thousand Japanese.

The native histories record the first arrival of Europeans on Tane-
gashima in 1542, and note that year as the one in which fire-arms
were first introduced. Pinto and his two companions were armed
with arquebuses, which delighted this people, ever ready to accept
whatever will tend to their advantage. They were even more im-
pressed with the novel weapons than by the strangers. Pinto was in-
vited by the Daimiō of Bungo to visit him, which he did. The na-
[illegible] to make guns and powder, the secret of which
was taught them by their visitors. In a few years, as we know from
[illegible]
[illegible] "Tanegashima." Thus
[illegible]
[illegible]
[illegible]

authority of the Ashikaga shōguns had before this time been cast off, and each chief was striving for local supremacy.

The missionary followed the merchant. Already the Portuguese priests and Franciscan friars were numerous in India and the straits. A native of Satsuma named Anjiro, who, having killed a man, had fled to Pinto's boat, and was carried off by him, after the long sufferings of remorse reached Goa, becoming a convert to Christianity. Learning to read and write Portuguese, and having mastered the whole Christian doctrine, he became Xavier's interpreter. To the question whether the Japanese would be likely to accept Christianity, Anjiro answered—in words that seem fresh, pertinent, and to have been uttered but yesterday, so true are they still—that "his people would not immediately assent to what might be said to them, but they would investigate what I might affirm respecting religion by a multitude of questions, and, above all, by observing whether my conduct agreed with my words. This done, the king (daimiō), the nobility, and adult population would flock to Christ, being a nation which always follows reason as a guide." The words are recorded by Xavier himself.

In 1549, the party of two Jesuits and two Japanese landed at Kagoshima, in Satsuma. Xavier, after studying the rudiments of the language, beyond which he never advanced, and making diligent use of the pictures of the Virgin and Child, soon left the capital of this warlike clan, for the city had not been favored with the commerce of the Portuguese; and, as the missionaries had not come to improve the material resources of the province, they were not warmly welcomed. He then went to Bungo and Nagato. Besides having an interpreter, though unable to preach, he used to read the Gospel of Matthew translated by Anjiro into Japanese, and Romanized. Though unable to understand much of it, he read it in public with great effect. There trade was flourishing and enriching the daimiōs, and he was warmly received by them. His next step was a journey to Kiōto. There, instead of the extraordinary richness of the sovereign's palace, which he had expected to see plated with gold on the roofs and ceilings, with tables of the same metal, and all the other wonders as related by Marco Polo, he found it but a city which wars and fires had rendered desolate, and almost uninhabitable, except as a camp. Here he employed the policy of austerity and poverty, his appearance being that of a beggar, though later he used wealth and great display in his ministrations, with marked effect. The mikado's (dairi) authority, he found, was merely nominal; the shogun, Ashikaga Yoshiteru, ruled only over

was present at the capital. Every one's thoughts were of war, and [illegible] The very idea of an interview with the mi[illegible] was a sacrilege, and one with the Kuroo sama (shogun) an impossibility, his temporary poverty not permitting him to make a present large enough for the latter, and rendering him contemptible in the eyes of the people. He attempted to preach several times in the streets, but, not being master of the language, failed to secure attention, and after two weeks left the city disgusted. Not long after, having turned his attention to the furtherance of trade and diplomacy, he departed from Japan, disheartened by the realities of missionary work. He had, however, inspired others, who followed him, and their success was amazingly great. Within five years after Xavier visited Kioto, seven churches were established in the vicinity of the city itself, while scores of Christian communities had sprung up in the south-west. In 1581, there were two hundred churches, and one hundred and fifty thousand native Christians. In Bungo, where Xavier won his way by costly gifts, as he did in Suwo by a penny; in Hirado and Omura, the daimios themselves had professed the new religion; and Nobunaga, the latter of the Buddhists, openly favored the Christians, and gave them eligible sites upon which to build churches and colleges. Ready to use any weapons against the bonzes, Nobunaga used the foreigners as a counterpoise to their arrogance.

In 1582, an embassy of four young noblemen was dispatched by the Christian daimios of Kiushiu to the pope. [illegible] visited Portugal, Spain, and Italy, kissed the foot of the pope, Gregory XIII., and brought back to Japan a printing-press and a number of books. Portuguese [illegible] Spanish monks from the Philippine Islands, also Dominicans and Augustines, who flocked into the country, preaching and converting. The number of "Christians" at the close of the century was estimated by the missionaries at Japan was, according to their figures, six hundred thousand, a number which [illegible] the country, not quality, being considered. The Japanese, less accurately, set down a total of two million [illegible] Christians, large numbers of Japanese books [illegible] and temples [illegible]. Among [illegible] were [illegible] large numbers of monks and [illegible] high officials [illegible] the [illegible] Japanese [illegible]

dies of the households of Hidéyoshi, Hidéyori, and Iyéyasŭ, besides influential women of noble blood in many provinces whose rulers were not Christians, added to their power, while at the seat of government the chief interpreter was a Jesuit father. Churches, chapels, and residences of the fathers were numbered by thousands, and in some provinces crosses and Christian shrines were as numerous as the kindred evidences of Buddhism had been before. The fathers and friars had traveled or preached from one end of the western half of Hondo to the other; northward in Echizen, Kaga, Echigo, and Ōshiu, and in the provinces of the Tōkaidō. They had also one church in Yedo.

The causes of this astonishingly rapid success of the Jesuits are to be sought in the mental soil which the missionaries found ready prepared for their seed. It was in the later days of the Ashikaga, when Xavier arrived in Japan. Centuries of misrule and anarchy had reduced the people, on whom the burdens of war fell, to the lowest depths of poverty and misery. The native religions then afforded little comfort or consolation to their adherents. Shintō had sunk to a myth almost utterly unknown to the people, and so overshadowed by Buddhism that only a few scholars knew its origin. Buddhism, having lost its vitalizing power, had degenerated into a commercial system of prayers and masses, in which salvation could be purchased only by the merit of the deeds and prayers of the priests. Nevertheless, its material and outward splendor were never greater. Gorgeous vestments, blazing lights, imposing processions, altars of dazzling magnificence, and a sensuous worship captivated the minds of the people, while indulgences were sold, and saints' days and holidays and festivals were multiplied.

The Japanese are an intensely imaginative people; and whatever appeals to the aesthetics of sense, or fires the imagination, leads the masses captive at the will of their religious leaders. The priests of Rome came with crucifixes in their hands, eloquence on their lips, and with rich dresses, impressive ceremonies, processions, and mysteries out-dazzled the scenic display of the Buddhists. They brought pictures, gilt crosses, and images, and erected gorgeous altars, which they used as illuminated texts for their sermons. They preached the doctrine of an immediate entrance into paradise after death to all believers, a doctrine which thrilled their hearers to an uncontrollable pitch of enthusiasm. Buddhism promises rest in heaven only after many transformations, births, and the repeated miseries of life and death, the very thought of which wearies the soul. The story of the Cross, made vivid by fervid eloquence, tears, and harrowing pictures

lars) for the support of his mission. This abundance of the foreign precious metal was noticed especially by the native rulers. In Kiushiu the daimiōs themselves became Christians, and they compelled their subjects to embrace their religion. The people of whole districts of country were ordered to become Christians, or to leave their land and the homes of their fathers, and go into banishment. The bonzes were exiled or killed; and fire and sword, as well as preaching, were employed as instruments of conversion. Furthermore, fictitious miracles were frequently got up to utilize the credulity of the superstitious in furthering the spread of the faith, glowing accounts of which may be found in Léon Pagés' "Histoire de la R. C." Not only do the native Japanese writers record these things as simple matter of fact, but the letters of the Jesuits themselves, and the books written by them, teem with instances of ferocious cruelty and pious fraud wrought in their behalf, or at their instigation. The following passages from the Jesuit Charlevoix's "Histoire du Christianisme au Japon" are translated by Dr. Walter Dixon in his "Japan:" "Sumitanda, King of Ōmura, who had become a Christian in 1562, declared open war against the devils [bonzes]. He dispatched some squadrons through his kingdom to ruin all the idols and temples without any regard to the bonzes' rage." . . . . "In 1577, the lord of the island of Amacusa [Amakusa] issued his proclamation, by which his subjects—whether bonzes or gentlemen, merchants or tradesmen—were required either to turn Christians, or to leave the country the very next day. They almost all submitted, and received baptism, so that in a short time there were more than twenty churches in the kingdom. God wrought miracles to confirm the faithful in their belief." The Daimiō of Takatsūki, Settsu, "labored with a zeal truly apostolic to extirpate the idolaters out of his states. He sent word that they should either receive the faith, or be gone immediately out of his country, for he would acknowledge none for his subjects but such as acknowledged the true God. The declaration obliged them all to accept instruction, which cut out work enough for all the fathers and missionaries at Meaco [Miako]."

The Daimio of Bungo at one time, during war, [illegible] provinces and magnificent temple, with a colossal [illegible] three thousand monasteries to ashes, and razing the temple [illegible] ground. The conduct of the Jesuit writer on this [illegible] zeal of the prince is an evident instance of his faith and [illegible]." His views may, however, sound like an [illegible] to be heard

above the Buddhist hills, few echoes of which the Japanese have as yet heard.

As the different orders, Jesuits, Franciscans, and Augustinians, increased in power, they began to trench upon each other's parishes. This gave rise to quarrels, indecent squabbles, and mutual vituperation, at which the pagans sneered and the bonzes rejoiced. While the friars of these orders were rigorously excommunicating each other, thinking heathen were not favorably impressed with the new religion. Christianity received her sorest wound in the house of her friends.

At this time, also, political and religious war was almost universal in Europe, and the quarrels of the various nationalities followed the buccaneers, pirates, traders, and missionaries to the distant seas of Japan. The Protestant, Dutch, and English stirred up the hatred and fear of the Japanese against the papists, and finally against each other. Spaniards and Portuguese blackened the character of the heretics, and as vigorously abused each other when it served their interest. All of which impelled the shrewd Japanese to contrive how to use them one against the other, an art which they still understand. All foreigners, but especially Portuguese, then were slave-traders, and thousands of Japanese were bought and sold and shipped to Macao, in China, and to the Philippines. The long civil wars, and the misery caused by famine, and the expedition to Corea, had so impoverished the people that slaves became so cheap that even the Malay and negro servants of the Portuguese speculated in the bodies of Japanese slaves who were bought and sold and transported. Hideyoshi repeatedly issued decrees threatening with death these slave traders, and with confiscation of their ships. The seaports of Hirado and Nagasaki were the resort of the lowest class of adventurers from all European nations, and the consequent foreign scenes of uproars, orgies, and murders among the foreigners, requiring every now and then the intervention of the native authorities to keep the peace. To the everlasting honor of some of the Jesuit bishops and priests be it said, they endeavored to do all they could to prevent the traffic in the bodies of men.

Such a picture of foreign influence and of Christianity, which is not overdrawn, could not fail to make the Japanese secret, wary, and cautious of the [illegible] to progress upon the Japanese mind.

With Nobunaga's support the Jesuits erected in his favor all over [illegible] and Kyoto. He [illegible] the Christians to [illegible] in 1587, [illegible] against the foreign [illegible]. The Jesuits [illegible] their temples and chapels, closed

to preach in public, but carried on their proselyting work in private as vigorously as ever, averaging ten thousand converts a year, until 1590. The Spanish mendicant friars, pouring in from the Philippines, openly defied the Japanese laws, preaching in their usual garb in public, and in their intemperate language. This aroused Hidéyoshi's attention, and his decree of expulsion was renewed. Some of the churches were burned. In 1596, six Franciscan, three Jesuit, and seventeen Japanese converts were taken to Nagasaki, and there crucified. Still the Jesuits resided in the country, giving out to the people that the Spaniards nourished the political designs against Japan, and that the decrees of expulsion had been directed against the priests of that nation, and that the late outburst of persecution was an explosion of zeal on the part of a few subordinate officials. Several of the generals of the army in Corea still openly professed the Christian faith.

When the taikō died, affairs seemed to take a more favorable turn, but only for a few years. The Christians looked to Hidéyori for their friend and quasi-leader. The battle of Sékigahara, and the defeat of Hidéyori's following, blew their hopes to the winds; and the ignominious death of Ishida, Konishi, and Otani, the Christian generals who had witnessed a good confession both as warriors and as upholders of the faith in Corea and at home, drove their adherents to the verge of despair. Iyéyasū re-adjusted the feudal relations of his vassals in Kiushiu; and as the taikō had also re-arranged the fiefs, the political status of the Christians was profoundly altered. The new daimiōs, carrying the policy of their predecessors as taught them by the Jesuits, but reversing its direction, began to persecute their Christian subjects, and to compel them to renounce their faith. The native converts resisted even to blood and the taking-up of arms. This was an entirely new thing under the Japanese sun. Hitherto the attitude of the peasantry to the Government had been one of passive obedience and slavish submission. The idea of armed rebellion among the farmers was something so wholly new that Iyéyasū suspected foreign instigation. Color was given to this idea by the fact that the foreigners still secretly or openly paid court to Hidéyori, and at the same time freely dispersed gold and gifts, in addition to religious [illegible] to the persecuted. Iyéyasū became more vigilant as his [illegible] creased, and, resolving to crush this spirit of independen[illegible] date the foreign emissaries, met every outbreak with blo[illegible]s. In 1606, an edict from Yedo forbade the exercise of the [illegible] ligion, but an outward show of obedience warded off active [illegible]

men. In 1610 the Spanish friars again aroused the wrath of the Government by disobeying its commands, and exhorting the native converts to [illegible]. In 1611, Iyéyasu obtained documentary proof of what he had long suspected, viz., the existence of a plot on the part of the Christian converts and the foreign emissaries to reduce Japan to the position of a subject state. The chief conspirator, Ōkubo, then Governor of Sado, to which place thousands of Christian exiles had been sent to work the mines, was to be made hereditary ruler by the foreigners. The names of the chief native and foreign conspirators were written down, with the usual seal of blood from the end of the middle finger of the ringleader. With this paper was found concealed, in an iron box in an old well, a vast hoard of gold and silver.

Iyéyasu now put forth strenuous measures to root out utterly what he believed to be a pestilent breeder of sedition and war. Fresh edicts were issued, and in 1614 twenty-two Franciscan, Dominican, and Augustinian friars, one hundred and seventeen Jesuits, and hundreds of native priests and catechists, were embarked by force on board junks, and sent out of the country.

In 1615, Iyéyasu pushed matters to an extreme with Hideyori, who was then entertaining some Jesuit priests; and, calling out the troops of Kiūshiū and the Kwanto, laid siege to the castle of Ōzaka. A battle of unusual ferocity and bloody slaughter raged, on the 9th of June, 1615, ending in the burning of the citadel and the total defeat and suicide of Hideyori and the remnants of his followers. "The Jesuit writers say that one hundred thousand men perished in the course of war, or were [illegible] and executed." "Histoire de la Religion au Japon." The Christian cause was now politically and religiously extinct. Hildreth remarks that Christianity had [illegible] and the same year in which the Puritan pilgrims landed at Plymouth [illegible] of the seeds of a new and [illegible] empire."

[illegible] apparent [illegible] Hideyori [illegible] Iyéyasu [illegible] Nagasaki [illegible] Hirado [illegible] [illegible] [illegible]

junk. Fresh persecutions followed, many apostate lords and gentry now favoring the Government. Fire and sword were used to extirpate Christianity, and to paganize the same people who in their youth were Christianized by the same means. Thousands of the native converts fled to China, Formosa, and the Philippines. All over the empire, but especially at Ōzaka and in Kiushiu, the people were compelled to trample on the cross, or on a copper plate engraved with the representation of "the Christian criminal God." The Christians suffered all sorts of persecutions. They were wrapped in straw sacks, piled in heaps of living fuel, and set on fire. All the tortures that barbaric hatred or refined cruelty could invent were used to turn thousands of their fellow-men into carcasses and ashes. Yet few of the natives quailed, or renounced their faith. They calmly let the fire of wood cleft from the crosses before which they once prayed consume them, or walked cheerfully to the blood-pit, or were flung alive into the open grave about to be filled up. Mothers carried their babes at their bosoms, or their children in their arms to the fire, the sword, or the precipice's edge, rather than leave them behind to be educated in the pagan faith. If any one doubt the sincerity and fervor of the Christian converts of to-day, or the ability of the Japanese to accept a higher form of faith, or their willingness to suffer for what they believe, they have but to read the accounts preserved in English, Dutch, French, Latin, and Japanese, of various witnesses to the fortitude of the Japanese Christians of the seventeenth century. The annals of the primitive Church furnish no instances of sacrifice or heroic constancy, in the Coliseum or the Roman arenas, that were not paralleled on the dry river-beds and execution-grounds of Japan.

Finally, in 1637, at Shimabara, the Christians rose by tens of thousands in arms, seized an old castle, repaired and fortified it, and raised the flag of rebellion. Armies from Kiushiu and the Kuantō, composed mainly of veterans of Corea and Ōzaka, were sent by the shōgun to besiege it. Their commanders expected an easy victory, and sneered at the idea of having any difficulty in subduing these farmers and peasants. A siege of two months, by land and water, was, however, necessary to reduce the fortress.* Thousands of the rebels were hurled from the rock of Pappenburg, or were banished to va-

* Dr. Geerts, in the *Gegsonthemon*, Jan., 1883, and in the "Transactions of the Asiatic Society of Japan," vol. xi., with original documents, vindicates the Dutch from the aspersions cast upon them by Tavernier and Kaempfer.

riors put to death by torture. Others escaped, and took refuge in the island of Formosa, joining their brethren already there. The edicts prohibiting the "evil sect" were now promulgated and posted permanently all over the empire, and new ones commanded that, as long as the sun should shine, no foreigners should enter Japan, and no Japanese leave it. The Dutch gained the privilege of a paltry trade and residence on the little fan-shaped island of Deshima (outer Islands, in front of Nagasaki. Here, under degrading restrictions and constant surveillance, lived a little company of less than twenty Hollanders, who were allowed one ship per annum to come from the

[illegible] Dutch East India Company's commodities of Japan for those of Holland.

After nearly a hundred years of Christianity and foreign intercourse, choosing [illegible] with other peoples and civilizations were the use of gunpowder, and fire-arms as weapons, the use of [illegible], and the habit of smoking, the making of sponge-cake (still called Castella, the Japanese form of Castile), the introduction into the language of a few foreign words, the introduction of new and strange forms of disease, among which the Japa-

nese count the scourge of the venereal virus, and the permanent addition to that catalogue of terrors which priest and magistrate in Asiatic countries ever hold as weapons to overawe the herd. For centuries the mention of that name would bate the breath, blanch the cheek, and smite with fear as with an earthquake shock. It was the synonym of sorcery, sedition, and all that was hostile to the purity of the home and the peace of society. All over the empire, in every city, town, village, and hamlet; by the roadside, ferry, or mountain pass; at every entrance to the capital, stood the public notice-boards, on which, with prohibitions against the great crimes that disturb the relations of society and government, was one tablet, written with a deeper brand of guilt, with a more hideous memory of blood, with a more awful terror of torture, than when the like superscription was affixed at the top of a cross that stood between two thieves on a little hill outside Jerusalem. Its daily and familiar sight startled ever and anon the peasant to clasp hands and utter a fresh prayer, the bonze to add new venom to his maledictions, the magistrate to shake his head, and to the mother a ready word to hush the crying of her fretful babe. That name was Christ. So thoroughly was Christianity, or the "*Jashiu mon*" (corrupt sect), supposed to be eradicated before the end of the seventeenth century, that its existence was historical, remembered only as an awful scar on the national memory. No vestiges were supposed to be left of it, and no knowledge of its tenets was held, save by a very few scholars in Yedo, trained experts, who were kept, as a sort of spiritual blood-hounds, to scent out the adherents of the accursed creed.

So perfect was the work done, that the Government believed fully, as Europeans, and among them Mr. Lecky, who uses the example to strengthen his argument, that "persecution had extirpated Christianity in Japan." It was left to our day, since the recent opening of Japan, for them to discover that a mighty fire had been smoldering for over two centuries beneath the ashes of persecutions. As late as 1829, seven persons, six men and an old woman, were crucified in Ōzaka, on suspicion of being Christians and communicating with foreigners. When the French brethren of the Mission Apostolique, of Paris, came to Nagasaki in 1860, they found in the villages around them over ten thousand people who held the faith of their fathers of the seventeenth century.

A few interesting traces and relics of the century of Christianity and foreigners still exist in Japan. In the language the names of

God (*Deus*), Holy Spirit (*Espiritu Santo*), Jesus (*Yesu*), and Christ (*Kurisuto*) are translated. Castira is still the name of sponge-cake, so-named from Castile, and the making of which was first taught by the nuns of Castile; and the Japanese having no *l*, change that letter into *r*. The Japanese have no word for bread; they use the Latin *pan*. The words *tabi* (table), *Dontaku* (Sunday), *coppu* (cup), *randa* (lantern), *jerikiru* (electricity), *boutan* (button), *buki* (tin), and many of the names of drugs and medicines, and rare metals and substances, terms in science, etc., and even some in common use, are but the Japanized forms of the Dutch words. I have seen "Weird Specifica"

and "Veem Vee Meter" in large Roman letters, on the advertising boards of the drug shops in every part of the country. I have seen some Kanaka or near Negro and other curios taken to Japan, where it is said they are in demand. It is the cool season, spelling [illegible] Dutch custom.

The natives speak of Christianity as the religion of the "Lord of Heaven." The [illegible] Christian churches, crosses, images, etc., was so thoroughly [illegible] by modern science that [illegible]

there was in Suruga a cave, to which the country people resorted in large numbers, on account of the great efficacy believed to reside in an image of the mother of Shaka (Buddha), with her infant in her arms. The idol was reputed to have healed many diseases. An educated samurai, who hated all foreigners and their ways and works, especially the "Jesus doctrine," happening to enter the cave, perceived in a moment that the image was a relic of the old Christian worship. It was nothing else than an image of the Virgin Mary and the infant Jesus. The samurai dashed it to pieces.

The attempts of the English and French to open a permanent trade with Japan are described in Hildreth's "Japan as It Was and Is." Captain John Saris, with the ships *Clove*, *Thomas*, and *Hector*, left England in April, 1611, with letters from the king, James I. of England, to the "emperor" (shōgun) of Japan. Landing at Hirado, he was well received, and established a factory in charge of Mr. Richard Cocks. With Will Adams and seventeen of his company, Saris set out to see Iyéyasū, who was then living at the modern Shidzuōka. He touched at Hakata, traversed the Inland Sea, past Shimonoséki, to Ōzaka; thence by boat to Fushimi, thence by horse and palanquin to Sumpu (Shidzuōka). In the interview accorded the English captain, Iyéyasū invited him to visit his son, Hidétada, the ruling shōgun at Yedo. Saris went to Yedo, visiting, on his way, Kamakura and the great copper image of Dai Butsu, some of the Englishmen going inside of it and shouting in it for the fun of the thing. They also wrote their own names inside of it, as foreign tourists, visitors, and even personal friends of republican rulers do to this day, and as the natives have always done, to immortalize themselves. After a stay in Yedo, they touched at Uraga; thence returned to Sumpu, where a treaty, or privileges of trade, in eight articles, was signed and given to Saris. It bore the signature of Minamoto Iyéyasū.

After a tour of three months, Saris arrived at Hirado again, having visited Kiōto, where he saw the splendid Christian churches and Jesuit colleges, on his way. After discouraging attempts to open a trade with Siam, Corea, and China, and hostilities having broken out between them and the Dutch, the English abandoned the project of permanent trade with Japan; and all subsequent attempts to reopen it failed.

Will Adams, who was an English pilot, and the first of his nation in Japan, is spoken of frequently, and in no flattering terms, by the Jesuit fathers. He arrived in Japan in 1607, and lived in or near

Yedo [illegible] 1603, to 1620. By the sheer force of a manly, honest character, [illegible] by Briton, "who may have seen Shakspeare and Ben Jonson" and Queen Elizabeth, rose into favor with Iyeyasu, and gained the regard of the people. His knowledge of ship-building, [illegible], and foreign affairs made him a very useful man. Although treated with honor and kindness, he was not allowed to leave Japan. He had a wife and daughter in England. He was made an officer, and given the revenues of the village of Hémi, in Sagami, near the modern Yokosūka, where are situated the dry-docks, machine-shops, and shipbuilding houses in which the modern war vessels of the imperial navy are built and launched—a fitting location, so near the ground made classic by this exile from the greatest marine nation in the world. Will Adams had a son and daughter born to him in Japan, and there are still living Japanese who claim descent from him. One of the streets of Yedo was named after him, Anjin Chō (Pilot Street), and the people of that street still hold an annual celebration on the 15th of June in his honor, one of which I attended in 1873. When Adams died, he, and afterward his Japanese wife, were buried on the summit of one of the lovely hills overlooking the Bay of Yedo, Goldsborough Inlet, and the surrounding beautiful and classic landscape. Adams chose the spot himself. The people of Yedo erected monumental stone lanterns at his tomb. Perry's fleet, in 1854, anchored within the very shadow of the Englishman's sepulchre. In May, 1873, Mr. Walters, of Yokohama, after a study of Hildreth and some search, discovered the spot, which others had sought for in vain. Two neat stone shafts, in the characteristic style of native monumental architecture, set on a stone pediment, mark the spot. I visited it, in company of the bonze in charge of the Shin shiu temple of the village, in May, 1873.

In Charlevoix's "History of Christianity in Japan," it is related that the Abbé Sidotti, an Italian priest, came to Manila, with the intention of landing in Japan, and once more attempting to regain Japan to Christianity. After several years' waiting, he persuaded the captain of a vessel to land him on the Satsuma coast, and so him ashore. This was done in 1709. He was arrested and sent to Yedo. The Jesuit was [illegible] by Ekitei, called Kōshūkawa, on the slope of a hill over [illegible] Kirishitan zaka (Christian slope), as the valley at the foot is called Kirishitan dani (Christian valley), and [illegible] Kirishitan yashiki (Christian mansion). He died [illegible], and [illegible] were [illegible] and [illegible] by [illegible]

amined him, asking many questions and gaining much information concerning foreign countries. In another building near by, an old man and woman who had professed Christianity, and had been compelled to recant, were confined. After the abbé's arrival, exhorted by him, they again embraced their old faith. The abbé gave his name as Jean Baptiste. He made a cross of red paper, which he pasted on the wall of his room. He was kept prisoner, living for several years after his arrival, in Yedo, and probably died a natural death.

About ten years ago, the Rev. S. R. Brown, D.D., discovered a book called *Sei Yō Ki Bun* (Annals of Western Nations), in three volumes, written by the Japanese scholar who examined the abbé. The books contain a summary of the history and judicial proceedings in the case, and the information gained from the Italian. The whole narrative is of intensest interest. While in Tōkiō, in 1874, I endeavored to find the site of the Inquisition, and the martyr's tomb.

Tradition says that the abbé was buried on the opposite slope of the valley corresponding to that on which he lived, under an old pine-tree, near a spring. Pushing my way through scrub bamboo along a narrow path scarcely perceptible for the undergrowth, I saw a nameless stone near a hollow, evidently left by a tree that had long since fallen and rotted away. A little run of water issued from a spring hard by. At the foot was a rude block of stone, with a hollow for water. Both were roughly hewn, and scarcely dressed with the chisel. Such stones in Japan mark the graves of those who die in disgrace, or unknown, or uncared for. This was all that was visible to remind the visitor of one whose heroic life deserved a nobler monument.

The influence of a century of Papal Christianity in Japan on the national ethics and character was *nil*. A careful examination has not revealed any trace of new principles of morals adopted by the Japanese from foreigners in the sixteenth, as has been gained in the nineteenth century, though the literary, scientific, and material gains were great. The Japanese mental constitution and moral character have been profoundly modified in turn by Buddhism and Confucianism, but the successive waves of Christianism that passed over Japan left no sediment teeming with fertility, rather a barren waste like that which the river-floods leave in autumn. I should be glad to see these statements disproved. Let us hope that the Christianity of the present, whether Catholic, Protestant, or Russo-Greek, may work a profounder and more beneficent revolution in faith and moral practice, and that only that kingdom may be established which is not of this world.

XXVI.

IYÉYASÚ, THE FOUNDER OF YEDO

THE last of struggles of rival military factions for the possession of power is now to be narrated, and the weary record of war and strife closed. Since 1159, when the Taira and Minamoto came to blows in the capital, and the imperial palace fell into the hands of armed men, and the domination of the military families began, until the opening of the seventeenth century the history of Japan is but that of civil war and slaughter. The history of two centuries and a half that followed the triumphs of Iyéyasú is that of profound peace. Few nations in the world have enjoyed peace so long.

The man who now stood foremost among men, who was a legislator as well as warrior, who could win a victory and garner the fruits of it, was [illegible], the hero of Sekigahara, the most decisive battle in Japanese history, the creator of the perfected dual system and of feudalism, and the founder of Yedo.

[illegible]

In the fifteenth century, a small castle was built on the rising [illegible] Kyōbashi [illegible] East [illegible] modern site of the prison, at which officials or travelers, on their way [illegible]

art, and local lore. A hill in the north of the city, a delightful picnic resort, bears his name, and the neighborhood of Shiba was his favorite drill-ground and rendezvous before setting out on forays or campaigns.

One romantic incident, in which a maiden of equal wit and beauty bore chief part, has made him immortal, though the name of the fair one has been forgotten. One day, while out hawking near Yedo, a heavy shower of rain fell. Dismounting from his horse, he, with his attendant, approached a house, and in very polite terms begged the loan of a grass rain-coat (*mino*). A pretty girl, daughter of the man of the house, came out, listened, blushing, to the request, but, answering not a word, ran to the garden, plucked a flower, handed it, with mischief in her eyes, to the hero, and then coquettishly ran away. Ōta, chagrined and vexed at such apparently frivolous manners and boorish inhospitality, and the seeming slight put upon his rank, returned in wrath, and through the rain, to his castle, inwardly cursing the "Adzuma Ebisū," who did not know how to treat a gentleman. It happened that, shortly after, some court nobles from Kiōto were present, sharing the hospitalities of the castle at Yedo, to whom he related the incident. To his own astonishment, the guests were delighted. "Here," said they, "in the wilderness, and among the 'Adzuma Ebisū,' is a gentle girl, who is not only versed in classic poetry, but had the wit and maidenly grace to apply it in felicitous style." Ōta had asked for a rain-coat (*mino*); the little coquette was too polite to acknowledge she had none. How could she say "no" to such a gallant? Rather, to disguise her negative, she had handed him a mountain camellia; and of this flower the poet of Yamato had, centuries ago, sung: "Although the mountain camellia has seven or eight petals, yet I grieve to say it has no seed" (*mino*).

After the death of Ōta, no name of any great note is attached to the unimportant village or fortress; but in 1590, at the siege of Odawara, Hideyoshi suggested to his general, Iyéyasū, Yedo as the best site for the capital of the Kuantō. After the overthrow of the "later Hōjō" clan, and the capture of their castle at Odawara, Iyéyasū went to Yedo and began to found a city. He set up his court, and watched his chances.

Iyéyasū was born at Okasaki, in Mikawa, in 1542; he served with Nobunaga and with Hideyoshi; against [illegible] and again made terms with him. His first possessions [illegible] and Sūruga. In the latter province he built a fine castle at Sumpu (now

called Shidzuoka), and made it his residence for many years. He [illegible] to do with the Corean expedition. While [illegible] Yedo in 1598, he received news of the taikō's sick[illegible], and that he declined, and was urged to swear to protect the [illegible] Hideyori, then six years old. He evasively declined.

The prospects of the boy were not very fine. In the first place, few believed him to be the son of the taikō. In the second place, [illegible] spirited lords and nobles, who prided themselves on their [illegible] age, detested Hideyoshi as an upstart, and had been kept [illegible] only by his indomitable will and genius. They were still [illegible] at the idea of his son Hideyori, even if a true son, succeeding. Again: Hidetsuka, the nephew of Nobunaga, was living, and [illegible] in a claim for power. His professed conversion to Christianity gave him a show of support among the Christian malcontents. As for Iyeyasu, he was suspected of wishing to seize the military power of the whole empire. The strong hand of the taikō was no longer [illegible]. The abandonment of the Corean invasion brought back a host of [illegible] and leaders, flushed with victory and ambition. Differences sprang up among the five governors. With such elements at work — thousands of men, idle, to whom war was pastime and delight, princes [illegible] fire in which land was the spoil, more than one match sparking [illegible] dried master's palace — only a spark was needed to [illegible] the [illegible].

The [illegible] suspected Iyeyasu. They began to [illegible]. Iyeyasu was [illegible] to be surprised. He followed the evening [illegible] rivals, and watched. I shall not tax the patience of the reader to follow [illegible] the [illegible] of the [illegible] which [illegible] the final [illegible]. Suffice to say, that after the seizure and [illegible] of the castle of Ōsaka and the [illegible] of the taikō's son and [illegible], the army of the league and the army of Iyeyasu [illegible] at [illegible], on the borders of Ōmi, near Lake Biwa.

By this battle were decided the condition of Japan for over two [illegible] the [illegible] of the line of Nobunaga and Hideyoshi [illegible] the Tokugawa family to [illegible] [illegible] Christianity, the [illegible] [illegible] the [illegible] [illegible] [illegible]

and soldiers who had served in the Corean campaigns. Among them were the clans of Satsuma, Choshiu, Uyésugi, and Ukita, with the famous Christian generals, Konishi and Ishida. This army, one hundred and eighty thousand strong, was a heterogeneous mass of veterans, acting under various leaders, and animated by various interests. As the leaders lacked unity of purpose, so the army was made the victim of discordant counsels and orders. On the other hand, the army of one man, Iyéyasŭ, had one soul, one discipline, and one purpose. The Castle of Gifu, in Mino, was captured by one of his captains. On the 1st of October, 1600, Iyéyasu marched from Yedo over the Tokaidō with a re-enforcement of thirty thousand troops. His standard was a golden fan and a white flag embroidered with hollyhocks. The diviners had declared "the road to the West was shut." Iyéyasŭ answered, "Then I shall open it by knocking." On the thirteenth day he arrived at Gifu, where he effected a junction with his main body. Some one offered him a persimmon (ōgaki). He said, as it fell in his hand, "Ōgaki waga te ni otsuru" ("Ōgaki has fallen into my hand"). He threw it down, and allowed his attendants to eat the good-omened and luscious pieces.

The battle-field at Sékigahara is an open, rolling space of ground, lying just inside the eastern slope of hills on the west wall of Lake Biwa, and part of the populous plain drained by the Kiso gawa, a branch of which crosses the field and winds round the hill, on which, at that time, stood a residence of the Portuguese missionaries. The Nakasendō,* one of the main roads between Yedo and Kiōto, enters from Ōmi, and bisects the field from west to east, while from the north-west, near the village of Sékigahara, the road enters from Echizen. By

* The Nakasendō (Central Mountain Road) is three hundred and eighty-o[illegible] [illegible] Bridge at the Bridge of Sanjo, over the river at Kiō[illegible] [illegible] Nihon Bashi, in Tokiō. It was used, in part, as early as the second [illegible] was [illegible] in the early part of the eighth century. It passes [illegible] Ōmi, Mino, Shinano, Kodzuke, terminating in Musashi. It can be easily [illegible] [illegible] says, but "the tourist who can understand [illegible] [illegible] to perform the tour, if for pleasure [illegible] [illegible] the [illegible] two mountain passes. [illegible] [illegible] sophisticated society of Shiraiwo, which averages [illegible] [illegible] the [illegible] along Lake Biwa, and near [illegible] [illegible] The Nakasendō is sometimes called the K[illegible] [illegible] volumes, full of good engravings [illegible] [illegible] *Hoku-Riku Dōchiu Zu*, or Collection of Pictures of Famous [illegible] [illegible] [illegible] information that makes a stage [illegible] [illegible] The heights of the *toge* are as follows: [illegible] [illegible] 5500, 3240, and 1350 feet, respectively.

[illegible] in 1872, came to reach the classic site and study [illegible] which cluster so many stirring memories. The leaders [illegible] of the league, having arranged their plans, marched [illegible] the Castle of Ōgaki at early morn on the fifteenth day of the Ninth month. They built a fire on a hill overlooking the narrow [illegible] to guide them as they walked without keeping step. It was raining, and the armor and clothes of the soldiers were very wet. At [illegible] o'clock they reached the field, the Satsuma clan taking up their position at the foot of a hill facing east. Konishi, the Christian hero of Corea, commanded the left centre, Ishida the extreme left. Four minors commanders formed, with their corps, the right wing. Reserves were stationed on and about the hills facing north. The cavalry and infantry, according to the *Gaai Shi* figures, numbered one hundred and twenty-eight thousand.

At early morn of the same day one of the pickets of Iyeyasu's outposts hastened to the tent of his general and reported that all the enemy had left the Castle of Ōgaki. Other pickets, from other points, announced the same reports simultaneously. Iyeyasu, in high glee, exclaimed, "The enemy has indeed fallen into my hand." He ordered scouts to advance and take positions on the field, himself occupying the centre. His force numbered seventy-five thousand.

This was the supreme moment of Iyeyasu's life. The picturesque [illegible] tradition, [illegible] a medium-sized red-haired man, of [illegible] round, and heavy [illegible], who loved [illegible] right to the last piece, and [illegible] when others [illegible] [illegible] appropriateness. [illegible] [illegible] [illegible]

seried each other. After a few moments' waiting, the drums and conchs of the centre of each army sounded, and a sharp fire of match-locks and a shower of arrows opened the battle. The easterners at first wavered, and till noon the issue was doubtful. Cannon were used during the battle, but the bloodiest work was done with the sword and spear. One of the corps in the army of the league deserted and joined the side of Iyéyasŭ. At noon, the discipline and unity of the eastern army and the prowess and skill of Iyéyasŭ triumphed. Ordering his conch-blowers and drummers to beat a final charge, and the reserves having joined the main body, a charge was made along the whole line. The enemy, routed, broke and fled. Nearly all the wounded, and hundreds of unscathed on the battle-field, committed *hara-kiri* in order not to survive the disgrace. The pursuers cut off the heads of all overtaken, and the butchery was frightful. The grass was dyed red, and the moor became literally, not only an Aceldama, but a Golgotha. According to the *Gwai Shi's* exaggerated figures, forty thousand heads were cut off. Of the Eastern army four thousand were slain, but no general was killed. The soldiers assembled, according to custom, after the battle in the centre of the field, to show their captives and heads. On this spot now stands a memorial mound of granite masonry within a raised earthen embankment, surrounded and approached from the road by rows of pine-trees. On the Kiōto side of the village, near the shrine of Hachiman, may be seen a *kubidzuka* (barrow, or pile of heads), the monument of this awful slaughter, and one of the many such evidences of former wars which careful travelers in Japan so often notice.

Iyéyasŭ went into the fight bare-headed. After the battle he sat down upon his camp-stool, and ordered his helmet to be brought. All wondered at this. Donning it with a smile, and fastening it securely, he said, quoting the old proverb, "After victory, knot the cords of your helmet." The hint was taken and acted upon. Neither rest nor negligence was allowed.

The Castle of Hikoné, on Lake Biwa, was immediately invested and captured. Ōzaka was entered in great triumph. Fushimi and Kiōto were held; Choshiu and Satsuma yielded. Konishi and [illegible] executed on the execution-ground in Kiōto. The final and speedy result was that all Japan submitted to the hero who, after victory, had knotted the cords of his helmet.

XXVII.

THE PERFECTION OF DUARCHY AND FEUDALISM

We have traced the rise and fall of no fewer than six families that held governing power in their persons or in reality. These were in succession the Sugawara, Fujiwara, Taira, Minamoto, Hojo, and Ashikaga. The last half of the sixteenth century witnessed the rise, not of great families, but of individuals, the mark of whose genius and energy is stamped upon Japanese history. These three individuals were Nobunaga, Hideyoshi, and Iyeyasu. Who and what were they?

Nobunaga was one of many clan leaders who, by genius and daring, rose above the crowd, and planned to bring all the others in subjection to himself, that he might rule them in the mikado's name. From having been called *Baka Dono* (Lord Fool) by his enemies, he rose to be Nai Dai Jin, and swayed power equal to a shogun, but he never took that name or honor; for not being a Minamoto, he was ineligible. Breaking this inviolable precedent, Nobunaga might have become Sei I Shogun, and founded a family line as proud and powerful as that of the Tokugawas of later time.

Who was Hideyoshi? This question was often asked, in his own time, by men who knew too keenly what he was. This man, who boasted of his own ancestry or lack of it, was by avocation the personal servant of Nobunaga, becoming his master's confidant, counsellor, general, shogun, ruler of Japan, and, practically, emperor, by getting the office of kwambaku.

Who was Iyeyasu? Neither of his two predecessors had Minamoto blood. Iyeyasu, whose ancestors for eight generations under Nobunaga, was of true Genji stock. The blood of mikados, and of the great [illegible] Iyeyasu. He was destined [illegible] He was [illegible] by right [illegible] all the families.

[illegible] Nobunaga [illegible]

well as personal names—claimed descent from the mikadō Seiwa through the Minamoto Yoshiiyé, thence through that of Nitta Yoshisada. Tokugawa Shiro, the father of Iyéyasū, lived in the village of Matsudaira, in Mikawa. Iyéyasū always signed the documents sent to foreigners, Minamoto no Iyéyasū.

As it is the custom in Japan, as in Europe, to name families after places, the name of this obscure village, Matsudaira, was also taken as a family name by nearly all vassals, who held their lands by direct grant from Iyéyasū. In 1867, no fewer than fifty-four daimiōs were holding the name Matsudaira. The title of the daimiō in whose capital the writer lived in 1871, was Matsudaira Echizen no Kami.

Crest of the Tokugawa Family.

The Tokugawa crest was a circle inclosing three leaves of the *aoi* (a species of mallow, found in Central Japan) joined at the tips, the stems touching the circle. This gilded trefoil gleamed on the Gover[illegible] [illegible] buildings and property of the shōgun, and on the official [illegible] [illegible] boats, carriages, flags, and tombs. On Kaempfer's and Hoffman's [illegible] books there is painted under it the misleading legend, "Insignia [illegible] *paratoris* Japonici." The trefoil flag fluttered in the breeze [illegible] Commodore Perry made his treaty under its shadow. To-day [illegible] many foreigners suppose it to be the national flag of Japan. It was simply the family crest of the chief daimiō in Japan.

The imperial court, yearning for peace, and finding in Iyéyasū the person to keep the empire in order, command universal obedience, and

satisfy the traditional requirements of precedent to the office, created by Nobunaga, Taikosama, and it was left to Minamoto Tokugawa Iyéyasu to achieve the perfection of duarchy and Japanese feudalism.

Let us see how he arranged the chessboard of the empire. There were his twelve children, a number of powerful princes of large landed possessions whom he had not conquered, but conciliated; the lesser daimiōs, who had joined him in his career; his own retainers of every grade; and a vast and miscellaneous array of petty feudal superiors, having grants of land and retinues of from three to one hundred followers. The long hereditary occupation of certain lands had given the holders a right which even Iyéyasū could not dispute. Out of such complexity and chaos, how was such a motley array of proud and turbulent men to be reduced to discipline and obedience? Upon such a palimpsest, how was an accurate map to be drawn, or a durable legible record to be written? Iyéyasu had force, resources, and patience. He was master of the arts of conciliation and of letting alone. He could wait for time to do its work. He would give men the opportunity of being conquered by their own good sense.

Of Iyéyasū's twelve children, three daughters married the daimiōs of Mimasaka, Sagami, and Hida. Of his nine sons, Nobuyasu died before his father became shōgun. Hidéyasū, his second son, had been adopted by the taikō, but a son was born to the latter. Iyéyasu then gave Hidéyasu the province of Echizen. Hence the Echizen daimiōs, as relatives of the shōgun's family, were ever their standard supporters, even in the common feud at Kyōtō in 1868. Their crest was the same "tomoye" as that of their suzerain. When Hidéyasu was created lord of Echizen, many prominent samurai and heads of old families, supporting the fortunes of their new suzerain, left his father's office, followed him to Echizen, and lived there. Hence in Fukui, the capital of Echizen, we found, during the year 1871, I became acquainted with many descendants of many proud families, whose ancestors had been for centuries in opposition to every two centuries; for Iyéyasu chose his third son, Hidétada, who had married a daughter of the taikō, to succeed him in the shogunate.

Tokugawa Hidétada, whose title was Masudaira Sayemon-no-Kami, died young. Nobuteru, five of his numerous direct descendants, [illegible] young [illegible] Iyéyasu. This is [illegible] of the ancient [illegible] Ogigaye, which [illegible] as [illegible] Kyōtō. During the early and mediæval centuries occur authentic in-

stances of such immolation, or the more horrible test of loyalty in the burial of living retainers to their necks in the earth, with only the head above ground, who were left to starve slowly to death. Burying a man alive under the foundations of a castle about to be built or in the pier of a new bridge, was a similar instance of lingering superstitions.

In the *Bu Kan* ("Mirror of the Military Families of Japan"), a complete list of the "Yedo nobility," or clans, no record is given of Iyéyasū's sixth and ninth male children. On his three last sons were bestowed the richest fiefs in the empire, excepting those of Satsuma, Kaga, Mutsu, Higo, and a few others — all-powerful daimiōs, whose lands Iyéyasū could not touch, and whose allegiance was only secured by a policy of conciliation. These three sons were invested with the principalities of Owari, Kii, and Mito. They founded three families, who were called Gosanké (the three illustrious families), and from these, in case of failure of heirs in the direct line, the shōgun was to be chosen. The assessed revenue of these families were 610,500, 555,000, and 350,000 koku of rice, respectively. They were held in great respect, and wielded immense influence. Their yashikis in Yedo were among the largest, and placed in the most conspicuous and commanding sites of the city. At the tombs of the shōguns at Shiba and Uyéno, the bronze memorial lanterns presented in honor of the deceased ruler are pre-eminent above all others for their size and beauty.

In the course of history down to 1868, it resulted that the first seven shōguns were descendants of Iyéyasū in the line of direct heirs.* From the eighth, and thence downward to the sixteenth, or next to the last, the shōguns were all really of the blood of Kii. The Owari family was never represented on the seat of Iyéyasū. It was generally believed, and is popularly stated, that as the first Prince of Mito had

* SHŌGUNS OF THE TOKUGAWA FAMILY.

[illegible]	1603–1604	9. Iyoshige	1745–[illegible]
[illegible]	1605–1622	10. Iyoharu	1762–1786
[illegible]	1623–1650	11. Iyenari	1787–[illegible]
[illegible]	1651–1680	12. Iyeyoshi	[illegible]
[illegible]	1681–1708	13. Iyesada*	[illegible]
[illegible]	1709–1712	14. Iyemochi	[illegible]
[illegible]	1713–1716	15. Noriyo[illegible]	[illegible]
[illegible]	1717–1744		

[illegible] Tokugawa "Tycoon" [illegible] not for [illegible]

Kei[illegible] Hitotsubashi, the last Sei-i-Tai-Shō[illegible]

married the daughter of an enemy of Iyéyasŭ, the Mito family could not [illegible] to the shogunate. In 1867, however, as we shall see, Keiki, [illegible] of Mito, but adopted into the Hitotsubashi family, became [illegible] thirty-ninth and last Sei-i Tai Shōgun of Japan, the fifteenth and last of Tokugawa, and the fourth and last "Tycoon" of Japan.

Next to the Gosanke ranked the Kokushiu (*koku*, province; *shiu*, lord) daimiōs, the powerful leaders whom Iyéyasŭ defeated, or won over to obedience, but never tamed or conquered. He treated them rather as equals less fortunate in the game of war than himself. Some of them were direct descendants of the Kokushiu appointed by Yoritomo, but most were merely successful military adventurers like Iyéyasu himself. Of these, Kaga was the wealthiest. He ruled over Kaga, Noto, and Etchiu, his chief city and castle being at Kanazawa. His income was 1,027,000 koku. The family name was Maeda. There were three cadet families ranking as Tozama, two with incomes of 100,000, the other of 10,000 koku. The Maeda crest consisted of five circles, around ten short rays representing sword-punctures. The Shimadzu family of Satsuma ruled over Satsuma, Ōsumi, Hiūga, and the Liu Kiu Islands—revenue, 710,000 koku; chief city, Kagoshima. There was one cadet of the house of Shimadzŭ, with a revenue of 27,000 koku. The crest was a white cross* within a circle.

The Daté family ruled over the old northern division of Hondo, called Mutsu; capital, Sendai; revenue, 325,000 koku. There were [illegible] cadet families, two having 30,000 koku; and one, Uwajima, or Iyo, 100,000. Their crest was [illegible] sparrows within a circle of [illegible] and leaves.

The Hosokawa family ruled Higo; income, 540,000; two chief cities, Kumamoto, in which is one of the largest castles in Japan, built by Kato Kiyomasa. Of three cadets whose united revenues were 81,000 koku, two had castles in Higo, and one in Hiūga. Crest, eight-petalled [illegible] and [illegible] spreading disk.

The Kuroda family ruled Chikuzen; revenue, 520,000; chief city, Fukuoka; [illegible] cadets. One cadet [illegible] Kuroda had 50,000 koku [illegible] Nagato; [illegible] Chikuzen; [illegible] Higo; crest, White [illegible].

The Asano family ruled Aki; chief city, Hiroshima; revenue, 426,000; one cadet.

The Mori family ruled Chōshiu; chief city, Hagi; revenue, 369,000. Of three cadet families, two were in Nagato, one was in Suwo. Their united incomes, 100,000 koku; crest, a kind of water-plant.

The above are a few specimens from the thirty-six families outside of the Tokugawa, and the subject (*fudai*) clans, who, though not of the shōgunal family, took the name of Matsudaira. There were, in 1862, two hundred and sixty-seven feudal families, and as many daimiōs of various rank, income, and landed possessions. Japan was thus divided into petty fragments, without real nationality, and utterly unprepared to bear the shock of contact with foreigners.

The Tozama [outside (of the shōgunal family) nobility] were cadet families of the Kokushiu, or the smaller landed lords, who held hereditary possessions, and who sided with Iyéyasū in his rise to power. There were, in 1862, ninety whose assessed revenue ranged from ten to one hundred thousand koku each.

The Fudai (literally, successive generations) were the generals, captains, and retainers, both civil and military, on whom Iyéyasū bestowed land as rewards. They were the direct vassals of the Tokugawa family. The shōgun could order any of them to exchange their fiefs, or could increase or curtail their revenues at will. They were to the shōgun as the old "Six Guards" of Kiōto, or household troops of the mediæval mikadoate. There were, in 1862, one hundred and fifteen of this class, with lands assessed at from ten to one hundred thousand koku. It was only the fudai, or lower-grade daimiōs, who could hold office under the Yedo bakufu, and one became regent, as we shall see.

When once firmly seated on the throne, Iyéyasū found himself master of almost all Japan. His greatest care was to make such a disposal of his lands as to strike a balance of power, and to insure harmony among the host of territorial nobility, who already held or were about to be given lands. It must not be forgotten that Iyéyasū and his successors were, both in theory and reality, vassals of the emperor, though they assumed the protection of the imperial person. Neither the shōgun nor the daimiōs were acknowledged at Kiōto as [illegible] of the empire. The lowest kugé was [illegible] rank. The shōgun could obtain his appointment only from the mikado. He was simply the most powerful among the daimiōs, who had won that pre-eminence by the sword, and who, by wealth and

[illegible] wrought plan of division of land among the [illegible] to rule for over two and a half centuries. [illegible] was *primus inter pares*: in actuality, he was supreme [illegible]. The mikado was left with merely nominal power, [illegible] the Yedo treasury for revenue and protection, but he was still the fountain of honor and preferment, and, with his court, [illegible] was the lawful head, in the last analysis, the only true [illegible]. There was formed at Yedo the *de facto*, actual administrative [illegible] of the empire. With the imperial family, court, and [illegible], Iyeyasu had nothing to do except as vassal and guardian. He simply undertook to settle the position and grade the power of the territorial nobles, and rule them by the strong hand of military force. Nevertheless, real titles were bestowed only by the emperor; and [illegible] honor granted, however empty of actual power, from the Son of Heaven in Kioto was considered immeasurably superior to any [illegible] which the awe-compelling chief daimio in Yedo could bestow. The possession of rank and official title is the ruling passion of a Japanese. The chief daimios, not content with their power and revenue, spent vast sums of money, and used every influence at the Kioto court, to win titles, once, indeed, the exponent of a reality that existed, but, since the creation of the duarchy and the decay of the mikado's actual power, as absurdly empty as those of the mediatized princes of [illegible] and [illegible] in connection with the duke's [illegible] [illegible]. Mayhem has [illegible] the Belgian [illegible].

[illegible] the [illegible] family, [illegible] [illegible] [illegible] of Satsuma. He [illegible] [illegible] Kioto [illegible] [illegible] Satsuma. [illegible] [illegible] [illegible]

vassals, while Owari and Kii were assigned to his sons. His fudai vassals, or "household troops," were also ranged on the west, while to the south-west was Ōzaka, a city in the government domain, ruled by his own officials. Thus the capital was completely walled in by friends of Tokugawa, and isolated from their enemies.

Mōri, once the lord of ten provinces, and the enemy of Tokugawa, was put away into the extreme south-west of Hondo, all his territories except Nagato and Suwo being taken from him, and given to Tokugawa's direct vassals. Opposite to Nagato were Kokura and Chikuzen, enemies of Nagato. We shall see the significance of this when we treat of events leading to the Restoration (1853–1868). Shikokū was properly divided, so as to secure a preponderance of Tokugawa's most loyal vassals. Kiushiu was the weakest part of the system; yet even here Satsuma was last and farthest away, and Higo, his feudal rival and enemy, was put next, and the most skillful disposition possible made of the vassals and friends of Tokugawa.

In the daimiōates succession to their lands was hereditary, but not always to the oldest son, since the custom of adoption was very prevalent, and all the rights of a son were conferred on the adopted one. Often the adopted child was no relation of the ruler. Sickly infants were often made to adopt a son, to succeed to the inheritance and keep up the succession. One of the most curious sights on occasions of important gatherings of samurai, was to see babies and little boys dressed in men's clothes, as "heads of families," sustaining the dignity of representing the family in the clan. I saw such a sight in 1871.

One great difference between the Japanese system and that of entails in Europe lay in this, that the estate granted to each daimiō could not be added to, or diminished, either by marriage, or by purchase, or by might, except by express permission and grant from the shōgun, the superior of all.

Next to the daimiōs ranked the *hatamoto*, or flag-supporters (*hata*, flag; *moto*, root, under), who were vassals of the shōgun [illegible] dependence in war time – having less than ten thousand koku of revenue. Each had from three to thirty retainers in his train. They were, in most cases, of good family, descendants of noted warriors. They numbered eighty thousand in various parts of the empire, but the majority lived in Yedo. They formed the great body of military and civil officials. The *gokenin*, many of the descendants of Iyéyasū's private soldiers, were inferior in wealth and rank to the hatamoto, but with them formed the hereditary personal following of the shō-

[illegible] the Tokugawa clan proper, whose united revenues [illegible] twenty nine million koku. The shōgun, or chief [illegible], has thus unapproachable military resources, following, and revenue, and could overawe court and emperor above, [illegible] and vassals beneath.

All included within the above classes and their military retainers were samurai, receiving hereditary incomes of rice from the Government. They were privileged to wear two swords, to be exempt from taxes. They may be styled the military-literati of the country. To the great bulk of these samurai were given simply their daily portion of rice; to others, rations of rice for from two to five persons. Some of them received small offices or positions, to which land or other sources of income were attached. The samurai's ideas of honor forbade him to do any work or engage in any business. His only duty was to keep perfunctory watch at the castle or his lord's house, walk in his lord's retinue, or on stated occasions appear in ceremonial dress. His life was one of idleness and ease; and, as may be imagined, the long centuries of peace served only to develop the dangerous character of this large class of armed idlers. Some, indeed, were studious, or engaged with zeal in martial exercises, or became teachers; but the majority spent their life in eating, smoking, and lounging in brothels and teahouses, or led a wild life of crime in one of the great cities. When too deeply in debt, or having committed a crime, they left their homes and the service of their masters, and became outlaws. Such were called "masterless samurai." Usually they were ashamed to [illegible] any decent occupation, as it would be a confession that [illegible] was not a gentleman. Occasionally, however, [illegible] izen, who had left the service of his lord for an honorable purpose.

[illegible] They were considered so low in the social scale that they had no right in any way to oppose or to [illegible] Among the latter were many [illegible] who were ready to assist the [illegible] [illegible] [illegible]

drunk their fill, would leave without paying, swaggering, drunk, and singing between their tipsy hiccoughs. Remonstrances from the landlord would be met with threats of violence, and it was no rare thing for them, in their drunken fury, to slash off his head. Yet these same non-producers and genteel loafers were intensely sensitive on many points of honor, and would be ready at any moment to die for their master. The possession of swords, and the arrogance bred of their superiority as a privileged class, acted continually as a temptation to brawls and murder.

Edinburgh, in the old days of the clans, is perhaps the best illustration of Yedo during the Tokugawa times. Certain localities in Yedo at night would not suffer by a comparison with the mining regions of California during the first opening of the diggings, when to "eat" a man, or to kill an Indian before breakfast, was a feather in the cap of men who lived with revolvers constantly in their belts. As there were always men in the gulches of whom it was a standing prophecy that they would "die with their boots on," so there was many a man in every city of Japan of whom it would be a nine days' wonder should he die with his head on. Of such men it was said that their death would be *inujini* (in a dog's place).

Yet the merchant and farmer were not left utterly helpless. The Otokodaté were gallant and noble fellows, not of the samurai class, but their bitter enemies. The swash-bucklers often met their match in these men, who took upon themselves to redress the grievances of the unarmed classes. The Otokodaté were bound together into a sort of guild to help each other in sickness, to succor each other in peril, to scrupulously tell the truth and keep their promises, and never to be guilty of meanness or cowardice. They lived in various parts of Japan, though the most famous dwelt in Yedo. They were the champions of the people, who loved and applauded them. Many a bitter conflict took place between them and the overbearing samurai, especially the "white-hilts." The story of their gallant deeds forms the staple of many a popular story, read with delight by the common people.

Below the samurai or gentry, the three great classes were the farmers, artisans, and merchants. These were the common people. Below these were the *eta*, who were skinners, tanners, [illegible] grave-diggers, and those who in any way handled [illegible] animals. They were the pariahs, or social outcasts of Japan. They were not allowed to enter a house, or to eat [illegible]

the single [illegible] persons. These people were said by some to [illegible] by others to have been originally [illegible] who had a monopoly of feeding the imperial falcons. As [illegible] the eating of animals as food, the eta were left [illegible] of society. The *hinin* (not human) were the lowest [illegible] beggars, the squatters on waste lands, who simply lived along the [illegible] existed by soliciting alms. They also acted as the executioners of criminals and the disposal of their corpses. In general, they were filthy and disgusting, in their rags and holes.

There were thus, according to one division, eight classes of society: 1st, the kuge, Kiuge or court nobility; 2d, the daimios, Yodo or territorial nobles; 3d, the buke, or hatamoto, or samurai of lower rank [illegible] retainers of daimio and priests; 4th, the [illegible] proprietors without title, farmers, called *hyakusho*; 5th, artisans, carpenters, etc., called *shokunin*; 6th, merchants, shopkeepers, and traders, called *shonin*; 7th, actors, prostitutes, gentlemen beggars, etc.; 8th, tanners, skinners, [illegible] eta.

Another division is that into four classes: 1st, military and official [illegible] 2d, agricultural—farmers; 3d, [illegible]—artisans; 4th, [illegible] coolies. Below the level of humanity were the eta and hinin.

[illegible] of society in Japan, being the subject [illegible]

[illegible] Yedo, or simply the [illegible] for [illegible] Here [illegible] [illegible] [illegible]

The four Classes of Society: Military, Agricultural, Laboring, and Mercantile. (Drawn by Nat'sek: Ozawa.

books, in stereotyped phrase, told us, 2,500,000 souls. It is probable that, in 1857, when Mr. Townsend Harris, the American envoy, first entered it, it had as many as 1,000,000. In 1872, by official census, the population of Tōkiō, including that of the villages around it and under the municipal jurisdiction, was 925,000; of the city proper, 790,000 permanent residents, to which should be added nearly 100,000 floating population.

Outside of Yedo, the strength of the great unifier was spent on the public roads and highways, especially the Tōkaidō, or road skirting the Eastern Sea, which begins at Kiōto and ends at Tōkiō. He arranged fifty-three stations (*shiku*, relays, or post-stations), at which were hotels, pack-horses, baggage-coolies, and palanquin-bearers. A regular code of regulations to govern the movements of the daimiōs and nobles when traveling—the etiquette to be observed, the scale of prices to be charged—was duly arranged, and continued in force until 1868. The roads, especially the mountain-passes, bridges, and ferries, were improved, and one *ri* (measure of two and two-fifth miles) hillocks to mark the distances set up. The regulations required that the main roads should be thirty-six feet wide, and be planted with pine-trees along their length. Cross-roads should have a width of eighteen feet; foot-paths, six; and of by-paths through the fields, three feet. At the ferry-landing on either bank of a river there was to be an open space of about three hundred and sixty feet. Various other regulations, pertaining to minute details of life, sumptuary laws, and feudal regulations, were promulgated, and gradually came into force throughout the empire.

To defend the Kuantō, and strengthen his position as military ruler of the empire, he built or improved the nine castles of Mito, Utsunomiya, Takasaki, Odawara, and five others in the Kuantō. At Sumpu Ōsaka, and Nijo, in Kioto, were also fine castles, and to their [illegible] officers were assigned. All these, and many other enterprises, required a great outlay of money. The revenue of the empire amounted [illegible] 20,000,000 koku (165,000,000 bushels) of rice. Of this [illegible] 9,000,000 koku were retained as the revenue of the Tokugawa. [illegible] mines were government property; and at this time the [illegible] was discovered, which furnished Iyéyasu with the [illegible] power. Yezo island may be said to be a mass of [illegible] has ever since been the natural treasure-house of Japan.

Iyéyasū had now the opportunity to prove himself a legislator, as well as a warrior. He began by granting and [illegible]

[illegible] the past forgotten. He [illegible] that so [illegible] He entered upon a policy of conciliation [illegible] his side all the neutral and nearly all the hostile clans. Those who were still too proud or sullen to submit or to [illegible] were left quietly alone, the great unifier waiting [illegible] of time. He felt sure of his present power, and [illegible] diligently to work during the remainder of his life to consolidate and strengthen that power so that it would last for centuries.

Iyéyasu was created Seii Tai Shōgun in 1603. Only twice during his life-time was peace interrupted. The persecution of the Christians was one instance, and the brief campaign against Hideyori, the son of the taiko, was the second. Around this young man had gathered almost all of the malcontents of the empire. Iyéyasu found or sought a ground of quarrel against him, and on the 3d of June, 1615, he took the Castle of Ōzaka, which was set on fire. A bloody battle [illegible] fought on the soil for two hundred and fifty-three years resulted in the triumph of Iyéyasū, and the disappearance of Hidéyori and his mother, who were probably consumed in the flames. His tomb, however, is said to be in Kagoshima. It is most probably a cenotaph.

The greatest of the Tokugawas spent the last years of his life at Sunpu, [illegible] enjoying the fruits of peace, perfecting his plans for fixing in stability his system of [illegible] and [illegible] laws and [illegible] He bequeathed his "Legacy," or code of laws (see Appendix), to his chief [illegible] [illegible] his son [illegible] in the spirit of [illegible] He died on the 17th of May, 1616. His remains were [illegible] at Kunō Zan, [illegible] from Sunpu, [illegible] side of a [illegible] [illegible] During the [illegible] of the [illegible] [illegible] [illegible]

through Japanese poetry and impassioned rhetoric ever sparkle the glories of the morning's mirror in Chiuzenji, and the golden floods of light that bathe Nantaizan. The water-fall of Kiri Furi (falling mist); and of Kégon, the lake's outlet, over seven hundred feet high; the foaming river, grassy green in its velocity; the colossal forests and inspiring scenery, made it the fit resting-place of the greatest character in Japanese history.

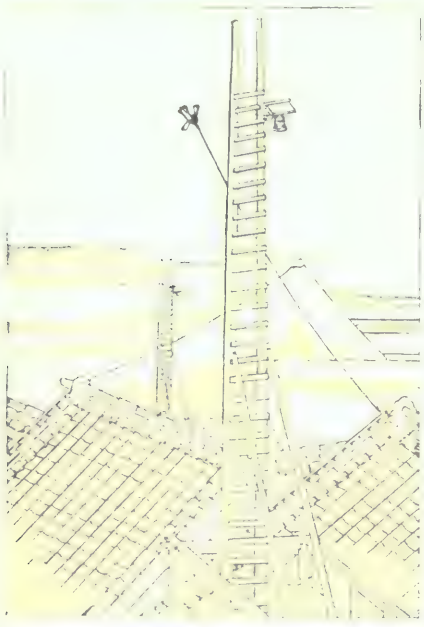
In 1617, his remains were removed from Kuno, and in solemn pageantry moved to Nikkō, where the imperial envoy, vicar of the mikado, court nobles from Kiōto, many of his old lords and captains, daimiōs, and the shōgun Hidétada, awaited the arrival of the august ashes. The corpse was laid in its gorgeous tomb, before which the vicar of majesty presented the gohei, significant of the apotheosis of the mighty warrior, deified by the mikado as the divine vice-regent of the gods of heaven and earth, under the title Sho ichi i Tō Shō Dai Gongen, or "Noble of the first Degree of the first Rank, Great Light of the East, Great Incarnation of Buddha." During three days, a choir of Buddhist priests, in their full canonical robes, intoned the *Hokké* sacred classic ten thousand times. It was ordained that ever afterward the chief priest of Nikkō should be a prince of the imperial blood, under the title of Rinnoji no miya.

Of Hidétada, the successor of Iyéyasŭ, there is little to record. The chief business of his life seems to have been to follow out the policy of his father, execute his plans, consolidate the central power, establish good government throughout the empire, and beautify, strengthen, and adorn Yedo.

Iyémitsŭ, the grandson of Iyéyasŭ, is acknowledged to have been the ablest ruler of all the Tokugawas after the founder, whose system he brought to perfection. In 1623, he went to Kiōto to do homage to the mikado, who invested him with the title of Sei-i Tai Shōgun. By this time many of the leaders and captains who had fought under Iyéyasŭ, or those who most respected him for his prowess, were dead or superannuated, and had been succeeded by their sons, who, as though fated to follow historical precedent, failed to possess the vigor of their fathers, their associations being those of peace, luxury, and the effeminacy which follows war.

Iyémitsŭ was a martinet as well as a statesman. He proposed that all the daimiōs should visit and reside in Yedo during half the year. Being at first treated as guests, the shōgun coming out to meet them in the suburbs, they swore allegiance to his rules, sealing their signa-

...s, a ... finger ... sworn, with blood drawn from the third finger of the right hand. Gradually, however, these rules became more and more restrictive, until the honorable position degenerated into a condition tantamount to mere vassalage. Their wives and children were kept as hostages in Yedo, and the rendition of certain tokens of respect, almost equivalent to homage to the shôgun, became imperative. During his rule the Christian insurrection and massacre at Shimabara took place. The Dutch were confined to Deshima. Yedo was vastly improved. Aqueducts, still in excellent use, were laid, to supply the city with water. To guard against the ever-threatening enemy, fire, watch towers, or lookouts, such as are to be seen in every city, were erected in great numbers. Bells are hung at the top and a code of signals, and a prescribed number of taps give the locality and progress of the conflagration. Marts were established, coins struck, weights and measures fixed; the system of fire-proof godowns, or warehouses, and counting-houses established; maps, or rather surveys, of the empire executed; maps of the various provinces and plans of the daimios' castles were



...published; the ... and ... Dutch ... Yedo ... kept.

The insight ... which ... Iyeyasu ... is seen in the fact that, in a letter of reply from the bakufu ... Kaempfer ... Tycoon, ... and ... and ... It ... and ... and

was intended to overawe the "barbarian" Coreans. It is best explainable in the light of the Virgilian phrase, *magna pars fui*, or the less dignified "Big Indian I."

The building of the fine temples of Toyeizan, at Uyéno, in Yedo, and at Nikkō, were completed in Iyémitsū's time, he making five journeys thither. He died in 1649, after a prosperous rule of twenty-six years, and was buried with his grandfather at Nikkō.

The successors of Iyéyasū, the shōguns of the Tokugawa dynasty, fourteen in all, were, with one exception, buried alternately in the cemeteries of Zōzōji and Tōyeizan, in the city districts of Shiba and Uyéno. These twin necropolises of the illustrious departed were the chief glories of Yedo, which was emphatically the city of the Tokugawas. The remains of six of them lie in Uyéno, and six in Shiba, while two are at Nikkō.

During the summer of 1872, in company with an American friend and three of my brightest students, I made a journey to Nikkō, and for nearly a week reveled in its inspiring scenery and solemn associations. During my three years' residence in Tōkiō, I visited these twin sacred places many times, spending a half-day at a visit. No one has described these places better than Mr. Mitford, in his "Tales of Old Japan." He says: "It is very difficult to do justice to their beauty in words. I have the memory before me of a place green in winter, pleasant and cool in the hottest summer, of peaceful cloisters, of the fragrance of incense, of the subdued chant of richly robed priests, and the music of bells of exquisite designs, harmonious coloring, and rich gilding. The hum of the vast city outside is unheard here. Iyéyasū himself, in the mountains of Nikkō, has no quieter resting-place than his descendants in the heart of the city over which he ruled."

Passing through an immense red portal on the north side of Shiba, we enter the precincts of the sacred place through a long, wide avenue, lined by overarching firs, and rendered solemnly beautiful by their shade. A runner is usually on hand to conduct visitors to the gate, inside of which a priest is waiting. We enter a pebbled [illegible] yard, in which are ranged over two hundred large stone lanterns. These are the gifts of the fudai daimios. Each lantern is [illegible] with the name of the donor, the posthumous title of the deceased shōgun, the name of the temple at Shiba, and the province in which it is situated, the date of the offering, and a legend, which states that it is reverently offered. On the following page is the reading on one, and will serve as a specimen:

TO THE

ILLUSTRIOUS TEMPLE OF LEARNING*

[illegible]

THIS STONE LANTERN,

SET UP BEFORE THE TOMB AT THE TEMPLE OF ZŌZŌJI,

IN MUSASHI,

IS REVERENTLY OFFERED

BY THE

RULING DAIMIŌ,

NOBLE OF THE FIFTH RANK,

MASUYAMA FUJIWARA MASATŌ,

LORD OF TSUSHIMA,

IN THE SECOND YEAR OF THE PERIOD OF STRICT VIRTUE,

IN THE CYCLE OF THE WATER DRAGON

[1711].

Passing through a handsomely gilt and carved gate-way, we enter another court-yard, the sides of which are gorgeously adorned. Within the area are bronze lanterns, the gift of the Kokushiu daimios. The six very large gilded lanterns standing by themselves are from the Go San Ke, the three princely families, in which the succession to the office of Sho-gun was vested. To the left is a monolith lavatory; and to the right is a splendid building, used as a depository of sacred utensils, such as bells, gongs, lanterns, etc., used only on *matsuri*, or festival days. Passing through another handsome gate which eclipses the last in richness of design, we enter a roofed gallery somewhat like a series of cloisters. In front is the shrine, a magnificent specimen of native architecture.

Sitting down upon the lacquered steps, we remove our shoes, while the shrine-bonze swings open the gilt doors, and reveals a transept and nave, clad with thick white matting, and the latter screened with elaborate art. The walls of the transept are inlaid, and the panels carved with birds and flowers—the fauna of Japan. Both wood and mythology and the various objects in Japan so stored and figured are very rich. In some parts the [illegible] are different, and richly repay

* [illegible]

study. The glory of motion, the passionate life of the corolla, and the perfection of nature's colors have been here reproduced in inanimate wood by the artist. At the extremity of the nave is a short flight of steps. Two massive gilt doors swing asunder at the touch of priestly hands, and across the threshold we behold an apocalypse of splendor. Behind the sacred offertories, on carved and lacquered tables, are three reliquaries rising to the ceiling, and by their outer covering simulating masses of solid gold. Inside are treasured the tablets and posthumous titles of the august deceased. Descending from this sanctum into the transept again, we examine the canonical rolls, bell, book, and candles, drums and musical instruments, with which the Buddhist rites are celebrated and the liturgies read. Donning our shoes, we pass up a stone court fragrant with blossoming flowers, and shaded with rare and costly trees of every variety, form, and height, but overshadowed by the towering firs. We ascend a flight of steps, and are in another pebbled and stone-laid court, in which stands a smaller building, called a *haiden*, formerly used by the living shōgun as a place of meditation and prayer when making his annual visit to the tombs of his forefathers. Beyond it is still another flight of stone steps, and in the inclosure is a plain monumental urn, "This is the simple ending to so much magnificence"—the solemn application of the gorgeous sermon.

The visitor, on entering the cemetery by the small gate to the right of the temple, and a few feet distant from the great belfry, will see three tombs side by side. The first to the left is that of Iyénobu, the sixth of the line, who ruled in 1709–1713. The urn and gates of the tomb are of bronze. The tomb in the centre is that of Iyéyoshi, the twelfth, who ruled 1838–1854. The third, to the right, is that of Iyemochi, the fourteenth shōgun, who ruled 1858–1866, and was the last of his line who died in power.

From the tomb of Iyémochi, facing the east and looking to the left, we may see the tombs of Iyétsugu (1713–1716), the seventh, and of Iyeshige (1745–1762), the ninth, shōgun. Descending the steps and reaching the next stone platform, we may, by looking down to the left, see the tombs of a shōgun's wife and two of his children. The court yards and shrines leading to the tombs of Iyétsugu and Iyéshigé are fully as handsome as the others. Hidétada (1606–1623), the second prince of the line, is buried a few hundred yards south of the other tombs. The place is easily found. Passing down the main avenue, and turning to the right, we have a walk of a fur-

long, or two up a hill, on the top of which, surrounded by camphor trees, and within a heavy stone palisade, is a handsome octagon edifice of the same material. A mausoleum of gold lacquer rests upright on a pedestal. The tomb, a very costly one, is in a state of perfect preservation. On one side of the path is a curiously carved stone, representing Buddha on his deathbed. The great temple of Zōzōji belonged to the Jōdō sect, within whose pale the Tokugawas lived and died.*

* This splendid temple and belfry was reduced to ashes on the night of December 31st, 1874, by a fanatic incendiary. It had been sequestrated by the Imperial Government, and converted into a Shinto *miya*. On a perfectly calm midnight, during a heavy fall of snow, the sparks and the flakes mingled together with an indescribable effect. The new year was ushered in by a perpendicular flood of dazzling green flame poured up to an immense height. The background of *cryptomeria* trees heightened the grandeur of the fiery picture. As the various metal vases of the various metals in the impure copper sheeting of the roof and sides grew red and sparkled, and streaked the sides of the mass of flame, it afforded a spectacle only to be likened to a near observation of the sun, or a view through a colossal stereoscope. The great bell, whose casting had been superintended by Iyemitsu, and by him presented to the temple, had for two hundred years been the solemn monitor, inviting the people to their devotions. Its joyful notes could be heard, it is said, at Odawara. On the night of the fire the old bell-ringer [illegible] at his post, and, in place of the usual solemn monotone, gave the double stroke of alarm, until the heat had changed one side of the bell to white, the note deepening in tone, until, in red heat, the ponderous link softened and [illegible] it is to be [illegible] that [illegible] Shōgun's graves at Nikkō is to be [illegible] *Gotoku-in, or Tokugawa-dera.*"

The temple of Daigenzan, the cliff of Yedo and the [illegible] [illegible] formerly [illegible] and the [illegible] [illegible] [illegible]

XXVIII.

THE RECENT REVOLUTIONS IN JAPAN.*

It is the popular impression in the United States and in Europe that the immediate cause of the fall of the shōgun's Government, the restoration of the mikado to supreme power, and the abolition of the dual and feudal systems was the presence of foreigners on the soil of Japan. No one who has lived in Dai Nippon, and made himself familiar with the currents of thought among the natives, or who has studied the history of the country, can share this opinion. The foreigners and their ideas were the occasion, not the cause, of the destruction of the dual system of government, which would certainly have resulted from the operation of causes already at work before the foreigners arrived. Their presence served merely to hasten what was already inevitable.

I purpose in this chapter to expose the true causes of the recent marvelous changes in Japan. These comprise a three-fold political revolution within, a profound alteration in the national policy toward foreigners, and the inauguration of social reforms which lead us to hope that Japan has rejected the Asiatic, and adopted the European, ideal of civilization. I shall attempt to prove that these causes operated mainly *from within*, not from without; from impulse, not from impact; and that they were largely intellectual.

The history of Japan, as manifested in the current of events since the advent of Commodore Perry, has its sources in a number of distinct movements, some logically connected, others totally [illegible] the rest. These were intended to effect: 1. The overthrow of the shōgun, and his reduction to his proper level as a vassal; 2. The restoration of the true emperor to supreme power; 3. The abolition of the feudal system and a return to the ancient imperial regime; 4. The abolition of Buddhism, and the establishment of pure Shintō as

* Reprinted and enlarged from the [illegible] April, 1875.

the emperor forth, and the engine of government. These four movements were closely and logically connected. The fifth was the expulsion of the foreign "barbarians," and the dictatorial isolation of Japan from the rest of the world; the sixth, the abandonment of this design, the adoption of Western civilization, and the entrance of Japan into the comity of nations. The origin of the first and second movements must be referred to a time distant from the present by a century and a half; the third and fourth, to a period within the past century; the fifth and sixth, to an impulse developed mainly within the memory of young men now living.

There existed, long before the advent of Perry, definite conceptions of the objects to be accomplished. These lay in the minds of earnest thinkers, to whom life under the dual system was a perpetual winter of discontent, like snow upon the hills. In due season the spring would have come that was to make the flood. The presence of Perry in the Bay of Yedo was like an untimely thaw, or a hot south-wind in February. The snow melted, the streams gathered. Like houses built upon the sand, the shōgunate and the feudal system were swept away. They were already too rotten and worm-eaten to have the great fall which the simile might suggest. The mikado and the ancient ark of state floated into power. Buddhism stood as upon a rock, damaged, but firm. The foreigner, moored to the pile-driven foundations of his treaties, held his own, more firmly than before. The flood in full and mentitious was swollen by a new stream and deflected into a new channel. Measuring the attempt to retard the gravitation of events, to run up the hill of a past forever sloping backward into the impossible, the flood found surcease with the rivers of nations that make the ocean of human solidarity.

The leading features of these movements were intellectual. Neither the [illegible] at Kagoshima or Shimonoseki [illegible] Appreciation [illegible] and unjust indemnities demanded from the Japanese, [illegible] the events of the last ten years, as foreigners [illegible]. An English writer resident in Japan concludes [illegible] "Legend of Iyeyasu" by referring to it as the "most remarkable [illegible] Japan [was] governed until the [illegible] of [illegible] who [illegible] irresistible [illegible] Tokugawa civilization." The translator evidently means that the fall of the dual form of government and the feudal system was the direct result of contact with the [illegible] of Europeans. Very few English writers on Japan

seem to imply that the bombardment of Kagoshima was the paramount cause that impelled Japan to adopt the foreign civilization.

Much, also, has been said and written in praise of Japan for her abolition of the feudal system by a "stroke of the pen," and thus "achieving in one day what it required Europe centuries to accomplish." An outsider, whose knowledge of Dai Nippon is derived from our old text-books and cyclopedias, or from non-resident book-makers, may be so far dazed as to imagine the Japanese demi-gods in statecraft, even as the American newspapers make them all princes. To the writer, who has lived in a daimiō's capital before, during, and after the abolition of feudalism, the comparison suggests the reason why the Irish recruit cut off the leg instead of the head of his enemy. Long before its abolition, Japanese feudalism was ready for its grave. The overthrow of the shōgun left it a headless trunk. To cut off its legs and bury it was easy, and in reality this was what the mikado's Government did, as I shall show.

As it would be vain to attempt to comprehend our own late civil war by beginning at Sumter, or even with the Compromise measures of 1851; so one will be misled who, in attempting to understand the Japan of to-day, looks only at events since Perry's time. The roots of the momentous growth of 1868 are to be found within the past centuries.

Yoritomo's acts were in reality the culmination of a long series of usurpations, begun by the Taira. Under the plea of military necessity, he had become an arch-usurper. In the period 1184–1199 A.D. began that dual system of government which has been the political puzzle of the world; which neither Kaempfer, nor the Déshima Hollanders, nor the Portuguese Jesuits seem ever to have fully understood; which has filled our cyclopedias and school-books with the misleading nonsense about "two emperors," one "spiritual" and the other "secular;" which led the astute Perry and his successors to make treaties with an underling; which gave rise to a vast mass of what is now very amusing reading, embracing much prophecy, fiction, and lamentations, in the Diplomatic Correspondence from Japan; and which keeps alive that venerable solecism heard among a few Rip Van Winkles in Japan, who talk, both in Japanese and English, about the "return of the tycoon to power." There never was but one emperor in Japan; the shogun was a military usurper, and the bombastic "[illegible]" a diplomatic fraud.

We have seen how the policy of Yoritomo was continued by the

Hōjō, the Ashikaga, and the Tokugawas, who consummated the permanent separation of the throne and the camp. The custom of the shōguns going to Kiōto to do the mikado homage fell into desuetude after the visit of Iyémitsū. The iron-handed rule of the great commander at Yedo was felt all over the empire, and after centuries of war it had perfect peace. Learning flourished, the arts prospered. So perfect was the political machinery of the bakufu that the power of the mikado seemed but a shadow, though in reality it was vastly greater than foreigners ever imagined.

The dwellings of the two rulers at Yedo and Kiōto, of the domineering general and the overawed emperor, were typical of their positions. The mikado dwelt, unguarded, in a mansion surrounded by gardens inclosed within a plaster wall, in a city which was the chosen centre of nobles of simple life, highest rank, and purest blood, men of letters, students, and priests, and noted for its classic history and sacred associations, monasteries, gardens, and people of courtly manners and gentle life. The shōgun lived in a fortified and garrisoned castle, overlooking an upstart city full of arsenals, vassal princes, and military retainers. The feelings of the people found truest expression in the maxim, "The shōgun all men fear; the mikado all men love."

The successors of Iyeyasu, carrying out his policy, having exterminated the "corrupt sect" (Christianity), swept all foreigners out of the empire, and bolting its sea-barred gates, proceeded to devise and execute measures to eliminate all disturbing causes, and [illegible] internal stability the peaceful conditions which were the fruit of the toils of his active life. They diplomacy attempted to prevent Chinese from [illegible] his wisdom.

According to their scheme, the intellect of the nation was to be bounded by the Great Wall of the Chinese classics, while to the hierarchy of Buddhism—one of the most potent engines ever devised for crushing and keeping crushed the intellect of the Asiatic masses—was given the [illegible] of example and patronage. Measures were taken upon all [illegible] ideas. Edicts commanded the destruction of [illegible] upon a foreign model, and forbade the building of vessels of any size or shape superior to that of a junk. Death was the penalty of [illegible] Christianity, of travelling abroad, of [illegible] foreign [illegible] of [illegible] foreign customs. Before the assembled [illegible] must [illegible] their upper [illegible] and bow their faces to the earth. Even to its [illegible] and cooking pots the populace must do obeisance with face in the dust. To

study ancient history, which might expose the origin of the shōgunate, was forbidden to the vulgar, and discouraged among the higher. A rigid censorship dried the life-blood of many a master spirit, while the manufacture and concoction of false and garbled histories which extolled the reigning dynasty, or glorified the dual system of government as the best and only one for Japan, were encouraged. There were not wanting poets, fawning flatterers, and even historians, who in their effusions styled the august usurper the Ō-gimi (Chinese, *tai-kun*, or "tycoon"), a term meaning great prince, or exalted ruler, and properly applied only to the mikado. The blunders, cruelties, and oppressions of the Tokugawa rulers were, in popular fiction and drama, removed from the present, and depicted in plots laid in the time of the Ashikagas, and the true names changed. One of the most perfect systems of espionage and repression ever devised was elaborated to fetter all men in helpless subjection to the great usurper. An incredibly large army of spies was kept in the pay of the Government. Within such a hedge, the Government itself being a colossal fraud, rapidly grew and flourished public and private habits of lying, and deceit in all its forms, until the love of a lie apparently for its own sake became a national habit. When foreigners arrived in the Land of the Gods during the decade following Perry's arrival, they concluded that the lying which was everywhere persistently carried on in the Government and by private persons with such marvelous facility and unique originality was a primal characteristic of Japanese human nature. The necessity of hoodwinking the prying eyes of the foreigners, lest they should discover the fountain of authority, and the true relation of the shōgun, gave rise to the use of official deception that seemed as variegated as a kaleidoscope and as regular as the laws of nature. The majority of the daimiōs who had received lands and titles from the shōgun believed their allegiance to be forever due to him, instead of to the mikado, a belief stigmatized as rank treason by the students of history. As for the common people, the great mass of them forgot, or never knew, that the emperor had ever held power or governed his people; and being officially taught to believe him to be a divine personage, supposed he had lived thus from time immemorial. Knowing only of the troubled war times before the "great and good" Tokugawas, they believed devoutly in the infallibility, paternal benevolence, and divine right of the Yedo rulers.

The line of shoguns, founded by Iyeyasu, was the [illegible] held, or ever will hold, the military power in Japan. To them the Japanese

people owe the blessing of nearly two hundred and seventy years of peace. Under their firm rule the dual form of government seemed fixed on a basis unchangeable, and the feudal system in eternal stability. There did not exist, nor was it possible there should arise, causes such as undermined the feudalism of Europe. The Church, the Empire, free cities, industrialism—these were all absent. The eight classes of the people were kept contented and happy. A fertile soil and genial clime gave food in unstinted profusion, and thus was removed a cause which is a chronic source of insurrection in portions of China. As there was no commerce, there was no vast wealth to be accumulated, nor could the mind of the merchant expand to a limit dangerous to despotism by fertilizing contact with foreigners. All learning and education, properly so called, were confined to the samurai, to whom also belonged the sword and privilege. The perfection of the governmental machinery at Yedo kept, as was the design, the daimiōs poor and at jealous variance with each other, and rendered it impossible for them to combine their power. No two of them ever were allowed to meet in private or to visit each other without spies. The vast army of eighty thousand retainers of the Tokugawas, backed by the following of some of the richest clans, such as Owari, Kii, Mito, and Echizen (see Appendix), who were near relatives of the shogunal family, together with the vast resources in income and accumulation, made it appear, as many believed, that the overthrow of the Tokugawas, or the bakufu, or the feudal system, was a moral impossibility.

Yet all these fell to ruin in the space of a few months! The bakufu is now a shadow of the past. The Tokugawas, once princes and the gentry of the land, whose hands never touched other tools than pen and sword, now live in obscurity or poverty, and by thousands keep soul and body together by picking tea, making paper, or digging the rice-fields they once owned, like the laborers they once despised. The grand tombs at Kano, Shiba, Uyeno, and Nikko, once the most splendid and magnificently adorned of Japanese places of interment, are now desecrated, neglected, ghost, dishonor, and decay. The feudal system, after a struggle of a few during convulsions, crumbled to dust like the bones of its victims to mounds of catacombs which sold deadly incense upon the light of day. Two hundred and fifty princes, resigning lands and princely incomes, retired to private life in Tokyo, the settling of their former servants, acting in the name of the emperor. They are now merely waiting to die. Take it all in all, the world has seen [illegible] in the civilized years."

What were the causes of these three distinct results? When began the first gathering of the waters which burst into flood in 1868, sweeping away the landmarks of centuries, floating the old ship of state into power, impelling it, manned with new men and new machinery, into the stream of modern thought, as though Noah's ark had been equipped with engines, steam, and propellers? To understand the movement, we must know the currents of thought, and the men who produced the ideas.

There were formerly many classes of people in Japan, but only three of these were students and thinkers. The first comprised the court nobles, the literati of Kiōto; the second, the priests, who brought into existence that mass of Japanese Buddhistic literature, and originated and developed those phases of the India cultus which have made Japanese Buddhism a distinct product of thought and life among the manifold developments of the once most widely professed religion in the world. This intellectual activity and ecclesiastical growth culminated in the sixteenth century. Since that time Japanese thought has been led by the samurai, among whom we may include the priests of Shintō. The modern secular intellectual activity of Japan attained its highest point during the latter part of the last and the first quarter of the present century. Even as far back as the seventeenth century, the students of ancient history began to understand clearly the true nature of the duarchy, and to see that the shōgunate could exist only while the people were kept in ignorance. From that time Buddhism began to lose its hold on the intellect of the samurai and lay educated classes. The revival of Chinese learning, especially the Confucian and Mencian politico-ethics, followed. Buddhism was almost completely supplanted as a moral force. The invasion of Corea was one of the causes tributary to this result, which was greatly stimulated by the presence of a number of refugee scholars, who had fled from China on the overthrow of the Ming dynasty. The secondary influence of the fall of Peking and the succession of the Tartars became a parallel to the fall of Constantinople and the dispersion of the Greek scholars through Europe in the fifteenth century. The relation between the sovereign (mikado) and the vassal (shōgun) had become so nearly mythical, that most Japanese fathers could not satisfy the innocent and eager questions of their children as to who was sovereign of Japan. The study of the Confucian moral scheme of "The Five Relations" (*i. e.*, sovereign and minister, parent and child, husband and wife, elder and younger brother, and between

feudalism, in which the first and great requirement is the obedience of the vassal to his lord, aroused an irrepressible desire among the samurai to restore and define that relation so long obscured. This spirit increased with every blunder of the bakufu; and when the revolution opened, the watchery that led the imperial party to victory was *Daigi meibun*, or the 'King and the subject;' whereby it was understood that the distinction between them must be restored, and the shōgun should be reduced to the proper relation of subject or servant to his sovereign."*

The province of Mito was especially noted for the number, ability, and activity of its scholars. In it dwelt the learned Chinese refugees as guests of the daimio. The classic, which has had so powerful an influence in forming the public opinion which now upholds the mikado's throne, is the product of the native scholars, who submitted their text for correction to the Chinese scholars. The second Prince of Mito, who was born 1622, and died 1700, is to be considered, as was first pointed out by Mr. Ernest Satow, as "the real author of the movement which culminated in the revolution of 1868." Assembling around him a host of scholars from all parts of Japan, he began the compilation of the *Dai Nihon Shi*, or "History of Japan." It is written in the purest Chinese, which is to Japan what Latin is to learning in Europe, and fills two hundred and forty-three volumes, or matter about equal to Mr. Bancroft's "History of the United States." It was finished in 1715, and immediately became a classic. Though diligently studied, it remained in manuscript, copied from and to and by eager students, until 1851, which was long after the time for which its publication in print. The tendency of this book, as of most of the many publications of Mito,† was to direct the minds of the people to the mikado as the true and only source of authority, and to point out the historical fact that the shōgun was a military usurper. Mito, being one of the three houses of Tokugawa, was allowed greater liberty in stating his views than could have been granted to any other person. The work of Mito was followed up by the famous scholar, Rai Sanyo, who in 1827, after twenty years of continuous labor, completed his *Nihon Gwai Shi*, "External History of Japan," a work which largely influenced the history of the military dictators, Taira, Minamoto, Hojo, Ashikaga, and Tokugawa, who governing power in the

* Satow, "Mori Hekisai," Transactions of Japan Society, p. 20.
† See Satow, "Japan Society," Appendix to Supplement.

period of the decadence of the mikados. This work had to pass the ordeal of the censorate at Yedo, and some of the volumes were repeatedly purged by the censors before they were allowed to be published. The unmistakable animus of this great book is to show that the mikado is the only true ruler, in whom is the fountain of power, and to whom the allegiance of every Japanese is due, and that even the Tokugawas were not free from the guilt of usurpation.

The long peace of two centuries gave earnest patriots time to think. Though the great body of the people, both the governing and the governed classes, enervated by prolonged prosperity and absence of danger, cared for none of these things, the serious students burned to see the mikado again restored to his ancient authority. *This motive alone would have caused revolution in due time.* They felt that Japan had retrograded, that the military arts had sunk into neglect, that the war spirit slumbered. Yet on all sides the "greedy foreigners" were eying the Holy Country. Already the ocean, once a wall, was a highway for wheeled vessels. The settlement of California and the Pacific coast made the restless Americans their neighbors on the east, with only a wide steam ferry between. American whalers cruised in Japanese waters, and hunted whales in sight of the native coasters. American ships repeatedly visited their harbors to restore a very few of the human waifs which for centuries in uninterrnitted stream had drifted up the Kuro Shiwo and across the Pacific, giving to America wrecks and spoils, her tribes men, her tongues words, and perhaps the civilization which in Peru and Mexico awoke the wonder and tempted the cupidity of the Spanish marauders (see Appendix). Defying all precedent, and trampling on Japanese pride and isolation, the American captains refused to do as the Hollanders, and go to Nagasaki, and appeared even in the Bay of Yedo. The long scarfs of coal-smoke were becoming daily matters of familiar ugliness and prognostics of doom. The steam-whistle heard by the junk sailors—as potent as the rams' horns of old—had already thrown down their walls of exclusion. The "black ships" of the "barbarians" passing Matsumaë in one year numbered eighty-six. Russia, on the north, was descending upon Saghalin; the English, French, Dutch, and Americans were pressing their claims for trade and commerce. The bakufu was idle, making few or no preparations to resist the fierce barbarians. Far-sighted men saw that, in presence of foreigners, a collision between the two centres of government, Yedo and Kiōto, would be immediate as it was inevitable. When it should come, in the nature of the case, the shō-

grants must fall. The samurai would adhere to the mikado's side, and the overthrow of the feudal system would follow as a logical necessity. It was the time of luxury, carousal, and the stupor of licentiousness with most of the daimios, but with others of gloomy forebodings.

Another current of thought was flowing in the direction of a restored mikadoate. It may be called the revival of the study of pure Shinto, and, in examining the causes of the recent revolution, can not be overlooked. The introduction of Buddhism and Chinese philosophy greatly modified or "corrupted" the ancient faith. A school of modern writers has attempted to purge modern Shintō, and present it in its original form.

According to this religion, Japan is pre-eminently the Land of the Gods, and the mikado is their divine representative and vicegerent. Hence the duty of all Japanese implicitly to obey him. During the long reign of the shoguns, and of Buddhism, which they favored and professed, few, indeed, knew what pure Shinto was. Its Bible is the *Kojiki*, compiled A.D. 712. Several other works, such as the *Nihongi*, *Mangoshiu*, are nearly as old and as valuable in the eyes of Shintō scholars as the *Kojiki*. They are written in ancient Japanese, and can be read only by special students of the archaic form of the language. The developments of a taste for the study of ancient native literature and for that of history were nearly synchronous. The neglect of pure Japanese learning for that of Chinese had [illegible] and Keichiu, Kada, Motoori, and others successively did their work. The Iwakura [illegible] at Kiōto lent it all their aid, both moral and, as it is said, pecuniary. Mabuchi (1697–1769), Motoori (1730–1801), and Hirata (1776–1850), scholars [illegible] of the other, the great agents of pure Shinto [illegible] writings, which have developed a new theology, ancient history, and language. [illegible] the mikadoate in the Shinto edicts, [illegible] at Kiōto, in May, 1871, to Ise, to Nara, and to numerous [illegible], which [illegible] was [illegible] forbidding [illegible] Shinto [illegible] of the mikado, and [illegible] Buddhism. The necessary result of the study of Shinto was [illegible] for the mikado. Buddhism, Confucianism, Christianity, [illegible] were, in the eyes of a Shintoist, all one and the same. Shintō, the [illegible] religion, [illegible] and [illegible] the [illegible] political [illegible] the [illegible]

corresponding to the "millennium" among Christians, were synonymous with the mikado and his return to power. The arguments of the Shintōists helped to swell the tide that came to its flood at Fushimi. Throughout and after the war of 1868–1870, there were no more bitter partisans who urged to the last extremes of logic and severity the issues of the war and the "reformation." It was the study of the literature produced by the Shintō scholars and the historical writers that formed the public opinion that finally overthrew the shōgunate, the bakufu, and feudalism.

Long before foreigners arrived, the seeds of revolution were above the soil. The old Prince of Mito, a worthy descendant of his illustrious ancestor, tired of preaching Shintō and of persuading the shōgun to hand over his authority to the mikado, resolved, in 1840, to take up arms and to try the wager of battle. To provide the sinews of war, he seized the Buddhist monasteries, and melted down their enormous bronze bells and cast them into cannon. By prompt measures the bakufu suppressed his preparations for war, and imprisoned him for twelve years, releasing him only in the excitement consequent upon the arrival of Perry.

Meanwhile Satsuma, Chōshiu, and other Southern clans were making extensive military preparations, not merely to be in readiness to drive out the possible foreign invaders, but, as we now know, and as events proved, to reduce the shōgun to his proper level as one of many of the mikado's vassals. The ancestors of these most powerful clans had of old held equal rank and power with Iyéyasŭ, until the fortunes of war turned against them. They had been overcome by force, or had sullenly surrendered in face of overwhelming odds. Their adhesion to the Tokugawas was but nominal, and only the strong pressure of superior power was able to wring from them a haughty semblance of obedience. They chafed perpetually under the rule of one who was in reality a vassal like themselves. On more than one occasion they openly defied and ignored the bakufu's orders; and the purpose, scarcely kept secret, of the Satsuma and Chōshiu clans was to destroy the shōgunate, and acknowledge no authority but that of the mikado.

From the Southern clans rose, finally, the voice in council, the secret plot, the *coup d'état*, and the arms in the field that wrought the purpose for which Mito labored. Yet they would never have been successful, had not a public sentiment existed to support them, which the historical writers had already created by their writings. The scholars could never have gratified their heart's wish, had not the

sword as it were, brain and hand—both equally mighty—helped each other.

Next in prominence among the Southern daimios, in personal character, abilities, energy, and far-sightedness, was the Prince of Satsuma. Next to Kaga, he was the wealthiest of all the daimios (see Appendix). Had he lived, he would doubtless have led the revolutionary movement of 1868. Besides giving encouragement to all students of the ancient literature and history, he was most active in developing the material resources of his province, and in perfecting the military organization, so that, when the time should be ripe for the onslaught on the bakufu, he might have ready for the mikado's military provision to make his government a complete success. To carry out his plans, he encouraged the study of the Dutch and English languages, and thus learned the modern art of war and scientific improvement. He established cannon-foundries and mills on foreign principles. He saw that something more was needed. Young men must visit foreign countries, and there acquire the theory and practice of the arts of war and peace. The laws of the country forbade any subject to leave it, and the bakufu was ever on the alert to catch transgressors. Later on, however, by a clever artifice, a number of the brightest young men, about twenty-seven in number, got away in a vessel to Europe, and, despite the surveillance of the Yedo officials, others succeeded to England and the United States. Among the young men were some who are now high officials of the Japanese Government.

The power of this prince extended all over the empire, and numbers of young men from all parts of the country thronged to his people or students. Kagoshima, his capital, became a centre of classical literature and new material activity. Keeping pace with this intellectual energy, he maintained and was the growing sentiment that the days of the bakufu were numbered, that its fall was certain, and that the only question of controversy was the mikado. The Satsuma samurai and students looked to the prince as the man for the coming crisis, when, to their unspeakable grief, he sickened and died, in 1858. He was succeeded in supreme power by Shimadzu Saburo, his younger brother. No master ever had more worthy pupils; and those most to the front in thrusting, during the next few years, were Saigo, Ōkubo, and Kawasu. The mention of these names will recall to a native the most stirring memories of the war. Saigo was the leader of the imperial army. Ōkubo, the unshakable enemy of the bakufu, was the master-spirit in the

and the power behind the throne which urged the movement to its logical consequences. At this moment, the annihilator of the Saga rebellion, crowned with diplomatic laurels, and the conqueror of a peace at Peking, he stands leader of the Cabinet, and the foremost man in Japan. Katsū advised the bakufu not to fight Chōshiu, and his master to resign his position, thus saving Yedo from destruction. The lesser men of note, pupils of Satsuma, who now hold positions of trust, or who have become disinterested Cincinnati, to show their patriotism, are too many to mention.

Familiarity with the facts above exposed will enable one to understand the rush of events that followed the arrival of the American envoy. The bakufu was apparently at the acme of power. The shōgun Iyéyoshi at Yedo was *fainéant*. The mikado at Kiōto, Koméi Tennō, father of the present emperor, was a man who understood well his true position, hated the bakufu as a nest of robbers, and all foreigners as unclean beasts. Within the empire, all was ripe for revolution. Beneath the portentous calm, those who would listen could hear the rumble of the political earthquake. From without came puffs of news, like atmospheric pulses portending a cyclone. On that 7th day of July, 1853, the natural sea and sky wearing perfect calm, the magnificent fleet of the "barbarian" ships sailed up the Bay of Yedo. It was the outer edge of the typhoon. The *Susquehanna* was leading the squadrons of seventeen nations.

There was one spectator upon the bluffs at Yokohama who was persuaded in his own mind that the men who could build such ships as those; who were so gentle, kind, patient, firm; having force, yet using it not; demanding to be treated as equals, and in return dealing with Japanese as with equals, could not be barbarians. If they were, it were better for the Japanese to become barbarous. That man was Katsu, now the Secretary of the Japanese Navy.

The barbarian envoy was a strange creature. He was told to leave the Bay of Yedo and go to Nagasaki. He impolitely refused, and staid and surveyed, and was dignified. This was anomalous. Other barbarians had not acted so; they had quietly obeyed orders. Furthermore, he brought letters and presents, all directed "To the Emperor of Japan." The shōgun was not emperor, but he must make believe to be so. It would not do to call himself the mikado's general only. This title awed sufficiently at home; but would the strangers respect it? A pedantic professor ("not the Prince of Dai Gokū") in

the Chinese college (Dai Gaku Kō) at Yedo was sent to treat with the barbarian Perry. A chopper of Chinese logic, and a stickler for exact terms, the pedant must, as in duty bound, exalt his master. He inserted, or at least allowed to be used in the treaties the title *tai-kun*, a Japanese word, which in those official documents signified that he was the supreme ruler of all Japan. This title had never been before given to the shōgun by the mikado, nor had it ever been used in the imperial official documents. The bakufu and the pedantic professor, Hayashi, did not mean to lie to the true sovereign in Kiōto. The bakufu, like a frog, whose front is white, whose back is black, could look both ways, and present two fronts. Seen from Kiōto, the lie was white; that is, "meant nothing." Looked at by those unsuspecting dupes, the barbarians, it was black; that is, "The august Sovereign of Japan," as the preamble of the Perry treaty says. Yet to the jealous emperor and court this white lie was, as ever white lies are, the blackest of lies. It created the greatest uneasiness and alarm. The shogunate had no shadow of right to this bombastic figment of authority.

It was a new illustration in diplomacy of Æsop's Fable No. 26. The great Yedo frog puffed itself to its utmost to equal the Kiōto ox, and it burst in the attempt. The last carcass of these batrachians in diplomacy was buried in Shidzuoka, a city ninety-five miles south-west of Yedo, in 1868. The writer visited this ancient home of the Tokugawa clan in 1872, and in a building within a mile of the ancient prison of the shoguns beheld a lifting "tycoon," and within shouting distance of thousands of his own subjects, new scores of the presents brought by the envoys of Perry, lying, many of them, in packing-box, case, or trunk. They were addressed: "Presented by the President of the United States to the Emperor of Japan." Yet the mikado never saw them. The Japanese could not accept a gift, but what did they perpetrate on the envoys of the mikado? The mikado's government, with Plato's irony, had forced the envoys to accept the presents, with the title-scroll.

Would that Yedo had had so communicative a diplomatist as Perry, that he had known the secret of affairs, would have gone with his fleet to Ōzaka, and opened negotiations with the mikado at Kiōto, instead of with his lieutenant at Yedo. Perhaps he never knew that he had treated with an underling.

The [illegible] of the ports to foreign [illegible] on 1859 was the [illegible] of the [illegible] of the [illegible] [illegible] consequent [illegible] from the [illegible] to foreigners, [illegible]

added an exceptional succession of destructive earthquakes, typhoons, floods, fires, and storms. In the midst of these calamities the shōgun, Iyésada, died.

An heir must be chosen. His selection devolved upon the tairō, or regent, Ii, a man of great ability, daring, and, as his enemies say, of unscrupulous villainy. Ii,* though socially of low rank, possessed almost supreme power. Ignoring the popular choice of Keiki (the seventh son of the Daimiō of Mito), who had been adopted by the house of Hitotsūbashi, he chose the Prince of Kii, a boy twelve years of age. In answer to the indignant protests of the princes of Mito,† Echizen, and Owari, he shut them up in prison, and thus alienated from his support the near relatives of the house of Tokugawa. It was his deliberate intention, say his enemies, to depose the mikado, as the Hōjō did, and set up a boy emperor again. At the same time, all who opposed him or the bakufu, or who, in either Kiōto, Yedo, or elsewhere, agitated the restoration of the mikado, he impoverished, imprisoned, exiled, or beheaded. Among his victims were many noble scholars and patriots, whose fate excited universal pity.‡

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* The premier, Ii, was the Daimio of Hikone, a castled town and fief on Lake Biwa, in Mino; revenue, three hundred and fifty thousand koku. He was at the head of the *fudai*. His personal name was Nawosuke; his title at the emperor's court was *yemon no kami*—head of the bureau of the Ku Nai Sho in palace, so-called, having in charge the hangings, curtains, carpets, mats, and the sweeping of the palace on state occasions. His rank at Kiōto was Chiujō, or "general of the second class." In the bakufu, he was prime minister, or "tairō." He had a son, who was afterward educated in Brooklyn, New York.

† It would be impossible in brief space to narrate the plots and counterplots at Yedo and Kiōto during the period 1860–1868. As a friendly critic (in *The Hiōgo News*, June 9th, 1875) has pointed out, I allow that the Prince of Mito, while [illegible] to overthrow the shogunate, evidently wished to see the [illegible] accomplished with his son, Keiki, in a post of high honor and glory. While in [illegible] secret instructions were sent from Kiōto, which [illegible] showed great disregard of public opinion in concluding [illegible] without waiting for the opinion of the court, and in disgracing princes so closely allied by blood to the shogun. The mikado's rest is disturbed by the spectacle of [illegible] while the fierce barbarian is at our very [illegible] therefore, assist the bakufu with your advice; expel the barbarians; [illegible] the mind of the people; and restore tranquillity to his majesty's bosom." —*Kin Shiriaku*, p. 11, Satow's translation. This letter was afterward delivered up to [illegible] shortly after which (September, 1861) the old spirit [illegible] was finally years afterward divided into two [illegible] upholding Yoshinobu." There is no proof that the Prince of Mito [illegible] except the suppression of Sir Rutherford Alcock, which [illegible] most [illegible] Alcock's statements concerning Japan [illegible]

‡ Among others was Yoshida Shoin, a samurai of Choshiu, and a student of

The mikado being by right the supreme ruler, and the shōgun [illegible] no treaty with foreigners could be binding unless [illegible] the mikado.

The shōgun or his ministers had no right whatever to sign the treaties. Here was a dilemma. The foreigners were pressing the ratification of the treaties on the bakufu, while the mikado and court as vigorously refused their consent. Ii was not a man to hesitate. As the native chronicler writes: "He began to think that if, in the presence of these constant arrivals of foreigners of different nations, he were to wait for the Kiōto people to make up their minds, some unlucky accident might bring the same disasters upon Japan as China had already experienced. He, therefore, concluded a treaty at Kanagawa, and affixed his seal to it, after which he reported the transaction to Kiōto."

This signature to the treaties without the mikado's consent stirred up intense indignation at Kiōto and throughout the country, which from one end to the other now resounded with the cry, "Honor the mikado, and expel the barbarian." In the eyes of patriots, the regent was a traitor. His act gave the enemies of the bakufu a legal pretext of enmity, and was the signal of the regent's doom. All over the country thousands of patriots left their homes, declaring their inten-

tion not to return to them until the mikado, restored to power, should sweep away the barbarians. Boiling over with patriotism, bands of assassins, mostly rōnins, roamed the country, ready to slay foreigners, or the regent, and to die for the mikado. On the 23d of March, Ii was assassinated in Yedo, outside the Sakurada gate of the castle, near the spot where now stand the offices of the departments of War and Foreign Affairs, and the Gothic brick buildings of the Imperial College of Engineering. Then followed the slaughter of insolent foreigners, and in some cases of innocent ones, and the burning of their legations, the chief object in nearly every case being to embroil the bakufu with foreign powers, and thus hasten its fall. Some of these amateurs, who in foreign eyes were incendiaries and assassins, and in the native view noble patriots, are now high officials in the mikado's Government.

The prestige of the bakufu declined daily, and the tide of influence and power set in steadily toward the true capital. The custom of the shōgun's visiting Kiōto, and doing homage to the mikado, after an interval of two hundred and thirty years, was revived, which caused his true relation to be clearly understood even by the common people, who then learned for the first time the fact that the rule existed, and had been so long insolently ignored. The Prince of Echizen, by a special and unprecedented act of the bakufu, and in obedience to orders from the Kiōto court, was made premier. By his own act, as many believe, though he was most probably only the willing cat's-paw of the Southern daimiōs, he abolished the custom of the daimiōs' forced residence in Yedo. Like wild birds from an opened cage, they, with all their retainers, fled from the city in less than a week. Yedo's glory faded like a dream, and the power and greatness of the Tokugawas came to naught. Few of the clans obeyed any longer the command of the bakufu, and gradually the hearts of the people fell away. "And so," says the native chronicler, "the prestige of the Tokugawa family which had endured for three hundred years; which had been really more [illegible] than Kamakura in the age of Yoritomo or [illegible] night when the stars are shining; which for more than two hundred and seventy years had forced the daimiōs to come breathlessly to take their turn of duty in Yedo; and which had, day and night, eighty thousand vassals at its beck and call, fell to ruin in the space of one [illegible]."

The clans now gathered at the true *miako*, Kiōto, which became a scene of gayety and bustle unknown since the days of the Taira,

Bowing [illegible] to the bakufu, they began to act either [illegible] own will, or only at the bidding of the court. They filled the Imperial treasury with gold, and strengthened the hands of the Son of Heaven with their loyal devotion. Hatred of the foreigner, and desire to fill their empty coffers with the proceeds of commerce, swayed the minds of many of them like the wind among reeds. Others wished to open the ports in their fiefs, so as to pocket the prof-

[illegible]

ten their steps, the rōnins now began the systematic assassination of all who opposed their plans, pillorying their heads in the dry bed of the river in front of the city. As a hint to the Tokugawa "usurpers," they cut off the heads of wooden images of the first three Ashikaga shōguns, and stuck them on poles in public. The rōnins were arrested; Chōshiu espoused their side, while Aidzu, who was governor of the city, threw them into prison. The mikado, urged by the clamorous braves, and by kugé who had never seen one of the "hairy foreigners," nor dreamed of their power, issued an order for their expulsion from Japan. The Chōshiu men, the first to act, erected batteries at Shimonoséki. The bakufu, which was responsible to foreigners, commanded the clan to disarm. They refused, and in July, 1863, fired on foreign vessels. They obeyed the mikado, and disobeyed the shōgun. During the next month, Kagoshima was bombarded by a British squadron.

On the 4th of September, the Chōshiu cannoneers fired on a bakufu steamer, containing some men of the Kokura clan who were enemies of Chōshiu, and who had given certain aid and comfort to foreign vessels, and refused to fire on the latter. The Chōshiu men in Kiōto besought the mikado to make a progress to Yamato, to show to the empire his intention of taking the field in person against the barbarians. The proposal was accepted, and the preliminaries arranged, when suddenly all preparations were stopped, Chōshiu became an object of blackest suspicion, the palace gates were doubly guarded, the city was thrown into violent commotion; while the deliberations of the palace ended in the expulsion of Sanjō Sanéyoshi (now Dai Jō Dai Jin), Sawa (Minister of Foreign Affairs, 1870–'71), and five other court nobles, who were deprived of their rank and titles, while eighteen others were punished, and all retainers or members of the family of Mōri (Chōshiu) were peremptorily "forbidden to enter the capital" — a phrase that made them outlaws. An army was levied, and the city put in a state of defense.

The reason of this was, that the Chōshiu men were accused of plotting to get possession of the mikado's person, in order to dictate the policy of the empire. The eighteen kugé and the six [illegible] were suspected of abetting the plot. This, and the firing on the steamer [illegible] their ports, roused the indignation of [illegible] clans loyal to it, especially Aidzu, to the highest pitch. The men of Chōshiu, accompanied by the seven kugé, fled, [illegible], to their province.

Chōshiu now became the rendezvous of deserters and rōnins from all parts of Japan. In July of the following year, 1864, a body of [illegible] irresponsible men of various clans, calling themselves "Irregulars," arrived in Kiōto from the South, to petition the mikado to restore Mōri and the seven nobles to honor, and to drive out the foreigners. Aidzu and the shōgun's vassals were for attacking these men with arms at once. The mikado, not adopting the views of the petitioners, returned them no answer. On July 30th, the "Irregulars" were increased by many hitherto calm, but now exasperated, Chōshiu men, and encamped in battle array in the suburbs, where they were joined, August 15th, by two karōs, and two hundred men from Chōshiu, sent by Prince Mōri to restrain his followers from violence. While they were patiently waiting, a notification that they were to be punished was issued, August 19th, to them by the court, then under the influence of Aidzu, and Keiki was put in command of the army of chastisement.

With tears and letters of sorrowful regret to their friends at court, the Chōshiu men and the rōnins, in a written manifesto vindicated the [illegible] of their cause, swore vengeance against Aidzu, whose troops were encamped in the imperial flower-garden, and then asking pardon of the Son of Heaven "for making a disturbance so near the base of the sacred throne," they accepted the wager of battle, and rushed to the attack. "The crisis had arrived," says the native chronicler, "and the spirit of murder filled and overflowed heaven and earth. The storm, which for centuries had been [illegible] now again came impending. Many myriads of habitations were destroyed, and millions of people were plunged into distress." On the 20th of August, 1864, early [illegible] the battle began. Chōshiu men were [illegible] and [illegible] Hōkoku, Kiyomizu, and Higashi. The [illegible] engaged [illegible] were [illegible] and [illegible]. The Chōshiu [illegible] were [illegible] Aidzu troops were

of flowers, entirely disappeared in one morning in the smoke of the flames of a war fire." The homeless city populace fled to the suburbs, dwelling on roofless earth, pestered by the heat and clouds of mosquitoes, while men in soldiers' dress played the robber without fear or shame. "The Blossom Capital became a scorched desert." The Chōshiu were utterly defeated, and driven out of the city. Thirty-seven of them were decapitated in prison.

The next month the bakufu begged the imperial court to deprive the Mōri family and all its branches of their titles. Elated with success, an order was issued to all the clans to march to the chastisement of the two provinces of Nagato and Suwo. The Tokugawa intended thus to set an example to the wavering clans, and give proof of the power it still possessed. During the same month, September 5th and 6th, 1864, Shimonoséki was bombarded by an allied fleet bearing the flags of four foreign nations. After great destruction of life and property, the generous victors demanded an "indemnity" of three million Mexican dollars (see Appendix). The brave clan, having defied the bakufu at Kiōto, dared the prowess of the "civilized world," and stood to their guns at Shimonoséki till driven away by overwhelming numbers of balls and men, now prepared to face the combined armies of the shōgunate.

Then was revealed the result of the long previous preparation in the South for war. The Chōshiu clansmen, united and alert, were lightly dressed, armed with English and American rifles, drilled in European tactics, and abundantly provided with artillery, which they fired rapidly and with precision. They had cast away armor, sword, and spear. Chōshiu had long been the seat of Dutch learning, and translations of Dutch military works were numerously made and used there. Their disciplined battalions were recruited from the common people, not from the samurai alone, were well paid, and full of enthusiasm. The bakufu had but a motley, half-hearted army, many of whom, when the order was given to march, straightway fell ill, having no stomach for the fight. Some of the most influential clans declined or refused outright to join the expedition, whose purpose was condemned by almost all the wisest leaders, notably by Katsu Kaishiu, shōgun's adviser.

A campaign of three months, in the summer of 1866, ended in the utter and disgraceful defeat of the bakufu, and the triumph of Chōshiu. The clans not yet in the field refused to go to the front. The prestige of the shogunate was now irretrievably lost.

The [illegible], worn out with ceaseless anxiety, died at Ōzaka, September [illegible], 1866. He had secured the mikado's consent to the treaties with the foreign powers that they should be revised, and that Hiōgo should never be opened as a port of foreign commerce. He was succeeded by Keiki, his former rival, who was appointed head of the Tokugawa family by the court October, 1866. On the 6th of January, 1867, he was made shogun. He had repeatedly declined the position. He brought to it numerous private virtues, but only the firmness of a feather for the crisis at hand. The average Japanese lacks the stolidity and obstinacy of the Chinaman, and fickleness is supposed to be his chief characteristic. Keiki, as some of his once best friends say, was fickleness personified. If, with the help of counselors, he could make up his mind to one course of action, the keenest observers could never forecast the change liable to ensue when new advisers appeared. It is evident that the appointment of such a man at this crisis served only to precipitate the issue. His popularity at the court most probably arose from the fact that he was opposed to the opening of Hiōgo and Ōzaka to the foreigners.

By October, 1867, the Prince of Tosa openly urged the new shogun to resign. Various meetings were held. Saigo, Ōkubo, Gōto, Kido, Hirozawa, Kuroda, and [illegible] of rank as Shimadzu Saburo, and three equerries of Hitotsubashi, Echizen, Hizen, and Tosa, urged the formation of a Government of the Daimios, of the new shogun, or of the Tycoon. They formed a powerful combination that was organized November, 1867, at Kioto, Keiki, standing by the side of power, opposed, and his organization as Soshi Tōsei-gun.

Two [illegible] opposed themselves to one another. Victory inclined to whichever party or leader has possession of the mikado is master of the situation and holds [illegible]. When [illegible] the court [illegible] Tokugawa [illegible] guarded the gates of the imperial palace, [illegible] was [illegible] the Tokugawa [illegible] Daimios, or whose [illegible] brought [illegible] [illegible] [illegible]

bakufu, and re-establish the Government on the ancient basis, with the young emperor at the head.

On the 3d of January, 1868, the troops of the combination (Satsuma, Tosa, Echizen, Aki, and Owari) suddenly took possession of the palace gates. The court nobles hitherto surrounding the boy emperor were dismissed, and only those favoring the views of the combination were admitted to the palace. The court, thus purged, issued an edict in the name of the mikado, which stated that the government of the country was now solely in the hands of the imperial court. The bakufu and office of shōgun were abolished. A provisional government, with three grades of office, was formed, and the positions were at once filled by men loyal to the new rulers. The family of Mōri was rehabilitated, and the seven banished nobles were recalled. Sanjō and Iwakura were made assistants to the supreme administrator, Arisugawa Miya, a prince of the blood.

The indignation of the retainers of Tokugawa knew no bounds. The vacillating shōgun now regretted his resignation, and wished himself back in power. He left Kiōto with the clans still loyal to him, with the professed intention of calming the passions of his followers, but in reality of seizing Ōzaka, and blocking up the communications of the Southerners. Shortly after, in Yedo, on the 19th of January, the yashikis of the Satsuma clan were stormed and burned by the bakufu troops. The Princes of Owari and Echizen were sent by the court to invite Keiki to join the new Government, and receive an appointment to office even higher than he had held before. He promised to do so, but no sooner were they gone than he yielded to Aidzu's warlike counsel to re-enter Kiōto in force, drive out the "bad counselors of the young emperor," and "try the issue with the sword." He was forbidden by the court to approach the city with a military following. Barriers were erected across the two roads leading to the capital, and the Southern clansmen, numbering about two thousand, posted themselves behind them, with artillery. Keiki set out from Ōzaka on the evening of the 27th of January, with the Aidzu and Kuwana clans in the front of his following, amounting to over ten, or, as some say, thirty thousand men. At Fushimi his messengers were refused passage through the barriers. The *koku gun* (Imperial v. Kiōto forces) fired their cannon, and the war was opened. The shōgun's followers, by their last move on the political chess-board, had made themselves chōtéki. Their prestige had flown.

The battle lasted three days. In the presence of overwhelming

forces, the Southern samurai showed not only undaunted valor, but the result of previous years of military training. The battle was not a long one. It was to the side of intelligence, energy, coolness, and pluck. The shogun's army was beaten, and in wild disorder fled to Osaka, the historic castle of which was burned by the loyal army. The chief, unrecognized, found refuge upon an American vessel, and, reaching Yedo on one of his own ships, sought the seclusion of his

[illegible] caste. His [illegible] and most of his subjects thus [illegible] and [illegible] Nagasaki, Yokohama, and other ports of the North and East, [illegible] [illegible] [illegible]

this time the vassal was loyal, the waverer wavered no more. Refusing to listen to those who advised war, abhorring the very idea of being a chōtéki, he hearkened to the counsel of his two highest ministers, Katsū and Ōkubo Ichiō, and declaring that he would never take up arms against his lord, the mikado, he retired to private life. The comparison of this man with Washington because he refused to head an army, and thus save the country from a long civil war, does not seem to be very happy, though I have heard it made. Personally, Keiki is a highly accomplished gentleman, though ambitious and weak. Politically, he simply did his duty, and made discretion the better part of valor. It is difficult to see in him any exalted traits of character or evidences of genius; to Katsū and Ōkubo is due the last and best decision of his life. Katsū, the old pupil of Satsuma and comrade of Saigō, had long foreseen that the governing power must and ought of right to revert to the mikado, and, braving odium and assassination, he advised his master to resign. The victorious Southerners, led by Saigō, were in the southern suburb of Yedo, waiting to attack the city. To reduce a Japanese city needs but a torch, and the impatient victors would have left of Yedo little but ashes had there been resistance. Katsū, meeting Saigō, assured him of the submissive temper of the shōgun, and begged him to spare the city. It was done. The fanatical retainers of Keiki made the temple grounds of Uyéno their stronghold. On the 4th of July they were attacked and routed, and the magnificent temple, the pride of the city, laid in ashes. The theatre of war was then transferred to the highlands of Aidzu at Wakamatsū, and thence to Matsumaë and Hakodaté in Yezo. Victory everywhere perched upon the mikado's brocade banner. By July 1st, 1869, all vestiges of the rebellion had ceased, and "the empire was grateful for universal peace."

The mikado's party was composed of the heterogeneous elements which a revolution usually brings forth. Side by side with high-souled patriots were disreputable vagrants and scalawags of every description, rōnins, or low, two-sworded men, *jo-i*, or "foreigner-haters," "gate-closers," and Shintō priests and students. There were a few earnest men whose darling hope was to see a representative government established, while fewer yet eagerly wished Japan to adopt the civilization of the West, and join the brotherhood of nations. These men had utilized every current and eddy of opinion to forward their own views and achieve their own purpose. The object common to all was the exaltation of the mikado. The bond of union which held the major-

its negotiators was a determination to expel the foreigners or to revise the treaties so as to expunge the odious extra-territoriality clause—the provision that still rankles in the side of every Japanese patriot. For a time all the energies of the *joi*, or "foreigner-haters," were directed against the troops in fighting the rebellious Tokugawa retainers. But the war over, the trials of the new Government began. The low, two-sworded men clamored for the fulfillment of the promise that the foreigners should be expelled from Japan and the ports closed. The Shinto officials induced the Government to persecute the native "Christians," demanded the abolition of Buddhism, the establishment of Shinto by edict, and the restoration of the Government on a purely theocratic basis, and echoed the cry of "Expel the barbarian." Even with the majority of the high officials there was no abandonment of the purpose to expel foreigners. They intended to do it, but the wisest of them knew that in their present condition they were not able. Hence they simply wished to bide their time, and gain strength. It was a matter of difficulty to keep patient thousands of swaggering retainers whose only tools for earning bread were their swords. The first attention was given to reorganizing a national army, and to developing the military resources of the empire. All this was done with the cherished end in view of driving out the aliens, closing the ports to commerce, and bringing back the days of dictatorial seclusion. The desire for foreign civilization existed rather among the adherents of Tokugawa, many whom were really enlightened gentlemen, lovers of students and travelers, who had been to Europe and America, and who wished their country to take advantage of the inventions of the foreigners. Yet many of these very men, who even wished the foreigners expelled, the ports closed, the treaties repudiated, who were *joi*, or "foreigner-haters," and who considered all aliens as only a few degrees above the vilest beasts, are now members of the Mikado's Government, the expounders of reformed ideas, the defenders and executors of public Europeanization or Western civilization.

What caused the change that came over the spirit of their dreams? Why do they now ponder the [illegible] they once destroyed? "It was the lessons taught them at Kagoshima and Shimonoseki," say some. "It was the conflict with the Tycoon's forces from Kyoto," say others. "To the bitterness of the conflict succeeded the nurse, and the Government now in power is [illegible] by a wise and kindly design," say many.

Certain it is, [illegible] with foreigners [illegible]

less helped the scales to fall from their eyes, but these were helps only. All such means had failed in China, though tried for half a century. They would have failed in Japan also. It was *an impulse from without* that urged the Japanese to join the comity of nations. The noblest trait in the character of a Japanese is his willingness to change for the better when he discovers his wrong or inferiority. This led the leaders to preach the faith they once destroyed, to destroy the faith they once preached.

The great work of enlightening the mikado's followers was begun by the Japanese leaders, Ōkubo, Kido, Gotō, all of them students, both of the ancient native literature and of foreign ideas. It was finished by Japanese writers. The kugé, or court nobles, wished to ignore the existence of foreigners, drive them out of the country, or worry them by appointing officers of low rank in the Foreign Office, then an inferior sub-bureau. Ōkubo, Gotō, and Kido promptly opposed this plan, and sent a noble of the imperial court, Higashi Kuzé, to Hiōgo with Datté, Prince of Uwajima (see Appendix), to give the mikado's consent to the treaties, and to invite the foreign ministers to an audience with the emperor in Kiōto. The British and Dutch ministers accepted the invitation; the others declined. The train of the British envoy was assaulted by fanatic assassins, one resisting bullet, lance, and sabre of the English dragoons, only to lose his head by the sweep of the sword of Gotō, who rode by the side of the foreigners, determined to secure their audience of the mikado. At first sight of the strangers, the conversion of the kugé was thorough and instantaneous. They made friends with the men they once thought were beasts.

In a memorial to the mikado, Ōkubo further gave expression to his ideas in a memorial that astounded the court and the wavering daimiōs, as follows: "Since the Middle Ages, our emperor has lived behind a screen, and has never trodden the earth. Nothing of what went on outside his screen ever penetrated his sacred ear; the imperial residence was profoundly secluded, and, naturally, unlike the outer world. Not more than a few court nobles were allowed to approach the throne, a practice most opposed to the principles of heaven. Although it is the first duty of man to respect his superior, if he reveres that superior too highly he neglects his duty, while a breach is created between sovereign and his subjects, who are [illegible] wants to [illegible]. This vicious practice has been [illegible]. But now let pompous etiquette be done away with, and simplicity become

our first object. Kiōto is in an out-of-the-way position, and is unfit [illegible] government. Let his majesty take up his abode tem[porarily at] Ozaka, removing his capital hither, and thus cure one of [illegible] houses which we inherit from past ages."

The memorial produced an immediate and lively effect upon the [illegible]. The young mikado, Mutsuhito, came in person to the meetings of the council of state, and before the court nobles and daimiōs took an oath, as an actual ruler, promising that "a deliberative assembly should be formed; all measures be decided by public opinion; the uncivilized customs of former times should be broken through; and the impartiality and justice displayed in the workings of nature be adopted as a basis of action; and that intellect and learning should be sought for throughout the world, in order to establish the foundations of the empire." This oath is the basis of the new Government.

These promises are either the pompous bombast of a puppet or the pregnant utterances of a sovereign, who in magnanimity and wisdom aspires to lead a nation into a higher life. That such words should in that sublime moment fall from the lips of the chief of an Oriental despotism excites our sympathetic admiration. They seem a sublime echo of affirmation to the prophetic question of the Hebrew seer, "Can a nation be born at once?" They sound like a glad harbinger of a new and higher national development, such as only those with the strongest faith in humanity believe possible to an Asiatic nation. As matter of fact, the words were uttered by a boy of sixteen years, who scarcely learned of the tremendous significance of the language put into his mouth by the high-souled persons who led him as their emperor *de jure*, and who were resolved to have their ideas made the foundation of the new Government. The result of the memorial, and the ceaseless activity of Ōkubo and his colleagues, was the ultimate removal of the Government to Yedo. It is not easy for a foreigner to comprehend the profound sensation produced throughout the empire [illegible] Kiōto to make his [illegible]. During [illegible] Kiōto had been the capital of [illegible] for twenty [illegible] to popular belief, the [illegible] had ruled from some spot near the site of the sacred city. A band of [illegible], led by [illegible], attempted, but in vain, his journey eastward. To familiarize his people with the fact [illegible] Yedo was now [illegible] name was changed to Tōkiō, or Eastern Capital.

[illegible]

ern civilization. While Ōkubo, Kido, Gotō, Iwakura, Sanjō, Itagaki, Ōki, and the rising officials sought to purge and strengthen the political system, the work of enlightening the people and the upstarts raised suddenly to power was done by Japanese writers, who for the first time dared, without suffering death, to tell their thoughts. A large measure of freedom of the press was guaranteed; newspapers sprung up in the capital. Kido, one of the prime movers and leaders, himself established one of the most vigorous, still in existence — the *Shimbun Zasshi*. The new Government acted with clemency equal to the standard in Christian nations, and most generously to the literary and scientific men among the retainers of the Tokugawas, and invited them to fill posts of honor under the Government. They sent none of the political leaders to the blood-pit, but by the gracious favor of the mikado these were pardoned, and the conciliation of all sections of the empire wisely attempted. Many of those who fought the loyal forces at Fushimi, Wakamatsū, and Hakodaté are now the earnest advocates of the restoration and its logical issues. Even Enomoto is envoy of the court of Tōkiō to that of St. Petersburg. All of the defeated daimiōs were restored to rank and income. A complete and happy reunion of the empire was the result. Some of the scholars declined office until the time when even greater freedom of speech and pen was permitted.

There were men who in the old days, braving odium, and even death, at the hands of the bakufu, had begun the study of the English and Dutch languages, and to feed their minds at the Occidental fountains. They were obliged to copy their books in manuscript, so rare were printed copies. Later on, the bakufu, forced by necessity to have interpreters and men skilled in foreign arts and sciences, chose these students, and sent them abroad to study. When the civil war broke out, they were recalled, reaching Japan shortly after the fighting began. They returned, says one of their number, "with their faces flushed with enthusiastic sympathy with the modern civilization of Occidentalism." Then they began the preparation of [illegible] works and translations, which were eagerly read by the new men in power. Edition after edition was issued, bought, read, lent, and circulated. In these books the history of the Western nations was faithfully told; their manners and customs and beliefs were explained and defended; their resources, methods of thought and education, morals, laws, systems of governments, etc., were described and elucidated. Notably pre-eminent among these writers was [illegible]

known. Western ideas were texts: he clothed them in Japanese words. He earlier pointed out the weaknesses, defects, and errors of the Government, and showed how Japan, by isolation and the false principle that all knowledge derived from foreigners, had failed to become, like Europe or America, and that nothing could save his country from conquest or decay but the assimilation of the ideas which have made the foreigners what they are. There is scarcely a prominent or rising man in Japan but has read Fukuzawa's works, and gratefully acknowledges the stimulus and lasting benefit derived from them. Many of the leaders of the movement toward restoration, who joined it with the cry, "Expel the foreigners," found themselves, after perusal of these works, "unconsciously involved in the advance, without wish or invitation," and utterly unable to explain why they were in the movement. Fukuzawa has declined every one of the many flattering offers of office and power under the Government, and still devotes himself to his school and the work of teaching and translation, consuming his life in noble drudgery. He has been the interpreter of Western ideas and life, caring little about the merely external garnish and gauze of civilization. His books on "Western Manners and Customs," and his volumes of tracts and essays, have had an enormous circulation.

Nakamura, also a school-master, has, besides writing original tracts, translated [illegible] books of English literature, [illegible] Stuart Mill's "Essays on Liberty," Smiles's "Self-help," and a few smaller works, materials for which he procured by his own exertions. He [illegible] translations of Confucius, and is generally regarded as the best [illegible] upon the importance of [illegible] power. Nishi, Tsuda, Mori, Mitsukuri, Kato, Nishimura, and Inada have also done much to promote education and civilization. [illegible] the writer's first visit, [illegible] years ago, to Japan, mingling among the progressive men of the country, [illegible] the rapid study of foreign languages, [illegible] the Japanese [illegible] Japan, [illegible] civilization [illegible].

During the past [illegible] Japanese [illegible] have [illegible] and [illegible] [illegible] [illegible]

and largely in the expression of Western ideas adapted to the understanding of the Japanese.

The war was ended by July, 1870. Rewards were distributed; and the Government was still further consolidated by creating definite offices, and making all titles, which had been for nearly six centuries empty names, to have reality and power. There was still, however, much dead wood in the ship of state, a condition of chronic strain, a dangerous amount of friction in the machinery, wrangling among the crew, and a vast freight of bad cargo that the purest patriots saw the good ship must "unload," if she was to be saved. This unloading was accomplished in the usual way, by dismissing hundreds of officials one day, and re-appointing on the next only those favorable to the desired policy of the mikado.

Furthermore, it became daily more certain that national development and peace could never be secured while the feudal system existed. The clan spirit which it fostered was fatal to national unity. So long as a Japanese meant by "my country" merely his own clan, loyalty might exist, but patriotism could not. The time seemed ripe for action. The press was busy in issuing pamphlets advocating the abolition of feudalism. Several of the great daimiōs, long before ready for it, now openly advocated the change. The lesser ones knew better than to oppose it. The four great clans, Satsuma, Chōshiu, Tosa, and Hizen (see Appendix), were the pioneers of the movement. They addressed a memorial to the throne, in which it was argued that the daimiōs' fiefs ought not to be looked on as private property, but as the mikado's own. They offered to restore the registers of their clans to the sovereign. These were the external signs of the times. Back of these, there were at least three men who were determined to sweep feudalism away utterly. They were Kido, Ōkubo, Iwakura. The first step was to abolish the appellation of court noble (kugé) and territorial prince (daimiō), and to designate both as kuazokū, or noble families. The former heads of clans were temporarily appointed chiji (governors of their clans). This smoothed the way. In September, 1871, the edict went forth calling the daimiōs to Tōkiō to [illegible] vate life. With scarcely an exception, the order was [illegible]. The men behind the throne in Tōkiō were ready and [illegible] to shed blood, should their (the mikado's) command- [illegible] and they expected to do it. The daimiōs who were hostile [illegible] were knew too well the character of the men who framed th[illegible] resist it. The writer counts among the most impressive [illegible] x-

[illegible] ancestral castle hall of Fukui, when the [illegible] farewell to his three thousand two-sworded re[illegible]it, amidst the tears and smiles and loving farewells of the [illegible] kinsmen, revenue, and obedient followers, [illegible] as a private gentleman in Tokiō.

[illegible] began nearly eight centuries ago, and existed un[illegible] the year 1871. It was not a tower of strength in its last [illegible] to its fall, it was an empty shell and a colossal sham. [illegible] may alive and vigorous when the leaders are men of [illegible]. Of all the daimios, there were not ten of any per[illegible] importance. They were amiable nobodies, great only in stone [illegible]. Many were sensualists, drunkards, or fitted fools. The [illegible] power in each clan lay in the hands of able men of inferior [illegible], who ruled their masters. *These are now the men who compose the present Government of Japan.* They rose against the shogun, overthrew him, sent him to private life, and then compelled their masters, the daimiōs, to do likewise. They hold the emperor, and carry [illegible] in his name. The mikado, however, is much more [illegible] *Tycoons* ever were. Still, the source of government is the same. In 1872, by actual count, four-fifths of the men in the [illegible] were of the four great clans of Choshiu, Satsuma, Hizen, and Tosa. A [illegible] census in 1876 would show a larger proportion of [illegible] from these two southern and western provinces. Nevertheless, this [illegible]. These men rise to office and power in spite of the locality of their birth. Natural ability asserts its power, and in [illegible] appointments are now made without [illegible] Kaiseki Ōkubo, Ito, Enomoto, and several others of the Bakufu [illegible]. These men have risen, not through, nor in spite of, their [illegible], but by natural ability and long-continued work.

When [illegible] the four clans, three were leaders in Japan. In 1868 [illegible] Ōkubo, Kido, Iwakura, Saigo, Count Ketsu, Soyejima, Ōkuma, Ōki, Itagaki, [illegible], and many of these are living yet. Now [illegible] simple samurai, or retainers [illegible].

[illegible] 1868 [illegible] unparalleled [illegible] progress. The [illegible], and [illegible] Japan. The [illegible] [illegible], has already [illegible] independence and firmness of character, and may in future be[illegible]

enterprise of establishing Shintō as the national faith has failed vastly and ignominiously, though the old Shintō temples have been purged and many new ones erected, while official patronage and influence give the ancient cult a fair outward show. Buddhism is still the religion of the Japanese people, though doubtless on the wane.

To summarize this chapter: the shōgun was simply one of the many vassals of the mikado of comparatively inferior grade, and historically a usurper: the term "tycoon" was a diplomatic fraud, a title to which the shōgun had, officially, not the shadow of right; the foreign diplomatists made treaties with one who had no right whatever to make them; the bakufu was an organized usurpation; the stereotyped statements concerning a "spiritual" and a "secular" emperor are literary fictions of foreign book-makers; feudalism arose upon the decadence of the mikado's power; it was the chief hinderance to national unity, and was ready for its fall before the shock came; in all Japanese history the reverence for the mikado's person and the throne has been the strongest national trait and the mightiest political force; the bakufu exaggerated the mikado's sacredness for its own purposes; the Japanese are impressible and ever ready to avail themselves of whatever foreign aids or appliances will tend to their own aggrandizement; nevertheless, there exists a strong tendency to conserve the national type, pride, feelings, religion, and equality with, if not superiority to, all the nations of the world; the true explanation of the events of the last eight years in Japan is to be sought in these tendencies and the internal history of the nation; the shōgun, bakufu, and perhaps even feudalism would have fallen, had foreigners never landed in Japan; the movement toward modern civilization originated from within, and was not simply the result of foreign impact or pressure; the work of enlightenment and education, which alone could assure success to the movement, was begun and carried on by native students, statesmen, and people's patriots.

A mighty task awaited the new Government after the revolution of 1868. It was to heal the discords of ages; to uproot feudalism, sectionalism, with all their abuses; to give Japan a new nationality; to change her social system; to infuse new blood into her veins; to make a hermit nation, half blinded by a sudden influx of light, competitor with the wealthy, powerful, and aggressive nations of the world. It was a problem of national regeneration or ruin. It seemed like entering into history a second time, to be born again.

What transcendent abilities needed for such a task! What national

...unselfish patriotism required! What chief, ... laws, would arise, who by mighty intellect and ... achieve what Yoritomo, or the Taiko, or Iyeyasu ... would be helpless to perform? At home were the stol... peasantry, backed by ignorance, superstition, priest... and political hostility. On their own soil they were fronted ... foreigners, who studied all Japanese questions through ... spectacles of dollars and cents and trade, and whose diplomatists ... made the principles of Shylock their system. Outside, the ... nations beheld with contempt, jealousy, and alarm the depart... of one of their number from Turanian ideas, principles, and civil... China, with ill-concealed anger, Corea with open defiance, ... Japan with servile submission to the "foreign devils."

For the first time, the nation was represented to the world by an ... embassy at once august and plenipotentiary. It was not a squad of ... officials or local nobles going forth to kiss a toe, to play the part of tiger-heads or stool-pigeons, to beg the aliens to get out of Japan, to escape the scales on foreign eyes, to buy gunboats, or to hire engineers. A mikado of highest rank and blood of immemorial ... majesty and national government, with four colleagues, ... visit the courts of the fifteen nations having ... with Dai Nippon. These were Iwakura Tomomi, Ōkubo Toshimichi, Kido Takayoshi, Ito Hirobumi, and Yamaguchi Masuka. They were ... by ... secretaries, ... every Government department, and ... upon the methods and resources of ... civilizations. They arrived in Washington, February 29th, 1872, and, for the first time in history, a letter signed by the mikado was ... Asia. It was presented by the ambassadors, seated in the ... Executive Mansion, to the President of the United States, and ... Mr. Asami Mori acting as interpreter. "The first ... and the man who had elevated the race to citizenship stood face to face in fraternal accord. The one hundred and ... twenty-sixth ... mikado ... twenty-sixth ... century ... had ... Occidental ... Mori ... welcomed on the floor of Congress. This ... the ... of Japan upon the ... of universal history.

BOOK II.

PERSONAL EXPERIENCES, OBSERVATIONS, AND STUDIES IN JAPAN. 1870–1875.

I.

FIRST GLIMPSES OF JAPAN.

The longest unbroken stretch of water statedly traversed by the keel of steamer or sailing vessel lies between California and Japan. The floating city, which leaves its dock in San Francisco at noon on the first day of each month, pulses across four thousand miles of ocean, from which rises no island, harbor, or reef. Nothing amidst all the crowding triumphs of the genius and power of man so impresses the reflecting mind as the thought of that mighty ark, which, by the magnet and the stars, is guided in safety to the desired haven. Without a Noah, without dove or olive leaf, freighted with bird, beast, and fish, and often with thirteen hundred human souls, over a flood of waters that cover a world beneath, alone for weeks, that ark floats on, at the bidding of the master.

Twenty-seven days in the solitudes of the sea seem long to the man of this decade, who crosses the Atlantic's thousand leagues in nine days, and the New World in a week. Even the old traveler—whose digestion is sea-worthy; whose appetite is like a whetted saw; who meets a host of genial fellow-birds of passage, and finds officers who will answer questions; who discovers new and readable books in the ship's library; and who delights in the study of steerage ethnology—yearns in his secret soul for the sight of land again. Even the ocean scenery, though, like God's mercies, new every morning and fresh every evening, palls on the eye, and loses its glory before the thoughts of the crowded city in which comforts cluster and pleasures bloom. The waves that daily cradle the infant sun and pillow his dying splendor, the effulgence of the cavernous sunsets, the wonders of spouting whales, flying fish, phosphorescence at night, "multitudinous [illegible]" of waves by day, the circling gulls evermore, or even the fun of burying a day (Saturday, December 16th) under the [illegible] would be gladly exchanged for a patch of farm or the sober glory of a wide-spreading oak. Often, indeed, the monotony of the voyage is relieved by meeting one of the company's steamers. If the weather be fair,

[illegible] a thin long trail of black smoke, descried afar off, [illegible] at the coming ship. The exchange of newspapers [illegible] forward of letters are accomplished, to the intense [illegible] passengers jaded with *ennui*.

[illegible] paved mid-ocean, on Sunday, December 11th, 1870, the P. M. S. S. Co.'s steamers *Great Republic*, Captain J. H. Freeman, from [illegible] the *Japan*, bound to San Francisco, from the land whither we were bound. All day long we had watched the smoke. At 5.30 P.M. a rocket was sent up from the *Japan*. In a few moments our dinner-table was deserted. Within a stone's throw, the passengers on either ship shouted to each other. The stately ships, with scores of lighted windows gleaming on the waters, parted at seven o'clock, one moving to the home-land, one to the Mikado's Empire.

The meeting of steamers in mid-ocean is, strange to say, a matter of dislike to a certain class of persons, who, in spite of all preventive precautions, keep up their existence. One or two "stowaways" are found [illegible] nearly every steamer that leaves the shores of either continent. They sneak on board the big ship while in port, and are driven from their lair, when at sea, by hunger. When first discovered, the inquisitor of the ship—the purser—uses all his skill to extort the full passage money. [illegible] forthcoming, the "stowaway" is consigned to purgatory—*i. e.*, the fire-room, and compelled to pass coal and feed the fires. This process [illegible] his charges so far that the "cross" is produced, if on the victim's person. If he refuses to do duty, his fare being still unpaid, [illegible] but, by passing through purgatory of the furnace-room, he is "saved" from further punishment, and reaches the paradise of firm land, "yet so as by fire."

[illegible] incidents of sea life cease to have any importance after the oracle at the head of the table, Captain J. H. Freeman, [illegible] "we shall sight Cape King at daybreak to-morrow." [illegible] well during our first night on the water: [illegible] the table [illegible] Pacific ocean is, [illegible] fat, becomes fickle and [illegible] At [illegible] our thoughts are busy with [illegible] and [illegible] we [illegible] our eyelids are sealed.

[illegible] December, 1870, and from our [illegible] within the [illegible] Bay, [illegible] dotted with [illegible] fishermen's boats, manned [illegible] the bay, [illegible] to distinguish their [illegible]

pants. Tall, muscular men, with skin of a dirty copper color, in long, loose dress, their mid-scalps shaven, and the projecting cue or top-knot, of the percussion gun-hammer style, are the first natives of Japan whom we see at home. Though different in dress, condition, and as the barber left them, from their gay fellow-countrymen who spend plenty of money and study hard in the United States, they, nevertheless, exactly resemble their brethren in physiognomy and general appearance.

The dayspring in the east sifts enough of suggestive light over the land to entice us into the belief that the Land of the Rising Sun is one of the fairest on earth—a belief which a residence of years has ripened into an article of faith. To the right lie the two mountainous provinces of Awa and Kadzusa, with their numerous serrated peaks and valleys, which may be beautiful, though now they sleep. To the left is the village of Uraga, opposite which Commodore Perry anchored, with his whole squadron of steamers, on the 7th of July, 1853. Remaining eight days at this place, he was accorded what he first demanded—an interview with, and the reception of President Fillmore's letter by, an officer of high rank. After the ceremony, he gave the place the name of Reception Bay, which it still retains. Now we pass Perry Island, Webster Isle, and, on the opposite side, Cape Saratoga. We must not forget, mournful though the thought be, that hereabouts beneath us, perhaps under our keel, lies the United States war steamer *Oneida*, which was run into and sunk by the British mail steamer *Bombay*, January 23d, 1870. This is sad; but the sequel is disgraceful. Down under the fathoms the *Oneida* has lain, thus far undisturbed, a rich and grateful Government having failed to trouble itself to raise the ship or do honor to the dead. The hulk was put up at auction and sold (in 1874), with certain conditions, to a Japanese, for fifteen hundred dollars. This is the one sad thought that casts its shadow over the otherwise profound memories of which the Gulf of Yedo is so suggestive to Americans. The prominent geographical points in the bay echo familiar American names, which later geographers and a cosmopolitan community have ratified, and which commemorate American genius, skill, and bloodless victory.

The ship moves on, and the panoramic landscape unfolds before us. In the background of undulating plains, under high and close cultivation, and spotted with villages, rise the crumpled backs of many ranges of mountains; while afar off, yet brought delusively near by the clear air, sits the queenly mountain in her robes of snow, already wearing the morning's crown of light, and her forehead gilded by the first ray

"hatoba." The former consists of a stone breakwater, or piers, rising twelve feet or so out of the water, inclosing a large irregular quadrangle, with a narrow entrance at one corner. The land-side of the English hatoba is furnished with steps, and a score or more of boats can discharge their passengers at once. The French hatoba consists of two parallel piers of stone projecting out into the bay. The building of most imposing ugliness from the sea-view is the British Consulate, and near by it is the American. The Japanese Sai Ban Shō, or Court-house, is larger than either of the consulate buildings, and much handsomer. At the other extremity of the settlement, toward the Bluff, was the French camp, and near by it the English. Three hundred French soldiers guarded as many French civilians resident in Japan, and three hundred English marines, who relieved the Tenth British foot—the same that served their king on Bunker Hill—were in camp in Yokohama in 1870, and remained until 1875.

The engines stop, and the great ship lies motionless at her buoy. Instantly the crowd of boats which have waited, like hounds in the leash, shoot toward the stern ports and gangway, and the steamer becomes walled in. First of all, the United States mail-boat, propelled by six native scullers, is flying swiftly shoreward, to satisfy the eager souls of the elect with its precious freight. Friends throng on board to meet friends. Englishmen ask the news—whether there is to be war with Russia? French and Germans eagerly inquire for the latest news from the seat of war. From one, I learn that the Japanese Government has already issued a proclamation of neutrality, for French marines and German sailors have already come to blows in Yokohama. Fancy creatures in velvet and diamonds, with gold on their fingers and brass in their faces, hasten to see whether any of their guild have arrived from San Francisco.

Leaving deck and cabin, we visit the steerage. The coal-lighters are crowded with dirty coolies. They impress us as being the lowest of their class. Their clothing is exceedingly scanty. An American lady with good eyesight supposed them to be clad in very tight bathing-suit garments. On second sight, wondering [illegible] the dress, she found it to be the only clothing which [illegible] provides for her children. The proprietors of the [illegible] entered the ports, and are driving a brisk trade in [illegible] articles of diet, precious only to Asiatics. [illegible] which, though shrunken, are four or five inches [illegible] very salable. A squad of the Chinese, so numerous in Yokohama, are

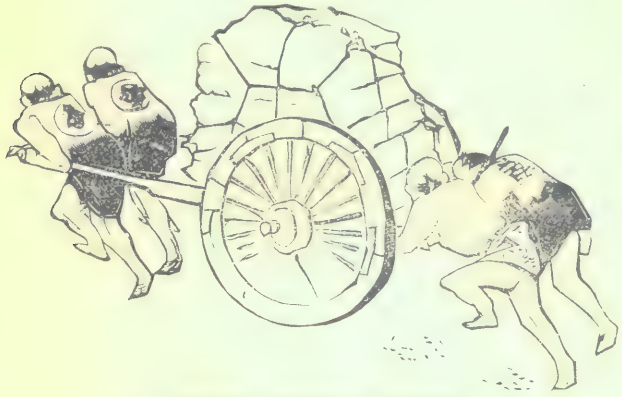
[illegible] to those who wish to go ashore. Jap[illegible] and copper cash, are exchanged for American [illegible] Mexicans.

With the kindly aid of a friend, we prepare to go ashore. Safely [illegible] of the unpainted boats, in which we detect no iron, [illegible] and but a cent of copper, we enjoy the glorious beauty [illegible] situation. In the stern stand the two sendos, who make their [illegible] glide over the waves as swiftly as a Venetian gondola shoots under and out from the Rialto. Already the Japanese boatmen have beaten in a race with the American tars. Yonder whizzes a butcher's boat, freshly [illegible] from the abattoir below the city. S[illegible] [illegible] [illegible] handling in wit[illegible] [illegible] [illegible] [illegible].

Sculling is the method invariably in use among the Japanese. The [illegible] scull consists of two pieces tied together. On the handle is a pin, on which a rope is slipped, so that the scull is held down to a [illegible] height while being worked. The blade rests near where it joins the stock, on an outrigger pivot. The sweep of the stock, at the hand end, is nearly two feet. The sendō, planting his left foot on an inclined board, sways his arms and body at right angles to the boat, singing [illegible] his own songs, in his own way. We soon skim over a half-mile of the blue water, pass the United States [illegible] *Pensacola*, the Russian flagship *Heroes*, and, [illegible] stone piers, land on the hatoba, and are in the mikado's empire.

[illegible] [illegible] [illegible] [

scarcely more clothing than there is harness on a horse. The foremost pair push with hands and thighs the front cross-bar, behind which they stand. The other pair supply the *vis à tergo*, applying their shoulders to a beam which juts out obliquely from beneath and behind the cart. The street cries in every country attract first the



Push-cart in Yokohama. Hokusai

new-comer's ears; and the cry of these cart coolies in Yokohama is one of the most peculiar sounds in or out of Japan. I never afterward heard these cries, except in Yokohama and Tōkiō. While the two men in the rear save their wind and vocal force, the two foremost coolies utter alternately and incessantly a coarse, deep, guttural cry, which, if spelling were possible, would be written, "Hai! huida! ho! ho! hai! huida! wa! ho! ho! huidah!" etc. I was, at first hearing, under the impression that the poor wretches were suffering a grievous colic, and a benevolent inclination seized me to buy a few bottles of Mrs. Winslow's Soothing Syrup, and distribute them on the spot. On being told, however, that nothing was the matter with the men, it being their custom to yell in this manner, I abandoned my intention.

Rows of iron lamp-posts, with lanterns and burners trimmed and in order readiness, tell of streets well lighted with gas at night. [illegible] the avenue, on which stand the British and American consulates on one side, and the Japanese court-house, bonded warehouses, and police station on the other, are sidewalks, which, along several blocks, are thickly planted, in a breadth of ten feet or more, with evergreens and flowers. Among these we see the camellias in full bloom. The main street crosses this avenue at right angles, extending from the Japanese

[illegible] of The Bluff. The sidewalks on it are [illegible] streets are so hard, and are kept so clean, that it is not unpleasant to walk in the street, even in wet weather. [illegible] settlement are paved, curbed, and drained, [illegible] lighted with gas, from the gas-works of [illegible] Yokohama.

Here, for the first time, I behold that native Japanese invention, the [illegible] of a Tokio genius, the *jinrikisha* (man-power carriage). It [illegible] described. It is a baby carriage on adult wheels. It [illegible] one or two persons. A man in the shafts pulls it; sometimes [illegible] assisted by another from behind. When you wish to go fast, [illegible] pay two men, or you may drive tandem with three. Many of [illegible] are highly ornamented; for art is appreciated even by the lowest classes in Japan, as a residence of five minutes, and afterward four years, concur in assuring me. Some are made into the form of a [illegible] with a canvas cover for a figure-head. Foreigners and natives [illegible] a wag from Yankee-land has dubbed them "Pull-man-cars."

Main Street is the showiest of all—the Broadway of the "New York of Japan." Here are two-story stone-fronted stores, banks, hotels, and restaurants. The magnificent show-windows and abundance of plate-glass [illegible] lights and variety and style of wares within. These outside displays are, in these stores, but mere indices of the varied articles of [illegible] within, which are obtainable at very low prices. Nothing [illegible] or wearable seems to be wanting to suit the [illegible] Here, [illegible] although we have found [illegible] Miss Lucy M'Flimsy's custom in Yokohama [illegible] there is "nothing to wear" in any [illegible] Nowhere, [illegible] the abundance and variety of feminine paraphernalia visible in one of the shops in which angelic robes are [illegible] and [illegible] the visits of the angels [illegible] two not unfrequent. Crafts-men in the finer [illegible] Yokohama. Several jewellers display [illegible] Young Japan wears a watch [illegible] in Yokohama. Barber's poles [illegible] striped in French, English, and Japanese colors.

[illegible] Japanese [illegible] Fast-eating [illegible] their crowds at the hungry hour. The several auction-rooms [illegible] [illegible] buyers. Contrary to

Thomas Eakins, The Gross Clinic, 1875, oil on canvas, 96 × 78 in. (243.8 × 198.1 cm). Philadelphia Museum of Art.

ers display their bait for the palate. Newspaper offices greet us; lawyers' and doctors' and dentists' signs seem to be sufficiently plentiful. Carriages and "traps" add to the bustle, and several knots of Japanese farmers, pilgrims, and new-comers from the provinces, staring surprisingly at the sights they have long heard of, but which they now for the first time behold, are met as we pass up the street. French Catholic or Russian Greek priests in their cassocks, nuns in their black robes, well-dressed Chinese, Jews from every nation under heaven, French soldiers in blue, British soldiers in red coats, and the talkers in a score of different languages, are met with, and help to give the town its cosmopolitan character. Main Street, however, is only the street of shops, shop-keepers, and the usual vulgar herd.

Let us turn into the street of "hongs" and "merchants." Be it known that in Yokohama, and the Eastern ports generally, the distinction between a merchant and a shop-keeper is dire and radical. With us lay folk outside of the trading world the difference is small, and not always perceptible—a mole-hill, at the least; but in these Eastern ports a great gulf is fixed, socially and commercially, between the two castes, and the difference is mountainous. With us, a shop-keeper is a man and a brother; in Yokohama, in the eye of the clubs, and with the elect of wealth, fashion, and the professions, he is but a heathen and a publican. Advertising, the use of a sign-board, and such-like improprieties, are evidences of low caste, and consign the offender to the outer darkness, far away from happy club men and select visitors. This relic of English caste traditions, rank, and class worship is not so strong now as formerly, but is sufficiently potent to cause many a bitter pang and many heart-burnings to those who first experience it in their new residence in the East.

The street in which the "hongs," or large business establishments, are situated is rather gloomy, when compared with the lively Main Street. Most of the buildings are of stone, and many of them are fire-proof "godowns," or store houses. From the windows of these "godowns" issues the fragrant aroma of the new crop of tea which is being "fired" or dried in deep tin basins, over charcoal fires, by Japanese girls and women, preparatory to packing and exportation. Many of the largest and wealthiest business houses are owned by firms who were among the first-comers to Japan. These "hongs" are branches of houses in China, or they have agencies at Nagasaki, Hiogo, and ports in China. From five to twenty young men form their clerical staff, backed by a [illegible]

... etc. These large firms control ... Yokohama, and, indeed, of Japan. The ... is brought from all parts of the country, chiefly ... the West and North, and is disposed of by the native ... through brokers and "compradores." In most cases the ... or even the broker, never sees the foreigner with ... The most important man in many foreign firms, ... and before the throne, is the "comprador." This ... is a Chinaman, who understands enough Japanese, especially with the help of the written Chinese character, to deal with the Japanese merchant, producer, or broker. He is the provider and paymaster of the firm in its dealings with the natives. He arranges, ... and with the advice of the merchant, the purchase, sale, and delivery ... merchandise. He hires and pays the Japanese *employés*, and, being the trusted man, is a creature of imposing pretensions, and a ... portion of the firm. His facilities, opportunities, and never-ending ... for "squeezes" from his Japanese clients are equally abundant, ... and his privileges. Various shifts have been made to ... Japanese merchants to depose this obnoxious middleman, ... and even to eliminate him entirely from mercantile transactions. A bold attempt of this kind was lately made by the ... Yokohama, Oye Taku; but, as the nature of the attempt was technically illegal, it failed, and matters still remain as ...

... of the ... country, ... the ... ports ... Japan, which is ... of the ... "compradore" ... This ... the ... "compradore," ...

to American missionaries and the gentlemen of the English civil service, an excellent apparatus of grammars, dictionaries, and phrase-books exists.

The four great steamship agencies at present in Yokohama are the American Pacific Mail; the Oriental and Occidental; the English Peninsular and Oriental Steam Navigation Company; and the French Messageries Maritime Paquet Postes Français. The Ocean Steamship Company has also an agency here. The native lines of mail steamers *Mitsui Bishi* (Three Diamonds) also make Yokohama their terminus. The coming orthodox bridal tour and round-the-world trip will soon be made *viâ* Japan first, then Asia, Europe, and America. Already the circum-mundane tourists have become so frequent and temporarily numerous in Yokohama as to be recognized as a distinct class. In the easy language of the port, they are called "globe-trotters."

The most interesting portion of Yokohama, alike to the new-comer and the old resident, is the Bluff. Coming to a port opened primarily for trading purposes only, one expects to find shops and store-houses, but few anticipate seeing such dwellings and homes as are to be found on the Bluff. In the afternoon, when the business of the day is over, and the high, grand, and mighty event of the day, the dinner, has not yet been consummated, the visitor on the Bluff sees very fine specimens of horseflesh, good turn-outs, and plenty of pedestrian and equestrian humanity out for fresh air. The trim door-yards, lawns, gardens, fences, and hedges help to make a picture of unexpected beauty. The villas and dwellings are not high, being bungalows of one story, or houses of two stories. Though not remarkable as architectural triumphs, they are picturesque without, and full of comfort within. Added to home attractions, is the ever-present lovely scenery of the bay, the distant mountains, the peerless Fuji, and the smiling valleys. Nearly all the professional and many of the business men live on the Bluff, and, whether from the natural altitude, the inspiring freshness of the scenery, or otherwise, the Bluff dwellers are apt to consider themselves of a slightly higher social order than the inhabitants of the plain. The Bluff spreads over an irregular triangle, and its surface is gently undulating. Many of the dwellings are snugly ensconced amidst groves, or on the slopes and in the hollows, but most of them crown its spurs and ridges in commanding positions. The legations of the treaty powers were, until 1874, situated in especially choice spots. Strange to say, the foreign diplomatic representatives, instead of residing in Tokio, lived at Yokohama, [illegible] the charms of the Japanese capital.

M[illegible] ... near New Year's, and the custom of visiting ... served, enabled me to see into the homes of ... to meet most of the social magnates and not ... political, literary, commercial, and missionary world. ... I saw at the hospital the American minister, Hon. Charles E. ... Dutch, French, and Danish ministers, and several consuls ... Mr. Portman, formerly secretary and interpreter to the ... Legation, one of the valuable and unrewarded servants of our ... service, was there, lame and gray, living alone, not knowing that ... grave was to be in the *Valley of Hearts*.

... excursions are to the American hospital, the German and ... hospitals, and the public gardens. On summer evenings ... one of the bands from the flag ships stationed in the harbor plays in ... gardens; while flower, beast, and bird shows, and various sports ... in the open air, the works, etc., are furnished by the most skilful ... appliances that ever catered to public taste. Beyond the "foreign ... lesson," or what there is, outside the limits of foreign diversions ... a ... space of ground, leveled, fenced, and furnished ... with ... and spectators' stands. The races are held during the ... spring and autumn, and viewed invariably by a "Black Monday." ... An ... appearance of excitement, truly Bet[illegible] ... Occupies considerable. The ... or ... loss ... [illegible]

... the Japanese Government which ... [illegible] ... Mr. ... Bird ... [illegible] ... Of course, I ... in the same sense in which a mother speaks when she asserts, ... [illegible] ... New Westminster ... [illegible] ... New Westminster ... [illegible] ... Miss ... [illegible] ... [illegible] ... [illegible]

success. "Life without letters is death," was said by the Romans: but that life without dinners is no life at all, is the solemn conviction of most residents in the East. It is further said that a Frenchman can cook a dinner as a dinner deserves to be cooked, but only an Englishman can eat it as it ought to be eaten. In Yokohama, dinner is the test of success in life. If that momentous feed is successfully achieved, sorrow and care are forgotten, the future is hopeful, eternity radiant, and the chief end of man is attained. No bolting, no haste, no slovenliness in dress, no wishing it over. A dinner to be given must be studied and exquisitely planned, as a general plans a battle, or a diplomat a treaty. A dinner to be attended must be dressed for, anticipated, and rehearsed as a joyful hour on a higher plane of existence, or—as an ordeal for which one must be steeled and clad in resignation. To appreciate the esoteric æsthetics of dinner, and to comprehend the higher law that governs these august events, apart from the mere vulgar idea of satisfying hunger, one must be educated by a long course of observation and experience. Real enjoyment is doubtless to be obtained at these dinner parties; but such an idea is not necessarily included within the objects sought by an orthodox giver of a dinner. There are a great many "brilliant flashes of silence" at these dinners, and meditations on crockery are common. Nevertheless, it is really believed that a good dinner is the correct method of securing the highest earthly happiness, and is the most common means of social enjoyment in Yokohama.

Being such a cosmopolitan place, the dweller in Yokohama must be always vigilant to offend none, and in all the windings of conversation must pick his steps, lest he tread on the national, religious, or æsthetic corns of his neighbors. What is complimentary to one man may be insult to some one else present, and so one becomes schooled to make only the correct remark. Though this state of armed neutrality may sometimes tend to make conversation excessively stupid, and a mere round of dessicated commonplaces, it trains one to be, outwardly at least, charitable to all, malicious to none. It keeps one circumspect and cosmopolitan, whether in opinions or moral practice: and a cosmopolitan is to be, in Anglo-Oriental eyes, virtuous beyond [illegible] reproach.

The [illegible]-dominating culture, thought, manners, dress [illegible] courtesy in Yokohama, as in all the Eastern ports, [illegible] Occidentals, all the other nationalities, with the Press, the Pulpit, the Bar, and the Banks in their own hands; with [illegible] sol

[illegible] civil service, which furnishes so [illegible] officials; and with most of the business under [illegible] influence of English thought and methods is very [illegible]. Because of the very merits and excellences of [illegible] England, the American in the East can easily forgive [illegible] grossness, the arrogant conceit, and, as relates to American affairs, the ludicrous ignorance and fondly believed perfection of knowledge of so many who arrogate to themselves all the insular [illegible]. Perhaps most of the Englishmen at the East are fair representatives of England's best fruits; but a grievously large number, [illegible] from the higher social pressure which was above them, and which kept them at their true level in England, find themselves without that social pressure in the East; and obeying the "law of gravitation," they are apt to become offensively vaporous in their pretensions. These persons are surprised to find even American enterprise in the East. They are the most radical and timid conservatives, very [illegible] custom, currency, or social despotism of any kind supposed to be English. These men help to form the army of half-bred, semi-civilized beers and depravity which our own country furnishes recruits, who do so much toward helping the Japanese to carry out in Japan their [illegible] amusement in American hotels, i. e., to desert [illegible] elevator; that is, to lay aside their own dignified politeness, and to adopt the [illegible] of those who, [illegible], employ [illegible] [illegible] for [illegible] [illegible] "[illegible]" [illegible] [illegible] [illegible] [illegible] spare neither fist, boot, nor cane. In this species of brutality we believe the vulgar John Bulls to be sinners above all the foreigners in the East. [illegible] why [illegible] [illegible] Japanese [illegible] [illegible] [illegible] [illegible]

must be confessed, and we cheerfully bear witness to what is a fact, that the predominating good influence in Japan is English. Some of the most prominent and most highly trusted foreign officials of the Japanese Government are English. The navy, the railways, the telegraphs, public works, and light-houses are managed by them almost exclusively, and a large part, if not most, of the business of the country is in their hands. Some of the very best, and perhaps the majority, of lay students of, and scholars in, the Japanese language are Englishmen. For all that goes to refine, elevate, and purify society among foreigners we are largely indebted to the English. In my strictures, I refer to that numerous class in Japan who, with pecuniary power and social influence far above that they could gain at home, ape the manners and succeed in copying the worst faults of the better class of their countrymen. Living among a people capable of teaching them good manners, and yet ignorant alike of their history, language, institutions, and codes of honor and morals, they regard them as so many chattering silk-worms, tea-plants, and tokens of copper. They are densely ignorant of every thing outside of England, and with unrattled stupidity they fail to conceive how *any* good thing can come out of a place not included within the little island from which they came. I should feel very glad if none of my countrymen answered to this description.

It is to be regretted that the British and American should be so often pitted together; but so long as fair play, chivalric honor, cosmopolitan breadth of mind, and Christian courtesy are left us, we think the rivalry must be productive of immense good. Like flint and steel, before the dead cold mass of Asiatic despotism, superstition, and narrowness, it must result in kindling many a good spark into flames of progress and knowledge. Whatever be their petty differences, the English and American ever strike hands for good purposes more quickly than any other two nationalities in Japan; and before the men of every other nation the American finds more to love, to honor, and to admire in the Englishman. It is the two nations cemented inseparably together by the blood, religion, language, history, inheritance, and the love of liberty and law, that are to impress their character and civilization on the millions of Asia, and to do most toward its regeneration. Let every pen and tongue forbear to needlessly irritate, or do aught to sunder the ties that bind together the two great civilizing powers of the world; but as for the social bigot, the Philistine, the bully, let not his disgraced nationality shield him from the social exile and public contempt which he deserves.

Yokohama is believed by many new comers, especially those who are soon discovered to be either verdant or genuine fools, to be the very worst place in the world for iniquity, gossip, and all manner of rascality. In this they most clearly mistake. Since the [illegible] attaches to at least a thousand places, I think the error [illegible] in the mental vision of the new comer. Some temporary attack of moral color-blindness, strabismus, or disarrangement of the moral lenses, must be the cause of such an erroneous opinion. Long residents and traveled men agree in the belief that the moral status of Yokohama is fully equal to most other ports in the East, if not in the world. Some optimists even hold the opinion that it is [illegible] than many other places that boast lustily of their morals. Certain it is that gambling hells have been purged away. Rum "mills" and low hells, though numerous enough, are not more common than in other ports. The white woman, in secret drives her carriage on the Bluff and in the town, but her sisters are not abnormally numerous. Where heathen women are cheap, and wives from home are costly, chastity is not a characteristic trait of the single men; but the same [illegible] resultant curse rests on all such places where "Christians" [illegible] with "pagans." Given a superior race with superior powers, and inferiors who love money more than virtue, and the same state of things results.

Missionaries are to Yokohama [illegible] in the work of teaching, and converting the natives to the various forms of the Christian religion. It is a little curious to note the difference in the sentiment [illegible] the missionaries and the Society at home, the clergy and the laity, the "saints" and the "sinners." The missionaries are treated as a [illegible] people, respected and honored, yet with a cool sympathy. You hear [illegible] in the Asiatic ports, one hears it in his step-sons, that the missionaries, as a class, are "wife-beaters," "swearers," "liars," "thieves," "[illegible]," "[illegible]," "spendthrifts," etc., etc. How [illegible] in their social place, that they [illegible] by the "residents," and by [illegible] Consuls, I have nothing to say. Of the newspapers remind one of an entomological collection, in which the specimens are impaled on pins, or the storehouse of that celebrated [illegible] "curiosities." Some

of the most lovely and lofty curves ever achieved by the nasal ornaments of pretty women are seen when the threadbare topic of missionary scandal is introduced. The only act approaching to cannibalism is when the missionary is served up whole at the dinner-table, and his reputation devoured. The new-comer, thus suddenly brought in contact with such new and startling opinions, usually either falls in with the fashion, and adopts the opinions, the foundation for which he has never examined, or else sets to work to find out how much truth there is in the scandals. A fair and impartial investigation of facts usually results in the conviction that some people are very credulous and excessively gullible in believing falsehoods.

Scarcely one person in a hundred of those who so freely indulge in, and so keenly enjoy, the gossip and scandal about missionaries, realizes their need of human sympathy, or shows that fair play which teaches us that they are but human beings like ourselves. The men of business and leisure for every thing except their tongues are utterly unable to understand the missionary's life, work, or purpose. Apart from the fact that a man who strives to obey the final and perhaps most positive command of the Great Founder of Christianity, to preach the Gospel to every creature, should win respect so far as he obeys that command, it is also most happily true that some of the very best, most conscientious, though quiet, work in the civilization of Japan has been done by missionaries. They were the first teachers; and the first counselors whose advice was sought and acted upon by the Japanese were missionaries, and the first and ripest fruits of scholarship—the aids to the mastery of the Japanese language—were and are the work of missionaries. The lustre shed upon American scholarship by missionaries in China and Japan casts no shadow, even in the light of the splendid literary achievements of the English civil service. Besides this, a community in which the lives of the majority are secretly or openly at variance with the plainest precepts of the Great Master can not, even on general principles, be expected to sympathize very deeply with, or even comprehend, the efforts of men who are social heretics. It is hard to find an average "man of the world" in Japan who has any clear idea of what the missionaries are doing or have done. Their dense ignorance borders on the ridiculous.

On the other hand, a few, very few, who call themselves missionaries are incompetent, indiscreet, fanatical, and the terror even of their good and earnest brethren.

At present, in Yokohama, there are the edifices of the Established

steamers lay at anchor abreast of Uraga, a few miles distant, and the people of Yokohama saw the blazing beacon-fires and heard the breathless messengers tell the tale of the wondrous apparition of mighty ships moving swiftly without wind, tide, or oars, the first pulses of a new life stirred within them as they talked that night before their huts in the sultry evening. Their idea of a steamer, as I have heard it from their own lips, was, that these Western foreigners, who were not men, but half beasts, half sorcerers, had power to tame a volcano, condense its power in their ships, and control it at will. That night, as the spark-spangled clouds of smoke pulsed out of the fire-breathing smoke-stacks of the steamers, which were kept under steam in readiness for attack, many an eager prayer, prompted by terror at the awful apparition, went up from the hearts of the simple people, who anxiously awaited the issue of the strange visit.

During all the eight days during which Commodore Perry's fleet lay at anchor, or steamed at will over their sacred waters, the surveying boats were busy extorting the secrets of the water, its danger and its depth. No drunken sailor roamed on the land, none of the quiet natives were beaten, robbed, or molested. The mighty mind of the great commodore extended to the humblest minutiæ of discipline, and his all-comprehending genius won victory without blood. The natives had opportunity of gaining clearer ideas as to what sort of beings the strange visitors were. In those eight days even the proudest samurai were convinced of the power of the Western nations. Familiarity bred no contempt of American prowess, while for the first time they saw their own utterly defenseless condition. After delivering the letter with the proper pomp and ceremony to the high Japanese commissioner at Uraga, and having for the first time in history gained several important points of etiquette in a country where etiquette is more than law or morals, the consummate diplomat and warrior, Perry, sailed away with his fleet July 17th, 1853.

Commodore M. C. Perry inaugurated a policy in his dealings with the Japanese which all thoroughly successful foreigners in Japan have found the safest, quickest, and most certain means of success, in dealing with them, in order to win new concessions, or to lead them to higher returns. Instead of demanding an immediate [illegible] followed them seven months to consider the matter, promising them at the end of that time to come again. During that period the authorities had time to consult, reflect, and to smoke an unlimited number of pipes, and all of these they did.

When Perry, with an augmented fleet of nine steamers, returned [illegible] as petitioners, polite, [illegible] than ever. Instead of mak[illegible] it became Yoko. Yokohama, [illegible], or the 31st of March, 1854, were ex[illegible] of convention between the United States [illegible] the interchange of presents. The minia[illegible] was set up over a space of one mile, [illegible] the delight and wonder of obtaining [illegible] locomotive and train of cars on [illegible] American implements and mechanism of [illegible] the peaceful conquests of American peace and [illegible] Meanwhile Commodore Perry received a triumphal [illegible] Officer Hazard Perry, on Lake Erie. He [illegible] with the welcome of his friends. The Japanese [illegible] the respective positions, and amused their guests [illegible] entertainments.

[illegible] Yokohama, Hakodaté in Yezo, and Shimoda [illegible] Perry [illegible] to the Americans. Shimoda, [illegible] of small size, was visited by a frantic [illegible] [illegible] Russian frigate to [illegible] [illegible] [illegible]

hama. Foreseeing this, even though considered by the foreign ministers a violation of treaty agreements, the Japanese Government chose Yokohama as the future port, and immediately set to work to render it as convenient as possible for trade, residence, and espionage. They built a causeway, nearly two miles long, across the lagoon and marshes from Kanagawa, so as to make it of easy access. They built the solid granite piers or "hatobas," which we have described, erected a custom-house and officers' quarters, and prepared small dwellings and store-houses for the foreign merchants.

Before the opening of the harbor, several ships, with the pioneers of trade on board, lay in the harbor from Nagasaki and China, "eager to try the new port, and, of course, clamorous for instant accommodation and facilities." The merchants insisted on Yokohama, the ministers and consuls were determined on Kanagawa. The strife between the two parties lasted long, and left many roots of bitterness that are not yet entirely grubbed up; but the merchants carried their point—as is believed by all to-day—to the advantage of foreign influence in Japan. The red tape which helps to weave a net of misleading and inaccurate statements in regard to Japan is not yet cut, as regards Kanagawa. We frequently read of the United States Consul and Consulate at Kanagawa. There has been neither there since 1861. Both are in Yokohama. Baron Hübner's statement that Sir R. Alcock was "the official founder of Yokohama" is a ramble round the truth. Yokohama was settled in a squatter-like and irregular manner, and the ill effects of it are seen to this day. When compared with Shanghae, the foreign metropolis of China, it is vastly inferior to that "model settlement." To abridge a tedious story, the straggling colony of diplomats, missionaries, and merchants at Kanagawa finally pulled up their stakes and joined the settlement at Yokohama. The town grew slowly at first. Murders and assassinations of foreigners by the ruffian patriots who bravely attacked unarmed foreigners, usually from behind, were frequent during the first few years. The intermeddling of Japanese officials threatened to paralyze trade. The lion of civilization was threatened with death in a gigantic net-work of red-tape, in the length, redness, strength, and quantity of which the bakufu excelled the world. The first foreigners were not specially noted for good morals, sensitive consciences, sweetness of temper, nor for a hatred of filthy lucre, and the underhand cunning and disregard for truth which seems a part of official human nature in Japan (only?) were matched by the cold-blooded villainy and trickery of the unprincipled foreign-

... A favorite threat of atrabilious ... Russians, and petty capitalist wearers of all sorts, ... was to strike their flag, go on board ... up the native town. Yokohama still stands, ... in five languages. The Japanese official ... accustomed to this polyglot stubbery, that they ceased ... recurrence with feelings different from those ... long staff boxes drawn, or even bearing the terrific ... sword.

... more expensive employment, at which native officials were kept busy, was the payment of outrageously unjust "indemnities"—euphemism for civilized theft. A conflagration caused by a kitchen fire, a drunken squabble, an insult resulting in the death of a white-faced villain, terminated in the inevitable and exorbitant mulct. A sailor found dead drunk in the streets was the signal for ... the price of revolvers one hundred per cent. Every foreigner ... was known as an "assassination."

... November 22d, 1866, which left nearly the whole foreign ... consumed, to purify the place municipally, commercially, and morally. The settlement was rebuilt in a more substantial and ... Banks, newspaper offices, hospitals, post offices, and ... buildings appeared as with magic. The streets were ... and curbed. The swamp was filled up. The Japanese ... removed across the creek. Fire companies ... A native police force was formed. The European ... to Yokohama, ... the establishment of ... steamers, running monthly between San Francisco ... A ... mail steamers ... the ... system to that of ... and Japanese and Chinese ports. The ... Missionaries ... the language, and ... number were ... of weights and ... The ... appointments ... offices and ... The ... The ... were ... The ... and ... with ... The ... and ... The ... and ...

the globe was opened and used. The railway to the capital, with its ten trains daily, became a familiar fact. Schools for children were established. The Eurasian children were gathered up by American ladies and French nuns, to be reared in purity. Christian hymns were translated into Japanese, and sung to the tunes of Lowell and Bradbury by native children. Teachers of music and languages sent out their circulars. The Sunday-school opened its doors. The family physician took the place of the navy surgeon. Yokohama now boasts of the season, like London. The last slow growth of such a colony—the Asiatic Society, established for the encouragement of original research, and for the collection of information concerning the history, language, geography, and antiquity of Japan and parts adjacent—has been established. It has already done much excellent work, and, though in a trading community, hopes to live.

I have neither time nor space to speak of the wonders wrought in the Japanese town; nor can I tell the story of how a fishing village of a thousand souls has become a city of fifty thousand people, with its streets lighted with gas; rich stores, piled with silk, tea, bronzes, and curios of all kinds—whither tourists flock, and naval officers mortgage their pay for months to come: Japanese curios are as powerful as mercury to attract gold. The railway and station, the many promising industries of all kinds, the native hospital, printing-offices, etc., etc., deserve description, but I must close this already tedious chapter by a summary of a few items of interest not referred to before.

At present (1876) the foreign population of Yokohama is reckoned to be about twelve hundred residents, of both sexes and all ages. The men of the merchant marine, sailors, officers, on shore and ship duty, and temporary dwellers, make up a fluctuating population, which is seldom less than three and sometimes as many as six thousand. The Chinese population may number one thousand in Yokohama, and twenty-five hundred in Japan. In their hands are the deep things of finance. All the money-changers and brokers are Chinese, and any unexpected fluctuations in the money market are laid to their charge. Those who are not brokers are "compradores," [illegible] useful artisans. As a class, they form the most industrious nationality in Japan. They have their temple, cemetery, guilds, [illegible] excellent association, but no consul or mandarin to protect or to grind them. The sight of the fat, well-dressed, cleanly Chinese, so well-oiled in his disposition and *physique*, so defiantly comfortable in his dress, forces a contrast between him and the Japanese. Some people con-

[illegible] In Yokohama's [illegible] several score of children in [illegible] The Eurasian [illegible], as all citizens of Japan, in the eyes of Japa[illegible] born, wedlock, are citizens of the same country [illegible] By the laws of Japan, marriage between Japanese [illegible] perfectly legal and several such marriages have been [illegible] and solemnized.

The Foreign Press in Yokohama is a vast one. The English papers [illegible] *The Japan Herald*, *The Japan Mail*, daily and weekly; *The* [illegible] Gazette. All those papers issue also a fortnightly or [illegible] edition. The French paper, *L'Echo du Japon*, is a [illegible] *The Far East* is a semi-monthly large pamphlet of twelve [illegible] photographically illustrated, with letter-press descriptive of [illegible] incidents in Japan. *The Japan Punch*, which hits off [illegible] humorous features of the Yokohama public, is printed by [illegible] engravers on a very monthly production.

[illegible] Yokohamans may look cheerfully and with hope. [illegible] practically on the high road of the empire, [illegible] capable of unlimited improvements, with [illegible] facilities already in use, Yokohama's future [illegible] prosperity. When Kobe was opened, half [illegible] of Yokohama's foreign population [illegible] Kobe, and in time Kobe and Yokohama [illegible] foreign population [illegible] Nagasaki, the [illegible] parts of the Sea Empire shall [illegible] now, the [illegible] New Ja[illegible] [illegible] power and [illegible] the West [illegible] [illegible] Yokohama runs [illegible] New Japan.

II.

A RIDE ON THE TŌKAIDŌ.

January 2d, 1871.—A frosty morning. Air keen, bracing, razor-like. Sky stainlessly clear. The Bay of Yedo glinting with unnumbered sunbeams. Blue sky, blue water, blue mountains, white Fuji.

The Yankee has invaded the Land of the Gods. He jostles the processions of the lords of the land. He runs a coach on the great highway, so sacred to daimiōs and two-sworded samurai. Here on the Bund stands the stage that will carry a man to the capital for two Mexican dollars. Of the regulation Yankee pattern, it is yet small, and, though seating three persons besides the driver, can crowd in five when comfort is not the object in view. A pair of native ponies on which oats are never wasted make the team. A *bettō* (running footman and hostler), whose business is to harness the animals, yell at the people on the road, and be sworn at, perches, like a meditative chicken, by one foot on the iron step. As for the driver, an Australian, who is recommended as "a very devil of a whip," he impresses me at once as being thoroughly qualified to find the bottom of a tumblerful of brandy without breathing.

He is not only an expert at driving and drinking, but such an adept in the theology of the bar-room is he, and so well versed in orthodox profanity, that the heathen bettō regards his master as a safe guide, and imitates him with conscientious accuracy. The driver converts the pagan better than he knows. Indeed, it is astonishing what progress his pupil has made in both theology and the English language. He has already at his tongue's end the names and attributes of the entire Trinity.

Crack goes the whip, and we rattle along the Bund, past the Club-house, around the English consulate, past the Perry treaty grounds, and down Benten dōri, through the native town. The shops are just opening, and the shop-boys are looping up the short curtains that hang before each front. The bath-houses begin business early. The door of one is shunted aside, spite of the lowness of the thermometer and

dressing. Out steps a man into the street as naked as when he step[ped] [in]. His entire upper body, like a lobster's, is of [a] color with the boiling he has just undergone. He walks in a self-[satisfied] [manner], in clouds of vapors, like a god in ambrosia. He delights [in the] [cold] while in sight, but proceeds homeward, clothes [himself] in it. My pocket Fahrenheit marks four degrees below the freez-[ing point].

[We] [have] [to] [whip] up the horses for sheer warmth, and we dash over [the] [bridge]." A trifling bit of iron to our foreign eyes, but a [tri]umph of engineering to the natives, who build of wood. We pass it, [and] [soon] we are on the causeway that connects Yokohama with the [great] [road] of the empire, the Tokaido. The causeway passed, and with foreign sights behind, real Japan appears. I am in a new [world] [like] Pic Ouc. Everything is novel. I should like to have Argus: [no] less than a hundred eyes can take in all the sight. I should like [to] [be] a poet to express, and an artist to paint all I see. I wish I knew [the] [Japanese] [for] sky-postcards.

[This] [is] [a] picture-book! A line of villages on [each] [side] [of] the [road] is an illuminated scroll full of gay, brilliant, merry, sad, disgusting, beautiful, curious, funny, ch[arm]ing pictures.

What pretty children! Chubby, rosy, sparkling-eyed. [They] [are] [only] [a] [few] [of] [them] [not] [pink], and [those] [are] [light] [brown]. [Here] [is] [a] [mite] [of] [a] [girl] [dressed] [in] [a] [long] [wrapper], [with] [long], [wide] [sleeves], [which] [I] [know] [are] [pockets], for I just saw a boy buy some rice [cakes] [and] [put] [them] [in] [his] [sleeves]. A girdle [is] [tied] [around] [her] [middle] [just] [under] the waist. The children's heads are [shaved] [in] [various] [fashions]. [How] the babies are carried is an in[teresting] [study]. [Every] [baby] [has] [a] [back]. The Japanese *ko* is the papoose re[duced] [to] [its] [lowest] [terms], and [is] [carried] [on] the back over his mother's shoulder. [Every] [baby] [is] [carried] [in] [a] [sling] [of] [some] [kind].

ment, and only his little shaven noddle protrudes behind his mother's neck. His own neck never gets wrenched off, and often neither head nor tiny toes are covered, though water is freezing. In the picture on the preceding page, the fat-cheeked baby is carried by a young, unmarried girl, as I can tell by the way her hair is dressed. It is probably an elder sister or hired servant. Her bare feet are on wooden clogs.

Here are adults and children running around barefoot. Nobody wears any hats. As for bonnets, a Japanese woman might study a life-time, and go crazy in trying to find out its use. Every one wears cotton clothes, and these of only one or two thicknesses. None of the front doors are shut. All the shops are open. We can see some of the people eating their breakfast—beefsteaks, hot coffee, and hot rolls for warmth? No: cold rice, pickled radishes, and vegetable messes of all unknown sorts. These we see. They make their rice hot by pouring tea almost boiling over it. A few can afford only hot water. Some eat millet instead of rice. Do they not understand dietetics or hygiene better? Or is it poverty? Strange people, these Japanese! Here are large round ovens full of sweet-potatoes being steamed or roasted. A group of urchins are waiting around one shop, grown men around another, for the luxury. Twenty cash, one-fifth of a cent, in iron or copper coin, is the price of a good one. Many of the children, just more than able to walk themselves, are saddled with babies. They look like two-headed children. The fathers of these youngsters are coolies or burden bearers, who wear a cotton coat of a special pattern, and knot their kerchiefs over their foreheads. These heads of families receive wages of ten cents a day when work is steady. Here stands one with his shoulder-stick (*tembimbo*) with pendant baskets of plaited rope, like a scale-beam and pans. His shoulder is to be the fulcrum. On his daily string of copper cash he supports a family. The poor man's blessings and the rich man's grief

One way of carrying a baby

[illegible] every time. In Japan, the quiver of poverty is full, while [illegible] of wealth measures for an heir. The mother bears [illegible] sisters [illegible] carry them. Each preceding child, as it grows [illegible] the succeeding baby on its back till able to stand. The [illegible] Japanese poor family is a perpetual game of leap-frog.

The houses are small, mostly one story, all of them of wood, except the fire-proof mud-walled store-houses of the merchant. Most are clean inside. The floors are raised a foot above the ground, covered with mats. The wood-work is clean, as if often scrubbed. Yet the Japanese have no word for soap, and have never until these late days used it. Nevertheless, they lead all Asiatics in cleanliness of persons and dwellings. Does not an ancient stanza of theirs declare that "when the houses of a people are kept clean, be certain that the government is respected and will endure?" Hot water is the detergent, and the normal Japanese gets under it at least once a day. For scrubbing the floor or clothes, alkali, obtained by leeching ashes, is put in the water.

[illegible] pipe, puts on his [illegible] and begs his [illegible] other own. What shocking [illegible] I have of it! Every Japanese house has one or more. It is a box of brass, wood, or delf. In a bed [illegible] fire, and radiates heat for a distance of six inches. A thermo multi- [illegible] Japanese [illegible] spaces [illegible] Nevertheless, [illegible] We [illegible] Their [illegible] For [illegible]

We [illegible] Wa- [illegible] We [illegible] The [illegible]

tinder, sulphur splints for matches, oiled paper coats, and grass cloaks, paper for all purposes, wooden clogs for shoes: fish and radish knives, grass-hooks, hoes, scissors with two blades but only one handle, and axes, all of a strange pattern, compose the stock of cutlery. Vegetable and fish shops are plentiful, but there is neither butcher nor baker. Copper and brass articles are numerous in the braziers' shops.

In the cooper shops, the dazzling array of wood-work, so neat, fresh, clean, and fragrant, carries temptation into housekeepers' pockets. I know an American lady who never can pass one without buying some useful utensil. There are two coopers pounding lustily away at a great rain-tank, or saké-vat, or soy-tub. They are more intent on their bamboo hoops, beetles, and wedges than on their clothing, which they have half thrown off. One has his kerchief over his shoulder.

Coopers hooping a Vat. (By a pupil of Hokusai.)

In Japan the carpenter is the shoe-maker, for the foot-gear is of wood. The basket-maker weaves the head-dress. Hats and boots are not. The head-covering is called a "roof" or "shed." I remember how in America I read of gaudily advertised "Japanese boot-blacking," and "Japanese corn-files." I now see that the Japanese wear no boots or shoes, hence blacking is not in demand; and as such plagues as corns are next to unknown, there is no need of files for such a purpose. The total value of the stock in many of the shops appears to be about five dollars. Many look as if one "clean Mexican" would buy their stock, good-will, and fixtures. I thought, in my innocence, that I should find more splendid stores elsewhere. I kept on for a year or more thinking so, but was finally satisfied of the truth that, if the Japanese are wealthy, they do not show it in their shops. The

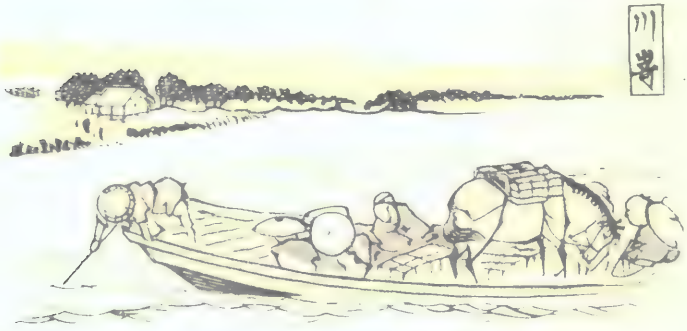
I were a physician, to heal such illness and suffering. Who would

horses water. The first drinks from a tumbler, the second from a cup; the four-footed drinkers must wait. Pretty girls come out to wish us good-morning. One, with a pair of eyes not to be forgotten, brings a tray of tiny cups full of green tea, and a plate of red sweetmeats, begging us to partake. I want neither, though a bit of paper-money is placed on the tray for beauty's sake. The maid is about seventeen, graceful in figure, and her neat dress is bound round with a wide girdle tied into a huge bow behind. Her neck is powdered. Her laugh displays a row of superb white teeth, and her jet-black hair is rolled in a maidenly style. The fairest sights in Japan are Japan's fair daughters.

This tea-house has a history. Its proprietress is familiarly known among all foreigners who ride on the Tōkaidō, and sit on her mats inside, or her benches in front beneath the trees, as "Black-eyed Susan." Her eyes deserve their renown, and her face its fame. Her beauty is known throughout the land. Many a story is told about princes and noblemen who have tried to lure her to gem their harem. She refuses all offers, and remains the keeper of herself and her fortune. Near by Black-eyed Susan's stands a clump of trees. It was near this place that, in 1863, poor Richardson lost his life (see Appendix). He sleeps now in Yokohama cemetery. It saddens us to think of it.

Our solemn thoughts are dissipated in a moment, for the bettō is watering the horses. He gives them drink out of a dipper! A cupful of water at a time to a thirsty horse! The animal himself would surely laugh, if he were not a Japanese horse, and used to it.

"Sayonara!" (farewell) cry the pretty girls, as they bow profoundly and gracefully, and the stage rolls on. We pass through villages of thatched houses, on which, along the ridge, grow beds of the iris. Between them appear landscapes new to eyes accustomed to grass meadows and corn-fields and winter wheat of Pennsylvania. Far and wide are the fallow fields covered with shallow water, and studded with rice-stubble. All the flat land is one universal rice-ditch. The [illegible] are timbered with evergreen. The brighter tints of [illegible] feathery bamboo temper the intensity of the semitropic glory. [illegible] thickets, pine groves, and rice-fields - these are the ever present [illegible] of Japan. A half hour through such scenery, and the stage [illegible] Kawasaki (river point) to change horses. We [illegible] to cross the River in boats. The road bends at a right angle toward the water, and at each corner is a large tea-house, full of noisy, fat girls, anxious to display a vulgar familiarity with the strangers. [illegible] contact with hostlers, drivers, and the common sort of residents in Japan has



A FERRY-BOAT ON THE KAMO RIVER

head, and trunk, when added together in an Asiatic country, do not produce the same sum that such factors would yield in America. With us a man is a man. In Asiatic countries he is a wheelbarrow, a beast of burden, a political cipher, a being who exists for the sake of his masters or the government. The men before me wear old, unlined cotton coats and straw sandals as their winter dress. In summer their wardrobe consists of straw sandals and a rag around their loins, in all about thirty-six linear inches of decency. Yet the tax-gatherer visits them, and even the priests glean in this stubble of humanity. Schools, law, thought, freedom, votes! These are unheard of, unimagined. Yet they were polite and kind. They offer the foreigner room by the fire, until the smoke drives him outside, where the loathsome beggars swarm and importune in the language of the houseless. The stage is ready, and, taking one good look at the bright new railway bridge by which hired English energy and loaned capital have spanned the river, I fold myself beneath the buffalo-robe, and the driver proceeds to tell me of the treat soon in store.

The ghastly entertainment was at hand. Just before Shinagawa, the suburb of great Tōkiō, by the side of the road, is a small patch of grassy soil only slightly raised above the rice-ditches. Here, on a pillory about six feet high, two human heads were exposed, propped, and made hideously upright by lumps of clay under each ear. The oozing blood had stained the timber, and hung in coagulated drops and icicles of gore beneath. A dissevered head absent from its body is horrible enough, but a head shaven in mid-scalp with a top-knot on it has a hitherto unimagined horror, especially Japanese.

How pleasant it would be to mention in this book nothing but the beautiful! How easy to let our glamoured eyes see naught but beauty and novelty! Why not paint Japan as a land of peerless natural beauty, of polite people, of good and brave men, of pretty maidens, and gentle women? Why bring in beggars, bloody heads, loathsome sores, scenes of murder, assassins' bravery, and humanity with all nobility stamped out by centuries of despotism? Why not? Simply because homely truth is better than gilded falsehood. Only because it is sin to conceal the truth when my countrymen, generous to believe too well, and led astray by rhetorical deceivers and truth-smotherers, have the falsest ideas of Japan, that only a pen like a probe can set right. No pen sooner than mine shall record reforms when made. I give the true picture of Japan in 1871.

So we pass these bloody symbols of Japan's bloody code of edicts,

III.

IN TŌKIŌ, THE EASTERN CAPITAL.

I was a stranger in a wilderness of a million souls. In half an hour I had left the yard of the huge caravansary, which the Japanese who had built it fondly believed to be a comfortable hotel, and was on my way to the distant quarter of the city in which was situated the Imperial College. I walked by preference, as I had studied the map of Tōkiō, and some rude native pictures of certain landmarks while in America, and I now determined to test the soundness of my knowledge. I had that proficiency in speaking the language which five words badly pronounced could give. Every foreigner who sojourns in Japan for a week learns "Sūkoshi matté" (wait a little), "Ikura?" (how much?), "Doko?" (where?), "Yoroshiu" (all right), and "Hayakū" (hurry). With these on my tongue, and my map in my hand, I started. I passed through the foreign quarter, which is part of the old district called Tsūkiji (filled-up land). It faces the river, and is moated in on all sides by canals. It is well paved, cleaned, and lighted, contrasting favorably with the streets of the native city. The opening of Yedo as a foreign port cost a great outlay of money, but as a settlement was a failure, partly on account of high ground-rent, but mainly because the harbor is too shallow. Almost the only persons who live in Tsūkiji are the foreign officials at the consulates, missionaries, and a few merchants. I walked on, interested at seeing novel sights at every step, and at the limits passed a guard-house full of soldiers of Maëda, the daimiō of Kaga. These kept watch and ward at a black gate, flanked by a high black paling fence. For years it was absolutely necessary to guard all the approaches to the foreign quarter, and keep out all suspicious two-sworded men. Incendiarism and the murder of the hated foreigners were favorite amusements of the young blades of Japan, who wished both to get the shōgun in trouble and to rid their beautiful land of the devilish foreigners. Every approach to Yokohama was thus guarded at this time. From the foreign quarter into the Yoshiwara is but a step. Handsome two-storied

thrust up through the girdle. The one represented in the accompanying cut shows how a Japanese rider, evidently somebody, from his hempen toque, mounts a horse, *i. e.*, on the right (or wrong) side, while his bettō holds the steed.

Nō-sukō or Ivory Button, for holding a Gentleman's Pipe and Pouch in his Girdle.

I pass through one street devoted to bureaus and cabinets, through another full of folding screens, through another full of dyers' shops, with their odors and vats. In one small but neat shop sits an old man, with horn-rimmed spectacles, with the mordant liquid beside him, preparing a roll of material for its next bath. In another street there is nothing on sale but bamboo-poles, but enough of these to make a forest. A man is sawing one, and I notice he pulls the saw with his two hands toward him. Its teeth are set contrary to ours. Another man is planing. He pulls the plane toward him. I notice a blacksmith at work: he pulls the bellows with his foot, while he is holding and hammering with both hands. He has several irons in the fire, and keeps his dinner-pot boiling with the waste flame. His whole family, like the generations before him, seem to "all get their living in the hardware line." The cooper holds his tub with his toes. All of them sit down while they work. How strange! Perhaps that is an important difference between a European and an Asiatic. One sits down to his work, the other stands up to it.

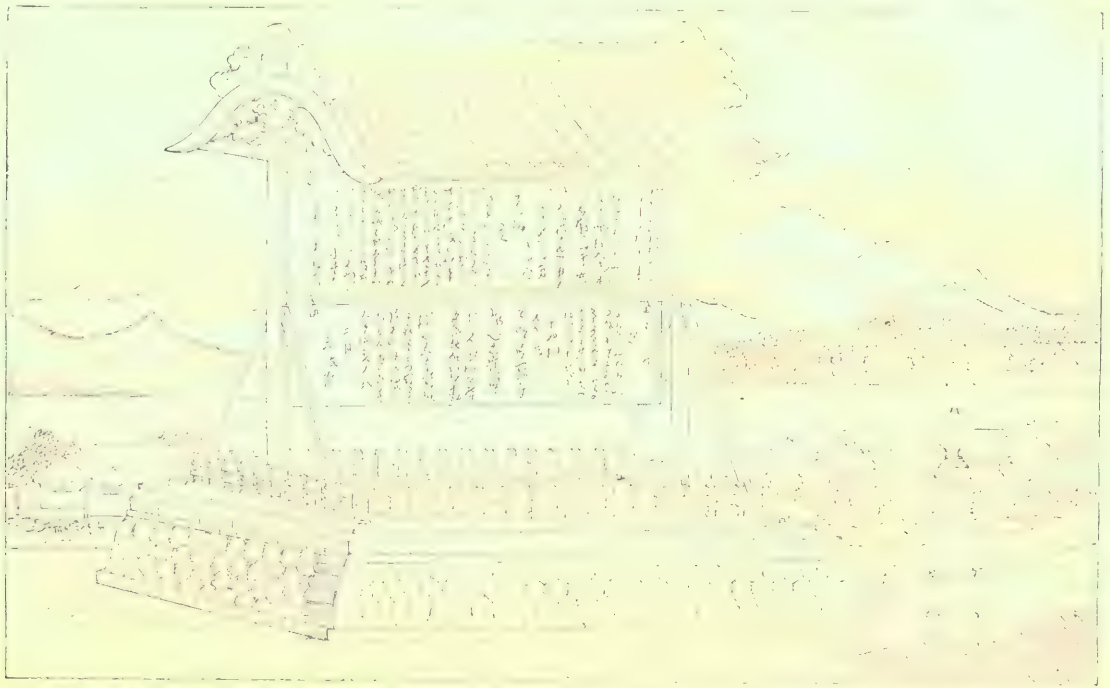
Pattern Designer preparing a Roll of Silk for the Dye-vat.

Why is it that we do things contrariwise to the Japanese? Are we upside down, or they? The Japanese say that *we* are reversed. They call our penmanship "crab-writing," because, say they, "it goes backward." The lines in our books cross the page like a craw-fish, instead of going downward "properly." In a Japanese stable we find the horse's flank where we look for his head. Japanese screws screw the

other way. Their locks thrust to the left, ours to the right. The [illegible] of the Aryan races speak when squeezed; the Turanian gives [illegible] when pulled apart. A Caucasian, to injure his enemy, kills him; a Japanese kills himself to spite his foe. Which race is [illegible]? Which has the negative, which the positive of truth? What is truth? What is down, what is up?

I emerge from the bamboo street to the Tōri, the main street, the Broadway of the Japanese capital. I recognize it. The shops are grander and richer; the street is wider; it is crowded with people. Now, for the first time, comes the intense and vivid realization that this is Japan. Here is a kagō, with a woman and baby inside. Two half-naked coolies bear the pole on their shoulders, and hurry along, grunting in Japanese. They bear sticks in their hands, and stop at every few yards, rest the beam on their sticks, and change shoulders. Here comes an officer on horseback, with a lacquered helmet on his head, and bound with white pads over his chin. His two swords protrude from his girdle, his feet rest flat in wide iron stirrups, curved up like a skate-runner, and have room to spare. His saddle has enormous flaps of gilt leather. He grasps the reins, one in each hand, at about six inches from the bit, holding his horse's head so that his lower lip is higher than the space between his ears. This is torture and grace [illegible]. It is the stylish thing in Japan. The horse's mane is [illegible] with a row of stiff pompons; his tail is [illegible] in a bag of silk. Then comes a thing [illegible] on a man's shoulders. "There is a method in riding," is a Japanese saying. I believe it.

[illegible] coolies, see Hokusai. Two [illegible] hybrid costume. One, in a broadcloth suit, finishes with bare head [illegible]. Another has a [illegible] Japanese coat. This man has on a pair of cowhide boots, against which his kilt flaps [illegible]. Another is going to the well to draw water. This one has a zouave jacket and native kilt. The [illegible] had just passed New York, and began to [illegible] Broadway. [illegible] of stabbing [illegible] in their belt. They are the two-sworded men, and insolent, swaggering [illegible]. [illegible] they give [illegible] are simply the retainers of the [illegible]. He [illegible] pride swollen with [illegible]. He [illegible] Japanese [illegible] and [illegible]. [illegible]



Nihon Bashi in Tokio. The Kosatsū. The Castle and Mount Fuji in the Distance. (From a drawing by Nankoku Ozawa.)

true man is really afraid when his enemy attacks in front; but to be cut down by a coward from behind! The thought makes my marrow curdle. With these foolish thoughts, I pass along for about a mile unscathed, for I have not yet learned the Japanese, and have read Alcock. I arrive at the place renowned in all Japan. The Romans had their golden mile-stone, whence all distances throughout the empire were measured. Here, in the heart of Tōkiō, is Nihon Bashi (Bridge of Japan), whence, so it is said, all the great roads of the empire are measured. I had heard of it in America. All rural Japanese know of it. All expect, without warrant, to see a splendid bridge, and all are disappointed. It is a hump-backed wooden structure, a crazy mass of old fire-wood. It is lined on either side with loathsome beggars, asleep, gambling, playing, or begging. Mendicant priests in rags chant doleful prayers, pound stiff drums shaped like battledores. The venders of all kinds of trash cluster around it. On the left, as we approach from the south, stands the great Kosatsŭ.* On the bridge, glorious Fuji is seen in the distance, and near by the towers, moats,

* Three of these edicts, and a repetition of the fourth, are given, with dates:

"*Board No. I.—Law.*

"The evil sect called Christian is strictly prohibited. Suspicious persons should be reported to the proper officers, and rewards will be given.

"DAI JŌ KUAN.

"Fourth year Kei-ō, Third month (March 24th–April 22d, 1868).

"*Board No. II.—Law.*

"Persons uniting together in numbers for any object soever are called leaguers; persons leaguing together for the purpose of petitioning in a forcible manner are called insurrectionists; persons who conspire to leave the ward or village in which they live are called runaways. All these acts are strictly prohibited.

"Should any persons commit these offenses, information must at once be given to the proper officers, and suitable rewards will be given. DAI JŌ KUAN

"Fourth year Kei-ō, Third month (March 24th–April 22d, 1868).

"*Board No. III.—Law.*

"Human beings must carefully practice the principles of the five social relations. Charity must be shown to widowers, widows, orphans, the childless, and sick. There must be no such crimes as murder, arson, or robbery.

"DAI JŌ KUAN.

"Fourth year Kei-ō, Third month (March 24th–April 22d, 1868).

"*Law.*

"With respect to the Christian sect, the existing prohibition must be strictly observed.

"Evil sects are strictly prohibited.

"Fourth month of the First year of Meiji (November, 1868)."

delighted, and felt eager to join in the work of helping on the rising generation and grand purpose of New Japan.

"Education is the basis of all progress." The Japanese found it out. The Home Department of the new imperial government in 1870 reorganized the school, originally founded by the bakufu, and engaged an English and a French teacher to give instruction. Years before, at Nagasaki, an American missionary, whose name I omit only in deference to his sensitive modesty, had taught Japanese young men, sending forth scores who afterward held high place in government counsels. They called him to take charge of their chief school in Tōkiō. In January, 1869, there were three French, three German, and five English teachers, and about eight or nine hundred scholars. It was called a "university;" its proper name was a school of languages.

The Japanese had very primitive ideas concerning the fitness of men to teach. The seclusion of Japan for nearly three hundred years had its effect in producing generations of male adults who, compared to men trained in the life of modern civilization, were children. Any one who could speak English could evidently teach it. The idea of a trained professional foreign teacher was never entertained by them. They picked up men from Tōkiō and Yokohama. The "professors" at first obtained were often ex-bar-tenders, soldiers, sailors, clerks, etc. When teaching, with pipe in mouth, and punctuating their instructions with oaths, or appearing in the class-room top-heavy, the Japanese concluded that such eccentricities were merely national peculiarities. As for "Japanese wives," they were in many houses, and this the native authorities never suspected was wrong, or different from the foreign custom. In America there was read to me a paper on the subject, and I innocently marveled at the high tone of Japanese morality. I found out afterward that the clause meant that the foreign teachers must not change mistresses too often. One American in Tōkiō enjoyed a harem of ten native beauties. Yet there were some faithful found among the faithless, and real, earnest teachers. Yet even these were not altogether comprehensible to their employers. One man, a Christian gentleman, but not painfully neat, especially in his foot-gear, having the habit peculiar to a certain great man of never lacing up his shoes, the Japanese director of the school solemnly inquired whether the gentleman was angry at the officers. They supposed that he had some cause of complaint against them, and was showing it professionally by not lacing up his shoes. They were

[illegible] informed that the unlaced boots neither fore[illegible] gross dissatisfaction.

It was a Herculean, nay, rather a seemingly impracticable, task to [illegible] chaos of humanity to order and system. Here were [illegible] a thousand male Japanese, of every age, and from [illegible] of the empire. The middle aged and old men, who wished to learn merely to read and translate, and not to speak, a foreign language, were mostly in the "morning school." The younger, [illegible] were over thirty, learned the alphabet, spelling, conversations, writing, and, in the higher classes, geography, arithmetic, and [illegible] history. The buildings were rows of sheds with glass windows, desk desks and seats, and unpainted wood partitions.

A thousand topknots, two thousand swords; as many clogs, as many suits of cotton dress; a thousand pairs of oblique eyes that saw [illegible] the eyes of the Teuton, the Frank, the Briton, or the American saw; a thousand ricefilled stomachs; a thousand brains filled with the ideas instilled by the old education of Japan; a thousand pairs of [illegible] trained to the sword, spear, and bow; a thousand restless bodies [illegible] under foreign sense of discipline—all those together made what seemed chaos to the teacher fresh from the order and neatness of an American school. In the rickety rooms were fire-pots and [illegible] [illegible] as ashtrays; [illegible] [illegible] during [illegible] [illegible] [illegible]

In rainy weather, their paper umbrellas were stowed away and ticketed in the same manner as their clogs. Thus despoiled, in bare feet, or in mitten-stockings, with short sword in belt, from which wooden checks depended, the scholars entered their rooms. The teacher, not always early, began with his top-knots, and right grandly did the young eyes snap and the young ideas shoot. With such material the superintendent went on. With officers utterly unacquainted with their duties; teachers of all sorts, and no sort at all; undisciplined pupils, having to combat suspicion, ignorance, and, worse than all, Japanese vanity and conceit, he toiled on for years, the final result being morally magnificent. In this school the scholars attended but one session, being divided into morning and afternoon scholars. Half of them messed or boarded in barracks built by the school; but where they went at night, or how they spent their spare time, was no one's business.

The mikado's government had been in operation in Tōkiō two years, but it was on any thing but a stable foundation. Conspiracies and rumors we had for breakfast, dinner, and supper. To-day, Satsuma was going to carry off the mikado. To-morrow, the "tycoon" was to be restored. The next day, the foreigners were to be driven out of Tōkiō, and then out of Japan. The city was not only full of the turbulent troops of the jealous daimiōs, but of hundreds of the *Jo-i* (or foreigner-haters), the patriot assassins, who thought they were doing the gods service, and their country a good, in cleaving a foreigner in the street.

Before I left America, my students had told me by all means to take a revolver with me, as I might very likely meet rōnins. I had one of Smith & Wesson's best. Few foreign residents ever went far from their houses without one, and many wisely kept indoors at night, except upon urgent duty. About fifty foreigners had been killed in Japan since 1859. For the safety of the teachers, about fifty armed men, called *bettō*, were kept in pay. These knights were dubbed "Brown Betties"—a vile pun, evidently by an American, through which sad memory visions of that appetizing pudding flittered, as he mourned its absence, with that of buckwheat-cakes, pumpkin-pies, turkeys, and other home delicacies. Horses were kept ready saddled, and the bettō were always ready to accompany man or horse. It was impossible to slip out without them. By a curious system of Japanese arithmetical progression, one bettō accompanied one foreigner, four of them went with two, and eight with three. One would suppose that a sin-

[illegible] was in greater danger than when with a companion. [illegible] I walked to see the ruins of Uyéno, once the glory [illegible] my host. I noticed one guard kept always with us. [illegible] called a *peetjo*, I often went on my rambles alone. I [illegible] armed, though I got an occasional scowl, and was often [illegible] to pass along narrow and lonely streets, in which villainous-[illegible] men, with two murderous-looking swords in their belts, were [illegible].

Among the many sites in the city from which one can get a view of Fuji from base to summit, are Atago yama, the top of Kadan zaka, and Suruga Dai, or elevation, so named from the fact that you behold the lovely mountain as though you were in Suruga itself.

[illegible]

[illegible] I [illegible] our wedding, to Asakusa and Uyeno with [illegible] Asakusa [illegible] this time, and [illegible] to recount what I had seen, and to consult my host. [illegible] events [illegible] Ō, just [illegible] Tōkyō. After [illegible] I [illegible] during the night. [illegible] Ōji [illegible]. [illegible] the night, and [illegible] of [illegible].

I dressed hastily, and at our hasty breakfast by the lamp I learn- [illegible] I [illegible] one, but [illegible] I [illegible] started to another part of the city, not far from the school. [illegible]

hind that he fell, supposing that some one had knocked him down with a bamboo or club. Almost before he fell, his companion received a frightful cut on the opposite shoulder. Both then knew they had received sword-wounds, and they both started to run. The first one attacked ran up the street into an open paper-shop, begging the people to bind up his wounds, and send word to the college. The second, being the last on his feet, was overtaken by his pursuer, who dealt him a second sweeping two-handed blow, which cut a canal across his back from right shoulder to left hip, nearly eleven inches long. He gained the paper-shop, however, and begged the people to stanch his wounds with the thick, soft Japanese paper. After giving their address, and bidding the people send for a doctor and a school officer, they fainted away from loss of blood. They were, when I saw them, lying asleep at the paper-shop, native doctors having reached them and skillfully bound up their wounds.

We left the college at half-past four, well armed, and accompanied by a servant carrying a lantern. We passed down the street skirting the castle moat to the Tōri. It was very dark, and the city was in unbroken slumber. The only sight was the night roundsman pacing his beat, lantern in his left hand, and jingling an iron staff, surmounted by bunches of rings on the top, which he thumped on the ground at every few steps, crying out, "*Hi no yojin*" (look out for fire). Here and there, in nooks and corners, we saw a beggar curled up under his mats. We finally reached the house in Nabé Chō (Rice-pot Street). We entered by a side door, and found in the back-room, sitting and smoking round the *hibachi*, six or eight interpreters and Japanese teachers from the college. Sliding aside the paper partitions, we looked into the front room, and, by the light of our lanterns, saw the two wounded men, one with head bandaged and face upward, the other lying prone, with back tightly swathed, asleep, and breathing heavily. We waited till daylight, when they woke up and told us their story. The skillful surgeon of the English legation arrived shortly after, commending highly the skill displayed by the native surgeons in binding up the wounds.

I spent several days and nights in the house, attending the patients. The wounds of one were of a frightful character; that of the other was upon the head and shoulder-blade. The blow had grazed the skull, and cut deeply into the fleshy part of the back. It was not dangerous: in a few days he sat up, and the wound rapidly healed. For several days the weakness arising from the loss of blood and the wound-fever

the throat [illegible] of his companion. One of his rifles was nearly severed, and both gashes were long and deep. He had to be bandaged very orderly. After seven days, however, they were able to [illegible] their own house, and, as they had provided other nurses, my services were no longer required.

I took the early stage on the morning of the attack, and carried the news to Yokohama. The mikado's Government, with astonishing energy, immediately took steps to discover the assassins, using the most strenuous exertions. Every one leaving the city or passing the gates was searched. Every samurai in Tokio was obliged to give an account of his whereabouts from sunset to sunrise of that evening. Every sword worn in Tokio was examined to discover blood stains, which cannot be removed except by grinding. Every sword maker and grinder was questioned. I know of several small boys who felt highly elated at the great and rare honor of having a posse of pompous government officials gravely examine their swords, according to rules. Nothing gave one so real an idea of the sincerity and ability of the Government, and its determination to reform barbarous customs, as their energy on this occasion. The stage which carried the Yokohama news stopped at the Shinagawa guard house by a mistake, when I took it, to examine any Japanese that might be within.

The excitement among the foreigners in Tokio next morning was intense. Prophets went round prophesying that in a week Tokio would be [illegible] foreigners. [illegible] public [illegible] [illegible] [illegible]

in my vision as harmless as trees walking. I saw that the affair, which had frightened some men out of their wits, concerned a gentleman about as much as a murder in Water Street, or the Five Points, concerns a law-loving citizen of New York, who attends quietly to his business. I soon put away my revolver, and began the study of facts relating to the many cases of "assassination" of foreigners in Japan. In every instance, since the restoration of peace after the troubles of the civil war, it was a story of overbearing insolence, cruelty, insult, the jealousy of paramours, native women, or avarice, or the effect of causes which neither fair play nor honor could justify.

During my stay of nearly four years in Japan, several Europeans were attacked or killed; but in no case was there a genuine assassination, or unprovoked assault. I was led to see the horrible injustice of the so-called indemnities, the bombardments of cities, the slaughter of Japanese people, and the savage vengeance wreaked for fancied injuries against foreigners. There is no blacker page in history than the exactions and cruelties practiced against Japan by the diplomatic representatives of the nations called Christian—in the sense of having the heaviest artillery. In their financial and warlike operations in Japan, the foreign ministers seem to have acted as though there was no day of judgment. Of the Japanese servants kicked and beaten, or frightened to death, by foreign masters; of peaceable citizens knocked down by foreign fists, or ridden over by horses; of Japanese homes desolated, and innocent men and women, as well as soldiers, torn by shells, and murdered by unjust bombardments, what reparation has been made? What indemnity paid? What measures of amelioration taken for terrible excess of bloody revenge at Kagoshima and Shimonoséki? What apology rendered? For a land impoverished and torn, for the miseries of a people compelled by foreigners, for the sake of their cursed dollars, to open their country, what sympathy? For their cholera and vile diseases, their defiling immorality, their brutal violence, their rum, what benefits in return? Of real encouragement, of cheer to Japan in her mighty struggle to regenerate her national life, what word? Only the answer of the horse-leech—for blood, blood; and at all times, gold, gold, gold. They ask all, and give next to nothing. For *their* murders and oppressions they make no reparation. Is Heaven always on the side of the heaviest artillery?

IV.

SIGHTS AND SOUNDS IN A PAGAN TEMPLE.

The temple of Kuanon at Asakūsa is to Tokio what St. Paul's is to London, or Nôtre Dame to Paris. The chief temple of the city, the most popular religious resort, one never sees the Japanese capital till he sees Asakūsa. Like Nôtre Dame, it is ancient, holy, dirty, and grand, with pigeons and priests, and bazaars and book-stalls near by to match.

Asakūsa is now the name of a district of the city, which anciently was a village. The temple is about three miles from the centre of the castle, and two from Nihon Bashi, and at the time of its erection was a remote suburb. It is but a short distance from the river, and Asakūsa bridge and Asakūsa ferry have been made chiefly for the convenience of the pious, gay, and curious, to cross the Sumida River to visit the great temple-grounds and pleasure-grounds, many acres in extent. Every Japanese temple must always have, whether Buddhist or Shinto. Its theatres, tea-houses, restaurants, booths, eating stalls, gambling, and every evil spot and pernicious known. To the Japanese mind there is nothing gaudy in this pairing a temple-lot by a hell-lot, attractions. To cast his cash in the box of offerings, to pray, are but preludes to uproarious mirth or sedate enjoyments. Religion and [illegible] are not [illegible] in Japan. Are the Japanese wrong in this?

Two grand entrances invite the visitor. One opens to the river. The main approach forms the terminus of an avenue that traverses the city, and is [illegible] street fronting Asakūsa at right angles. Upon each side of this avenue, for miles, are restaurants and tea-houses where the [illegible] of Yoshiwara music, song, and dance. The path to the temple is of stone, twelve feet wide, with side pavements, upon which are ranged hundreds of booths having on [illegible] and every thing [illegible] [illegible] of pilgrims. Purpose, Christmas relics here. "Every

street in Paris is like Broadway," said a French mademoiselle to a New York lady. Every day at Asakūsa is a festival; but on the great matsuris, or religious holidays, the throng of gayly dressed humanity of all ages, is astonishing. Every one in Japan has heard of Asakūsa. One never fairly sees open-air Japanese life, except at a matsuri. There is nothing strange, however, to the Japanese mind in this association of temples and toy-shops. The good bonzes in their sermons declare, as the result of their exegesis and meditations, that husbands are bound to love their wives, and show it by allowing them plenty of pin-money and hair-pins, and to be not bitter against them by denying them neat dresses and handsome girdles. The farmer who comes to town with his daughter, turns from prayer to the purchase of pomatum or a mirror. Every sort of toy, game, hair-ornaments in illimitable variety; combs, rare and beautiful, and cheap and plain; crapes for the neck and bosom; all kinds of knickknacks, notions, and varieties are here; besides crying babies; strings of beads for prayer; gods of lead, brass, and wood; shrines and family altars, sanctums, prayer-books, sacred bells, and candles.

Artist at Work.

Chapels and special shrines, many of them the expiatory gifts of rich sinners, lie back of the booths on each side of the roadway. On their walls hang votive tablets and pictures of various sorts. In one of the booths, an old artist, with his two brushes in one hand, is painting one. His cheap productions will sell for five or ten cents. He looks as though he were laughing at his own joke, for his subject is a pictorial pun on the word "fool" (*baka*: *ba*, a horse; *ka*, a stag).*

* The allusion is to the act of the Chinese prime minister at the court of the Chinese emperor, who was the son of the illustrious builder of the Great Wall. He declared that a stag could be called a horse, and a horse a stag. The courtiers were compelled to obey him. This is the origin of the Japanese word *baka*, which the Japanese urchins sometimes cry at foreigners, and one of the [illegible] latter learn to throw at the natives. The particular digital gesture of sticking the left forefinger in the left side of the mouth is the Japanese equivalent of the soliloquy, "What a fool I am!" or the interrogation, "You think I am a fool, do n't

The incense of smouldering "joss-sticks"* is wafted outward, and [illegible] savory odors of baking sponge and griddle-cakes, [illegible] cakes, and the disgusting smell of cuttle-fish fried in oil, made [illegible] (*Sesamum Orientalis*). I never knew till I arrived in the Land of the Gods why the door of the cave of the Forty Thieves opened so easily when Ali Baba uttered the potent words, "Open sesame." I know now. Let any one get ten feet to windward of a [illegible] full of sesame oil, and he will find it strong enough to open twenty doors. There, two lusty fellows are pulling away at a [illegible] rope of barley-sugar candy, now stretching, now twisting, now doubling, until the proper consistence and fibre are obtained. Down on the ground, at intervals, we find an old woman, or a young [illegible] sketching what seem to be little slips of frayed wood, which, dropped on water, open into surprising forms of beauty. The uniform trifles unfold into variety, displaying a flower, a boat, a tree, a bird, a rat, a fisherman, a man, Fuji, a bottle, a cup, a bug, an animal. Some are [illegible] and comic pictures.

Before the temple proper stands a colossal structure, serving merely as a [illegible] of painted wood, almost seventy feet high. Facing us on [illegible] as we enter are the high-colored demons *Ni-o* (two kings), [illegible] we must propitiate. Each is higher than Goliath of Gath: one is green, and the other red. "As ugly as sin," is faint praise of [illegible] hideousness. Their faces and muscles are contorted [illegible] and their attitude is as though they were [illegible] Fastened to the grating in front of them are straw [illegible], such as fishermen and rustics wear. Some of these are [illegible]. They are hung up by people with [illegible] to propitiate the demons and to seek recovery. In front of the [illegible] and in two rows, sit pleasure-beggars, mostly women, who beat on hollow shells of wood, like enormous stale clams or [illegible], and say prayers for their donors at a low price. The [illegible] on the left, on a stage or upper, to one of these [illegible].

Passing within the gate, we are in the temple yard. To the right [illegible] and raising their

* The [illegible] Hib-a-sci-ta-ma. Hi = fire; [illegible] thus = flame-burning rod.

† [illegible] Portuguese word *Deos* = [illegible].

mouths, preparatory to worship. A pagoda rises to the right with its seven stories, its heavy eaves fringed with wind-bells, its beams tipped with carvings, and its roof terminating into a projection called the *kiu-do* (nine rings), resembling an enormous copper turning just rolled from the lathe, or a corkscrew such as might be used to uncork a columbiad. To climb to the top is to run the risk of dislocating the neck, and the view does not repay. In time of severe earthquake, this pagoda spire will vibrate like a plume on a helmet. Of course, in the picture, the artist must bring in the snow-white cranes, and Fuji. On the top is the jewel, or sacred pearl, so conspicuous in Japanese art and symbolism, and which, on the coins and paper money, the dragon ever clutches in his talons.

Pagoda Spire, or Kiu-do. (Nishiki-yé.)

On my left stands a large plain frame of wood, on which hang tallies, or tablets, inscribed with names and sums of money. They are those of subscribers to the temple, and the amount of their contributions. One, five, and ten dollars are common gifts, and the one hundred-dollar donor is honored with a larger amount of shingle to advertise his religion. Several old women have stands, at which they sell holy beans, pious pease, and sanctified rice. These are kept ready in tiny earthen saucers. The orthodox buy these, and fling them to the cloud of pigeons that are waiting on the temple eaves, and fly, whirring down, to feed. Ten thousand sunbeams flash from their opaline necks as their pink feet move coquettishly over the ground. Two enormous upright bronze lanterns on stone pedestals flank the path, and on these flocks of pigeons quickly rise and settle again. These pigeons have their home, not only without but within the tem-

pigeons. These are pets of Great Shaka. Even the pigeon hath found a resting-place in my city for young, even thine altars, Great Shaka. The [illegible] with the murmurs of prayer, and the whirring of [illegible] with the chant of the bonzes.

Besides the pigeons, there are two sacred Albino ponies kept in a [illegible]. They are consecrated to the presiding deity, Kuanon, Goddess of Mercy. A young girl has the care of them, and I obtained from the pious, who, as a religious and meritorious act, buy the beans and peas with which the animals are fed.

The most imposing feature of a Japanese temple is the roof of massive black tiles, swooping up in a parabolic curve of the immense slant, which make enormous gables at the side. One is impressed with the solidity of the timbers and supports, which are set firmly but loosely in stone sockets, and defy the earthquake in a manner that recalls Esop's fable of the oak and the reed. We ascend the [illegible] open-edged steps to the broader porch, and are on the threshold of the great pagan temple, so lofty, so noisy, so dirty. Within its portentium, we are to feel reverent. How can we, with a crowd of eager, curious, busy men, with dirty babies behind them, with unclean pigeons [illegible] flying to the detriment of our hats? Within [illegible] of gilt, tablets, ungodly lanterns, shrines, idols, spittoons, smells, dust, dirt, rustiness, and holiness. Immediately within the door stands a [illegible] coarse, with a [illegible] of immense [illegible]. Here [illegible] by [illegible] of [illegible] in the [illegible] that [illegible] as they [illegible] the [illegible] [illegible] [illegible]

spittings of pious mouths. The coins and balls might injure the altar furniture and golden idols, if not protected.

The space opposite the altar is filled by praying people of every sort. Mothers, maidens, and children, old men and boys, samurai and merchant and farmer, country boors, city swells, soldiers in French uniform with sword-bayonets at their side, *à la* Paris, all fling the coin, bow the head, rub the hands above the head. Many use strings of beads, like the Roman Catholics. Prayers at the main altar over, the devotee may visit one or more of the many side shrines within the building. To the right sits the ugly and worn-out god Binzuru (one of Buddha's original sixteen disciples), reputed to cure diseases. There is a mother with two children rubbing the dirty old wooden head and limbs, and then applying the supposed virtue to their own bodies by rubbing them. The old idol is polished greasy and black by the attrition of many thousand palms. His nose, ears, eyes, and mouth have long since disappeared. We warrant that more people are infected than cured by their efforts.

To the left is a shrine, covered in front by a lattice, to the bars of which are tied thousands of slips of paper containing written prayers. Flanking the coffer on either side are old men who sell charms, printed prayers, beads, prayer-books, and ecclesiastical wares of all sorts. Votive tablets are hung on the walls and huge round pillars. Here is one, on which is the character, cut from paper, for "man" and "woman," joined by a padlock, from a pair of lovers, who hope and pray that the course of true love may run smooth, and finally flow like a river. Here is one from a merchant who promises a gift to the temple if his venture succeeds. Scores are memorials of gratitude to Kuanon for hearing prayer and restoring the suppliant to health. The subject of one picture is the boiler explosion on the steamboat *City of Yedo*, which took place in front of the foreign hotel in Tsūkiji, August 12th, 1870, in which one hundred lives were lost. Only a few days ago, in Yokohama, I saw the infant son of the Rev. Mr. and Mrs. Cornes, my fellow-country people, who, with a little English girl, were the only foreigners killed. The devotee was saved by the great mercy of Kuanon, and hangs up the tablet, as a witness of his gratitude, and Kuanon's surpassing favor. Many are from sailors who have survived a storm. On the wire screen hang scores of men's greasy top-knots, and a few braids of women's hair, cut off on account of vows, and offered to the honor of Kuanon. Perhaps the deity sees the heart that made the offering, and not the rancid and mildewed grease. Above

and gilded images and paintings of angels. The Buddhist angels are [illegible]. Among the crowd of religious emblems, there stands [illegible] colored picture of the Pacific Mail Steamship *China* as [illegible] and near the door of exit, at the left, stands an immense [illegible] in a dazzling gilt frame. It is one of the sensational attractions to the vulgar, and helps to make up the catchpenny collection of curiosities in this rich temple, whose real estate covers many acres of valuable ground.

Back of the great space devoted to the public are the various altars and gilt images of the deities, sages, and saints of the Buddhist pantheon of Asia. Candles burn, incense floats, and the sacred books repose there. The privileged faithful can, for a fee to the fat priests who sit behind their account books, come within the iron wire screen, and, kneeling on the clean matting in front of the great altar, may pray, or read or chant sacred books, canonical or liturgical; or, having a vow to a particular deity, or wishing to invoke the intercession of a particular saint, may enter a closet remote from the crowd.

Pensive [illegible], even in Japan, to see men dressed in foreign clothes, praying before the gilded and hideous idols, bowing down to wood and stones, and going through all the forms of paganism. [illegible] Occasionally one sees a more narrow vision there seeks to [illegible] Buddhist temple, to [illegible]

We [illegible] the temple, closed the doors, and [illegible] into the [illegible] God's [illegible] [illegible] the [illegible] [illegible] [illegible]

A Flower Fair at Night in Yoshi. Drawn by Nankoku Ozawa.

An open chrysanthemum, the crest of the emperor, is emblazoned on all the barracks of the soldiers, on their caps, buttons, and banners, and on all buildings devoted to governmental purposes.

In the cultivation of these flowers the native gardeners excel. In their limited specialties, the Japanese florists distance those of any other country. The borders of the Asakūsa gardens are made of clipped tea-plants. Dwarfing, unnatural local enlargement, variegation of leaf and petal, the encouragement of freaks of nature by careful artificial selection—these are the specialties of the natives of Nippon, which have been perfected by the hereditary patience, tact, and labor of a thousand years. The guild of florists in Tōkiō is large and wealthy. As the florist father, so is the son. Some of the streets of the city are noted for their floral displays and fairs. These are often given at night, the street being lighted by candles, as in the picture.

The temple and the gardens are not the only sights at Asakūsa. The antiquary may revel in deciphering the scores of inscriptions in Sanskrit, Japanese, and Chinese. Most of these are commemorative of religious events; some are prayers, some are quotations from canonical books, some are sacred hymns. The stones are of granite, of slate, and of gray-stone. Bronze and stone images of Buddha are numerous; some with aureole, and finger lifted; some with hands or legs crossed, and thumbs joined meditatively. All wear the serene countenance of the sage in Nirvana. Around the base of nearly all are heaps of pebbles, placed there as evidence of prayers offered. In one shrine little earthen pots of salt are placed as offerings. A "praying machine"—a stone wheel in a stone post—stands near. In one octagon temple are ranged the stone effigies of the five hundred original disciples of Buddha. Again we light on a crowd of stone idols, on which are pasted bits of paper, containing a picture or a prayer. Some of them are as full of labels as an apothecary's shop. Many have smoking incense-sticks before them, stuck in a bed of ashes accumulated from former offerings. In one building to the south-east of the main temple is a curious collection of idols, which attract attention from the fact of their being clean.

Three idols, representing assistant torturers to Ema, the Lord of Hell, painted in all colors and gilded as gorgeously as cheap gingerbread, stand in theatrical attitudes. One wields a sword, one a pen, and one a priest's staff. All have their heads in an aureole of red flames. The feet of the first, a green monster like a deified caterpillar, rests his foot on an imp of the same color, having two clawed toes on

his feet, and two fangs in his mouth. Under the second writhes a [illegible], heading up an inkstone, ready for the use of the [illegible] Japanese Saturday Review. The third, with an [illegible] carrying a priest's staff, treads on a sky-blue devil. In the [illegible] stone-floored room is a revolving shrine, having many [illegible], and containing sacred treasures of some sort. All over the [illegible] grounds are tea-booths with the usual charcoal fire, copper [illegible], kettle, cupcake, sweetmeats, and smiling, powdered, well-dressed [illegible], who invites the passer-by to rest, drink a cup of tea, and part with a trifle as gift.

At the north end are ranged the archery galleries, also presided over by pretty black-eyed Dianas, in paint, powder, and shining coiffure. They bring you tea, sugar, talk nonsense, and giggle: smoke their long pipes with tiny bowls full of mild, fine cut tobacco: puff out curling white wreaths from their thin-fringed noses: wipe the brass mouth-piece, and offer it to you: and then ask you, with a quiet, very persuasive question, whether you will [illegible]. The bows are of wonderful [illegible], with rests for the shaft. The arrows are [illegible] with [illegible] feathers, and [illegible]. The [illegible] is [illegible] square room, [illegible] by [illegible]. At [illegible] the [illegible] and [illegible] the [illegible] of the [illegible], [illegible] [illegible] [illegible]

Kuanon is drawn out in public to stay a plague, which is accomplished by the mercy and favor of the god. In the first tableau inside, a learned lady prays to Kuanon, and is heard. The second tableau represents Kuanon appearing in the form of a beautiful woman to reward a diligent priest; the third, a young girl suddenly restored to health by the favor of Kuanon; the fourth, Kuanon appearing in the form of a little peasant girl to a noble of the mikado's court; the fifth, a hungry robber desecrating the temple; and a certain suggestive painting to the left, in which demons and a red-hot cart, with wheels and axles of fire, are pictured above the robber, tells what is to become of him. In the sixth, a noble of the mikado's court overcomes and binds the thunder-god, or demon, through the power of Kuanon. In the seventh, a woman is saved from shipwreck because she sung a hymn to Kuanon during the tempest. In the eighth, a devout priest, fearing yet bold, goes to talk to Ema, the Lord of Hell. The ninth represents an old man, one of the Hōjō family, writing a prayer-poem. The tenth represents a pious damsel, who worshiped Kuanon, never killed any animals, and saved the life of a crab which a man was going to kill: afterward, a snake, transforming itself into human shape, came to seize her, but a multitude of grateful crabs appeared and rescued her, biting the reptile to death: this was by the order of Kuanon. In the eleventh, a devout worshiper, by prayer, overcomes and kills a huge serpent that troubled the neighborhood. In the twelfth, a diligent copyist of the sacred books beguiles his time by rewarding little children with cakes for bringing him pebbles, for every one of which he transcribes a character. The baby on the back of the little girl is asleep; and the imitation of baby-life is wonderful, and in respect to one or two details more truthful than elegant. In the thirteenth, Kuanon, having appeared on earth in female form, goes to heaven, taking the picture of a boy, who afterward grows up to be a celebrated priest. In the fourteenth, a pious woman falls from a ladder, but is unhurt. In the fifteenth, a man suffering grievously from headache is directed to the spot where the skull which belonged to his body in a previous state of existence is being split open by the root of a tree growing through the eye-socket. On removing it, he is relieved of his headache. In the nineteenth, a good man vanquishes a robber. In the twentieth, the babe of a holy farmer's wife, who is out at work, is saved from a wolf by miraculous rays defending the child. In the twenty-first, Kuanon appears to heal a sick girl with a wand and drops of water. In the twenty-second, a holy man buys and sets

free a tortoise about to be killed for food. Three days afterward his child falls overboard, and is apparently lost, but after a while returns [illegible] of the grocery reptile. In the twenty-fourth, a retainer of a noble is ordered to kill his master's son for disobedience to him. The servant, unable, through love of his master's son, to do it, [illegible] son instead. The tableau represents him mourning over his son's gray head. His master's son, in remorse, becomes a priest. In the twenty-fifth, a good man is saved from robbers by his dog. In the twenty-sixth, a man who had his cargo of rice confiscated for his refusal to give the priest his share, repented of his obduracy, and received heavenly evidence of his pardon in a new cargo of rice sent by Kwanon. In the twenty-seventh, the son of a court noble breaks a precious ink-stone. His father, in a fit of anger, kills him. The horrified attendant becomes a priest. In the twenty-eighth, a pious [illegible] is saved from starvation by a miraculous log of wood. In the twenty-ninth, a mountain demon pursues an evil-doer. In the thirtieth, a pious wood-cutter hears heavenly music, and Kwanon appears to him. In the thirty-first, a worshiper of Kwanon is waylaid by robbers, thrown into the river, and is accidentally brought up in a fisherman's net. Having an image of Kwanon in his possession, he is [illegible] his preserver. In the thirty-third, a mermaid [illegible] possessed, and prays [illegible] to Kwanon. This having been done, the mermaid is reborn into a higher [illegible] Buddha, [illegible] Kwanon [illegible]
[illegible]

[illegible] Japanese. It [illegible] Buddhist [illegible] [illegible] [illegible]

V.

STUDIES IN THE CAPITAL.

The foreigner who traces upon his globe or map the outlines of the island empire of Japan, conceives of it as a long, narrow, insular strip of land, stretching from north to south. Seeing that Yezo is in such high, and Kiushiu in such low latitude, he thinks of Yedo and Nagasaki as lying at the two ends of the magnetic needle. To the native, they lie in the line of the sun, the one at its rising, the other at its setting. The reason for this conception of the native, which is thus in rectilinear opposition to that of the foreigner, lies, not in the supposed fact that the Japanese do every thing in a contrary manner from ourselves, or because the images on his retina are not reversed as on ours, but because he has a truer knowledge of his country's topography than the alien. The latter knows of Japan only as a strip of land described in his dogmatic text-books, a fraction in his artificial system; the former knows it as he actually walks, by dwelling on its soil and looking at the sun, the lay of the land, and the pole star. To him, Tōkiō lies in the east, Chōshiu in the west, Hakodaté in the north, and Satsuma in the south.

The native conception of locality in the mikado's empire is the true one. A glance at the map will show that Yezo and a portion of Hondo lie, indeed, inclosed in a narrow line drawn north and south. Japan may be divided into inhabited and uninhabited land, and Yezo must fall within the latter division. Hence, only that part above the thirty-sixth parallel may be called Northern Japan. From Yedo to Nagasaki is the main portion of the empire, in point of historical importance, wealth, and population. Between the thirty-third and thirty-sixth, or within three parallels of latitude, on a belt a little over two hundred miles wide, stretches from east to west, for six hundred miles, the best part of Japan.

Within this belt lies more than a majority of the largest cities, best ports, richest mines, densest centres of population, classic localities, magnificent temples, holy places, tea-plantations, silk districts, rice-

fields, and resources. Here, also, have been developed, in time past, the country's greatest warriors, the best blood, the commanding men who have ruled Japan.

It is interesting to note the shifting of the scenes in the drama of Japanese history. In the most ancient times, the ablest men [illegible] were produced in Yamato, or in the Kinai. In the Middle Ages, they arose in the Kwanto. At the opening of modern history, they sprang from the Tokaido (Mino, Owari, Mikawa). In more recent times, they came from Kyushu and the south (Satsuma, Tosa, and Hizen).

A telescopic view of the map will show a striking configuration of the land, on the southern coast of Hondo, adapting and ordaining it as the site for the great bulk of the nation's interest, intelligence, population and wealth. From Kadzusa on the extreme east, to Owasiri on the extreme west, are found in succession a series of bays, at the head of each of which stands a large city. On the first is [illegible] Tokio, population, 925,000; on the second, Odawara, 120,000; on the third, Hamamatsu, 60,000; on the fourth, Nagoya, 160,000; on the fifth, Osaka, 500,000; on the sixth, Hiogo, 160,000; on the seventh, Hakata, 100,000; on the eighth, Shimonoseki, 50,000. These are the principal bays of each coast. These are and were [illegible] [illegible] [illegible]

thetic merit, the Japanese castles challenge wonder at their vast extent, and the immense size of the stones in their walls. In the castle of Ōzaka, built by Hidéyoshi, some of the stones are forty feet long, ten feet high, and several feet thick. In the castle of Tōkiō, in the citadel or highest point, the walls have many stones sixteen feet long, six wide, and three thick. These were brought from near Hiōgo, over two hundred miles distant.

In Asiatic countries labor is cheap and abundant. What the American accomplishes by an engine and a ton of coal, the exponent of so many foot-pounds, or horse-power, the Asiatic accomplishes by thousands of human arms. A signal instance of the quick triumph of muscle came under my own observation while in Tōkiō.

A foreigner in the employ of the Japanese Government was consulted in relation to the choice of a site for a model farm, and was shown several eligible places, one of which was included within the grounds of an ex-daimiō, which had been left for years to the rank overgrowth, which, together with the larger trees and bushes, made the soil so rooty, and the whole place so unpromising to the foreigner, that he declared the site was utterly unfit; that several years would be required to bring it into any thing like proper condition for tillage. He then drove off to examine another proposed site. But American ways of thinking were, in this case, at fault.

The Japanese officer in charge immediately and quietly hired eight hundred laborers to clear and smooth the land. They worked in relays, night and day. In one week's time he showed the American "a new site," with which he was delighted. It was chosen for the model farm. It was the same site he had first glanced at. The potential energy lay in the fact that the land, worthless as real estate, being the property of the official, could be sold to the Government for a model farm at the highest of fancy prices, paid out of the national treasury. The actual energy of eight hundred pairs of arms developed a wilderness into leveled farm-fields within a week.

The yashiki is a product of architecture distinctively Japanese. Its meaning is "spread-out house." It is such a homogeneous structure that it strikes the eye as having been cut out of a solid block. It is usually in the form of a hollow square, inclosing from ten thousand to one hundred and sixty thousand square feet of ground. The four sides of the square within are made up of four rows, or four unbroken lines of houses. In the centre are the mansions of the daimiō and his ministers. The lesser retainers occupy the long houses which

[illegible] the sides of the square. The space is filled up within with gardens, [illegible] and pleasure, recreation-grounds, target walks, and [illegible] proof warehouses. Mito's grounds were of marvelous [illegible]. The yashiki, on the street front, presents the appearance of a [illegible] house on stone foundations, with rows of wooden barred or [illegible] windows.

[illegible] represents an "evening view" of Kasumiya Street, a slope between the yashiki of the Daimio of Ōgaki, in Mino, on the left, and that of Hiroshima, in Aki, on the right; and of Sakurada Avenue. Each of these proud lords, in erecting his mansion, found that his rival was building as high and fine a stone foundation as he was. Aki was determined to get higher than Ōgaki, lest a *jindai's* windows should look down on a *kokushi's* lattice; while Ōgaki was bound to "get even" with Aki. The rival masonry might have grown higher, had not the shogun ordered them to desist.

All around the yashikis ran a ditch, or moat, from four to twelve feet wide, scarcely of running water. Most of the walls were faced with square tiles, [illegible] diagonally, presenting the appearance of [illegible] of black lozenges, with rounded ridges of white plaster about [illegible] inches high. To break the monotony of the street front, there was one great roofed gate, for the lord and master, flanked with porters' lodges, and a smaller one, or postern, on another side, for servants and retainers. It was a very important point of etiquette as to who should or should not enter through the main gate. One [illegible] count would say one, [illegible] of very high rank, as [illegible] [illegible] of any sort. At [illegible] gate, called [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] castle, all retainers were obliged to dismount from their palanquins and walk. The abbot of the temple of Zōzoji [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Sakurada Avenue in Tokio. Yashikis of daimios, now occupied by the Foreign Office and War Department.

swans added grace and beauty to the peaceful scene. It was forbidden to fire a gun within five *ri* of the castle. I wondered how foreign sportsmen could resist the temptation.

Let the reader imagine a space of several miles square covered with yashikis. To walk through the streets inside the castle enceinte was a monotonous and gloomy task. There was nothing to break the dull uniformity of black or white tiles and windows, except here and there a sworded samurai or a procession. Occasional variety was obtained in a very large yashiki by erecting a wall around the entire inclosure, and building the houses inside. This made the monotony worse, since the eye had no relief in looking at windows, in which, perchance, might be a pot of flowers, or peeping eyes. It scarcely added to the cheerfulness to meet no common folk, but only proud and pompous men with two swords, the mark of the Japanese gentleman of feudal days.

The winter head-dress of the Japanese of both sexes is a black cloth cap, fitting close to the skull, with long flaps, which were tied around over the neck, mouth, and nose, exposing only the eyes. The wearing of this cap made a most remarkable difference, according to sex. The male looked fiendishly malignant, like a Spanish brigand, the effect of two scowling eyes being increased by the two swords at his belt. The phrase "he looked daggers at me" had a new significance. With the women, however, the effect was the reverse. A plump, well-wrapped form lost no comeliness; and when one saw two sparkling eyes and a suggestion of rosy cheeks, the imagination was willing to body forth the full oval of the Japanese beauty.

A dinner given in my honor by the ex-prince of Echizen, in his own yashiki, enabled me to see in detail one of the best specimens of this style of mansion. Like all the large clans and kokushiu daimiōs, Echizen had three yashikis—the Superior, Middle, and Inferior. In the second lived the ordinary clansmen, while to the third the servants and lower grade of samurai are assigned. Some of these yashikis covered many acres of ground; and the mansions of the Go Sanké families and the great clans of Satsuma, Kaga, Chōshiu, and Chikuzen are known at once upon the map by their immense size and commanding positions. Within their grounds are groves, shrines, cultivated gardens, fish-ponds, hillocks, and artificial landscapes of unique and surpassing beauty. The lord of the mansion dwelt in a central building, approached from the great gate by a wide stone path and grand portico of kéyaki-wood. Long, wide corridors, laid with soft

...s, like the master's chamber. All the wood-work, except certain ... virgin grain like watered silk, except where relieved ... by a hard gleam of black lacquer-like enamel. The ... elegantly papered with gold, silver, or fanciful and ... characteristic of Japanese art — among which the pine, plum, ... tree, the bamboo, lily, the stork, tortoise, and lion, or tiger, ... favorites. The sliding doors, or partitions, of which three ... of a Japanese room is composed, were decorated with paintings. ... of the finest specimens of Japanese art I ever saw were in the ... of Tokio.

The plan of the city of Yedo, conceived by Iyéyasu, was simply ... of a great camp. This one idea explains its centre, divisions, and ... relations. In the heart of this vast encampment was the general's ... quarters — a well-nigh impregnable castle. On the most eligible ... commanding sites were the tents of his chief satraps. These ... were yashikis. The architectural prototype of a yashiki is a ... Japanese tent. In time of war, the general's headquarters are ... by a roofless curtain of wide breadths of canvas stretched ... upon stakes or posts, presenting a square front like a wall outside, ... a room within, having in its centre the general's tent. In ... of tents, temporary houses are erected, instead of the canvas stretched ... forming a hollow square inclosing the mansion, and ... the yashiki. Shallower screens for foreigners, of ... on the ... stretched canvas screens, supposed to ... "tents," and the ... of the ... "petit tentes" ... Yet, in the camps of the East, was still to ... patriotic ... screens, ... wood or stone.

... Yedo, but Tokio ... ... were the growth of the ... ... Japan does not need them, ... sword away, will ... ... yashikis are one of the most ... curiosities of Old Japan. Yedo was the city of the Tokugawas, and ... Tokio ... ...

VI.

AMONG THE MEN OF NEW JAPAN.

I SPENT from January 3d to February 16th, 1871, in the new capital of Japan, visiting the famous places in the city and suburbs, seeing the wonderful sights, and endeavoring by study and questioning to reduce to order the myriad impressions that were made upon all my senses like a mimic cannonade. During two weeks I taught as a volunteer in the Imperial College. At the house of the superintendent I met many of the officials in the educational and other departments, learning their ideas and methods of thinking and seeing. Among my novel employments was, upon one occasion, the searching of Wheaton's and other works on international law for rules and precedents covering an imminent case of hostilities in Yokohama harbor. The captain of a French man-of-war, resurrecting one of the exploded regulations of the republic of 1795, was threatening to seize a German merchant ship, which had been sold to the Japanese, and the officials of the Foreign Office had come to their long-trusted American friend for advice and the law's precedents. It came to nothing, however. No seizure was made, nor hostile gun fired. The furore of traveling abroad was then at fever-heat, and thousands of young men hoped to be sent to study abroad, at government expense, where tens only could be chosen. I made a call on Terashima Munénori, the Vice-minister of Foreign Affairs, then in Tsūkiji: presenting letters from Mr. Hatakéyama Yoshinari, I was received very kindly. Iwakura (to whom I bore letters from his son) and Mr. Ōkubo at that time were on an important political mission to Satsuma, Chōshiu, and Tosa, sent thither by the mikado. The ex-Prince of Echizen gave an entertainment in my honor at his mansion. The daimios of Uwajima and Akadzuki, [illegible] several of their *karōs* (ministers), were present at the dinner. He presented me with his photograph, with some verses, of the making of which he was very fond. Mr. Arinori Mōri, a young samurai of the Satsuma clan, and a great friend of Iwakura, called to see me, and received letters of introduction to my friends in America. He was then in na-

[illegible] among the traditional two swords, the abolition of which had been decreed some months before. He had just received his passport as charge d'affaires of Japan in the United States. Mr. Mori and Mr. Sameshima — since charge d'affaires at Paris, now (1880) Vice-Minister of Foreign Affairs in Tokio — stood so high in the favor of Iwakura that they were dubbed, in the political slang of the period, "the legs of Iwakura." Mr. Katsu Awa, though absent in Shinano, sent me a very pleasant letter of welcome to Japan. I enjoyed a delightful call on Mr. Kanda, the ex-President or Speaker of the House of Assembly, in which Mr. Mori had argued reforms in the second deliberative body that had been called into existence, according to the oath of the mikado in Kiōto, in 1868, that representative institutions should be formed. I found Mr. Kanda a student of English and American literature, and an earnest thinker. His son, a bright lad, was to accompany Mr. Mori to America. I also met many of the prominent and rising men of the country, especially those who had been active in the late revolution. The mikado was begin[illegible] to appear in public; and I saw at various times a number of the [illegible] and gentlemen in their ancient, gorgeous costumes, with their retainers and insignia. I witnessed, also, a grand review of the [illegible] army, a wrestling match, exhibitions of acrobatics and [illegible] performances, and many things in the political, [illegible] and military world that were novel to me as seen in Japan. I visited the imperial [illegible] in Tokio, the Mikawajima and [illegible] Kiōto, the Imperial Museum, the Imperial College of Engineering, [illegible] Europeans, the [illegible] Yedo, or Tokio.

I [illegible] Kiōto, [illegible] and others. Mr. [illegible] the [illegible] Kiōto." I [illegible] the Mikado's loyalty, which [illegible] Kaga, the [illegible] Satsuma, Higo, Mikawa, and the [illegible] Japanese, which [illegible] Emperor. He [illegible] the [illegible] Satsuma [illegible] Kiōto, [illegible] the [illegible]

United States of America. Here had dwelt successively Ministers Townsend Harris, Robert H. Pruyn, and General Van Valkenbergh. United States Vice-consul C. O. Shepherd was then occupying the premises. I noticed a somewhat dusty portrait of Franklin Pierce hung on the walls of one of the inner empty rooms. The one bright oasis-spot during his barren administration was the success of Perry's mission, and the opening of Japan to the world. The glory of the great United States had been here maintained, by its Government never paying any rent for its tenantry of buildings, and by extorting "indemnities" for every accidental fire, for every provoked injury, and even for every man killed in the open and active hostilities of war, and in joining the governments of Europe in keeping the feeble empire crushed under diplomacy, backed by ships and cannon.

One of the most important persons for me was a good interpreter. A tongue was more than a right arm. To procure one of first-rate abilities was difficult. When the embassy, sent out by the ill-starred Ii Kamon no kami, visited Philadelphia, I had frequently seen a lively young man whom every one called "Tommy," who had made a decidedly pleasant impression upon the ladies and the Americans generally. "Tommy" was at this time in Tōkiō. The Echizen officers went to him and asked him to accept the position of interpreter, at a salary of one thousand dollars, gold, per annum. This was tempting pay to a Japanese; but the foreignized Tommy preferred metropolitan life, and the prospect of official promotion, to regular duties in an interior province. They then sought among the corps of interpreters in the Imperial College. The choice fell upon Iwabuchi (rock-edge), who, fortunately for me, accepted, and we were introduced. This gentleman was about twenty years old, with broad, high forehead, luxuriant hair cut in foreign style, keen, dancing black eyes, and blushing face. He was a rōnin samurai of secondary rank, and rather well educated. His father had been a writing-master in Sakura, Shimōsa, and Iwabuchi was an elegant writer. He wore but one sword. He was of delicate frame, his face lighted by intellect, softened by his habitual meekness, but prevented by a trace of slyness from being noble. He seemed the very type of a Japanese gentleman of letters. He was as gentle as a lady. In his checkered experience at Hakodaté and other ports, he had brushed against the Briton, the Yankee, the Frenchman, and the Russian. At first shy and retiring, he warmed into friendship. In his merry moods he would astonish me by humming familiar tunes, and recall a whole chapter of home memories by [illegible]

...songs of American college and street songs. In his eagerness ... American steel-struck Japanese flint, his eyes would ... and I my own articulation became enigmatic. But from ... notwithstanding occasional friction, arising from the diff... American and Japanese psychology, we continued fast ... friends.

My business with the officers of the Educational was finished. I ... engaged to teach the physical sciences in the city of Fukui, the ... capital of the province, two hundred miles west of Tōkiō, and twelve miles from the Sea of Japan. In accordance with custom observed between foreigners and Japanese, we made a contract, which, after ... passing the inspection and receiving the approval of the Great Minister ... of Foreign Affairs, was written out in duplicate in Japanese ... characters, and in plain English. I agreed to teach the basal ... physics for the space of three years, and "not to enter into any trading operations with native merchants." The insertion of a comic ... clause, including me, the American, but equally applicable ... to the Japanese, was, that the teacher must ...

... days; and I had absolute liberty to speak, teach, or do as I pleased in ...

... office because I had written "the government of Fukui," instead of the ...

I made the acquaintance of several of the daimiōs, and many retainers of various clans. A Buddhist priest, whom I shall call Daruma, ...

lated for me. In discussing each one, his nose rose and fell with the figures before him. "That gentleman is only a *karo* of a 10,000 koku daimio." "This is himself, a fudai daimio of 15,000 koku." With profound indifference, I would be informed that the person who called on me to inquire after his brother in New York was "merely a samurai of a 30,000 koku clan." That gentleman whose politeness so impressed me was "a hatamoto of 800 koku; but he was very poor since the restoration." Darémo's congratulations were showered thick and fast when I dined with the *kokushio* Echizen (360,000 koku), and Iwajima (100,000 koku), with five or six *karos*. He also translated for me the letters I received from distinguished Japanese officers. With the aid of the *Bu Kwan* and Darémo, I was soon able to distinguish many of the rising and falling men of Japan.

I had seen the great objects of interest to a tourist. I had feasted my eyes on novelty and a new life, yet the freshness of continual glad surprise was not yet lost. I had seen the old glory of Yedo in ruins, and the new national life of Japan emerging from Tōkiō in chaos. I had stood face to face with paganism for the first time. I had felt the heart of Japan pulsing with new life, and had seen her youth drinking at the fountains of Western science. I had tasted the hospitality of one of the "beginners of a better time." I had learned the power of the keen sword. For the first time I had experience of paganism, feudalism, earthquakes, Asiatic life and morality. I had seen how long contact with heathen life and circumstances slowly disintegrates the granite principles of eternal right, once held by men reared in a more bracing moral atmosphere. I met scores of white men, from Old and New England, who had long since forgotten the difference between right and wrong. I had seen also the surface of Japan. I was glad to go into the interior. I bid good-bye to Tōkiō, and went to Yokohama to take the steamer to Kobé, whence I should go, *via* Lake Biwa, and over the mountains to the city of the Well of Blessing, Fukui.

Our party made rendezvous at a native hotel. It was to be both my escort and following. The former consisted of my interpreter [illegible] Iwano, one of the teachers of English in the university; Nakajima [illegible], a retainer of the late daimio of Echizen, who had fought in the late civil war; and [illegible], Echizen's porcelain manufacturer, a shrewd man of the [illegible]. There were two servants, and, with my own [illegible], we made up a party of eight persons, with as many [illegible] positions as faces. The ship to take us to Kobe was one of the fine

steamers of the Pacific Mail Company's fleet, the *Oregonian*. As several days would elapse before her departure, I made a visit to Kanazawa, Kamakura, Enoshima, and Fujisawa, with Nakamura, and an American friend who also spoke Japanese fluently. That visit was afterward repeated many times. Every spot made famous by Yoritomo, Yoshitsune, Shimmei and Kugio, the Hojō, Nitta Yoshisada, Nichiren, and the Ashikaga, was seen over and over again, until the life of old Japan seemed as vivid to me as the thrilling scenes of our own late war. Besides the architectural remains of these classic places, is a rich museum of armor, weapons, and other mediæval antiquities in the temple on Tsuruga-oka, in Kamakura.

On our return by land, Fuji, all in white, loomed up grandly. A flurry of snow added to its beauty. In such a snow-shower the artist must have made the spirited sketch here reproduced. Snow rarely falls on the Tokaidō to a depth greater than two inches, and usually neither hoof nor sandal, as in the cut, sinks beneath its level. The Japanese, however, make a great fuss over a little cold. They go about with their hands in their sleeves, which stick out like the wings of a trussed turkey, repeating "*samui, samui*" (cold, cold), until it loses all originality.

VII.

IN THE HEART OF JAPAN.

The weather was rough as we embarked, late in the afternoon of February 22d, on the *Oregonian*, and steamed down the Bay of Yedo. At night, the fixed white light in the stone tower on Cape Idzu, visible twenty miles, reminded us of the new order of things. Of old a wood-fire blazed on the promontory. The *Nil* did not yet know the fate to befall her.*

The next day was foggy, and *mal de mer* held high revel among the passengers. The *Oregonian* was true to the reputation of its namesake given by Bryant—"where *rolls* the mighty Oregon." My own thoughts were less poetic. My feelings are best described by the Japanese proverb, "A sea-voyage is an inch of hell."

About midnight we rounded the promontory of Kii, where Jimmu passed centuries ago. Its splendid light-house, on a promontory one hundred and thirty feet high, on Ō Island, holds a revolving white light, alternately flashing and being eclipsed during every minute. Ō is a good harbor for wind-bound junks, and the fishermen here are noted whalers, hunting whales successfully with nets and spears. The light on Cape Shiwo, one hundred and fifty-five feet above water, may be seen for twenty miles. Ships from China make this point night or day.

The three officers of our party had been empowered to take cabin passage with their foreign charge; but such a foolish waste of money was not to be thought of. To pay forty dollars for forty-eight hours, and three hundred and forty-two geographical miles of nausea in a state-room, was not according to their ideas of happiness. Far better

* On the night of the 20th of March, 1874, at 10.30 P.M., the Pacific Mail steamer *Nil*, having on board one hundred and eleven persons, and [illegible] articles on exhibition at Vienna, her engines being out of order, [illegible] unusually strong, but not reckoning, struck a rock near the [illegible] Yoshida Bay, ten miles from Cape Idzu, and sunk in two [illegible] four persons were saved. A marble monument was erected [illegible] the site of the accident, which was robbed of many of its saddles, [illegible] kindness and energy of the natives.

save the money, and have a feast, dance, and song with the charming singing girls of Ōzaka. So to the steerage they went, and solaced their transient misery with visions of the Ōzaka paradise and the black-eyed houris. They suffered "an inch of purgatory for a yard of heaven.

I woke on the second morning in the harbor of Hiōgo and Kobé, the Gate of Good, the former the native city, the latter the foreign town. All around the land-locked water were bold walls of green hills. French, English, and American ships of war lay at anchor, and busy junks, with their great, broad sails, plowed across the path of the dancing sunbeams. Native fishing and carriage boats were leaping over the waters, urged on by the stroke of the naked scullers. On shore, glorified by the mild winter's sun, rose the "model settlement," a fresh proof of Occidental energy on Oriental soil. Until 1868, the site of the pretty town, laid out in chess-board regularity, was a mere strip of sand.*

[illegible] of Iwamoto and an American friend, to whom I had letters, I spent a day and a half in Kobé and Hiogo. The latter [illegible] was erected in the days of Taira glory. Its name means "arsenal." [illegible] its streets. Near it stands Kyō[illegible]'s temple. On [illegible] of the Taira palace stands a great bronze [illegible] Masatsura, [illegible] of Jingo [illegible] monument of the act, dedicated to his [illegible]

In the cheerful home of an American missionary, to whom I bore [illegible] I [illegible] [illegible] [illegible]

Our party were early on the steamboat, which carried the Stars and Stripes at her stern, and was commanded by a Yankee captain. It was crowded with natives, who rode for *ichi bu* (twenty-five cents). The five or six foreigners in the cabin paid each two "clean Mexicans." These silver eagles are the standard of value in Japan and China, though Uncle Sam's trade-dollars and Japanese gold *yen* are now contesting their supremacy.

We steamed along the coast for three hours; passed the forts built in 1855, and well mounted and manned; passed the light-house of Tempōzan (Hill of Heavenly Peace), and at noon, February 25th, 1871, I stood in the city called, in poetry, Naniwa—in prose, Ōzaka.

Buddhist Pilgrims.

All the large daimiōs formerly had yashikis in Yedo, Ōzaka, and in Kioto, as well as in their own capitals, for the use of the clan [illegible] as caravansaries, at which the lord or his retainers could lodge, when on business or travel, and be treated according to rank. But one or two samurai and their families occupied the Echizen yashiki in Ōzaka, which could lodge a hundred or more men. A suite of rooms was soon swept and dusted out, rugs laid on the matting, and dinner, in mixed Japanese and American style, was served.

Ōzaka is a gay city, with lively people, and plenty of means of amusement, especially theatres and singing-girls. The ladies are

handsomer, dress in better taste, tie their girdles in a style nearer perfection, and build coiffures that are at once the envy and despair of Tōkiō ladies. Ōzaka has every sort of gay life. In all the large cities there are *geisha*, noted for their wit, beauty, skill in playing the three-stringed banjo. The daughters of Kiōto and Tokiō do excellently, but those of Ōzaka excel them all.

The Samisen.

Ōzaka is also the greatest commercial city in Japan. I was interested in the metal refineries and foundries, where the rosy copper ingots are cast, and brass cannon of elegant workmanship turned out. With Iwabuchi as guide, I rambled over the city, and stood on many a storied site made classic by Nobunaga, Hideyoshi, and Iyeyasu. Iwabuchi's great knowledge of history were as spectacles to me, enabling me to see the past as he summoned it from resurrection.

[illegible] were to see Ōzaka that night, and that at Fushimi on [illegible] officers of the Tai-wan would meet me, they having [illegible] me. [illegible] Ōzaka Tower, [illegible]

We [illegible] own, and after making our way through the city, that night be[illegible]

far from Ōzaka, with the classic ground of Kawachi on our right, and Settsu on our left.

The sun clothed the hills in light, revealing the landscape, and kindled the frost on our cabin-roof into resplendent prismatics. We were in the clear water of the Yodo River, which flowed at a gentle current between banks of undergrowth, with groves of firs and bamboo, and here and there a group of thatched villages, through which the Jesuits and Franciscans preached Mary, St. Peter, and Christ, over two centuries ago. Along the shores stood white herons, tall storks, and, occasionally, huge hawks.

While musing on the past, and imagining the Portuguese missionaries, crucifix in hand, preaching on that open space, or erecting a cross on that knoll, Nakamura came out and pointed out the villages of Hashimoto (foot of the bridge) and Yamazaki (mountain point), where, in 1868, the contest at Fushimi was continued. The Tokugawa army held Hashimoto, while the mikado's troops attacked them by land, and bombarded them from a redoubt in Yamazaki, until they fled, defeated and in disorder, to Ōzaka, when the shōgun notified the foreign ministers that he could no longer protect them. I enjoyed Nakamura's talk richly, and, refreshed by the "sweet mother of fresh thoughts and health," body and mind were ready to drink in the sweet influences of that glorious morning in the heart of Japan. But what of the boatmen?

After a hard night's toil, poling and walking in a nipping frost, I wished to see the breakfast by which they laid the physical basis for another day's work. At the stern of the boat, resting on a little furnace, was the universal rice-pot, and beside it a small covered wooden tub, full of rice. Some pickled or boiled slices of the huge radish called *dai-kon* lay in another receptacle. The drink was the cheapest tea. It may possibly be true, what some foreigners assert, that the lower classes in Japan feast on rats. "The daily ration of a Japanese laborer was one mouse per diem;" so I was once told in America. I never saw or heard of such animals being eaten during all the time I was in Japan; but I now looked for some stimulating food, some piece of flesh diet to be eaten by these men, who had to make muscle and repair the waste of lubricating their joints. But nothing further was forthcoming, and the *sendō* whose turn came first sat down to his breakfast. The first course was a bowlful of rice and a pair of chopsticks. In the second course, history repeated itself. The third course was a dipperful of tea, apparently one-half a solution of tannic acid,

On the porch the priests, having finished their prayer, came out, and politely greeted the American, informing him, through Iwabuchi, that he was the first foreigner who had ever visited the temple. They then showed him the fine carving and ornaments of the eaves and outer walls, and the portion which remained of the large golden gutter, made of beaten gold, over a foot in diameter. Only a few feet of the once extensive gift have survived the ravages of war and the necessities of rulers, who, in Japan or elsewhere, replenish their depleted exchequers or treasuries from the riches of the temples.

The records of this temple declare that it was erected at the suggestion of the priest Giō Kio, who wished to dedicate a temple to Ōjin Tennō in Bungo; that it was the desire of the spirit of the god to dwell near the capital, so as to watch over the imperial house. Hence it was located here. The Buddhists had already canonized him as Hachiman Dai Bosatsū, or the Incarnation of Buddha of the Eight Banners. Hence, among the devotees of the India faith, this god of war, and patron of warriors, is called Hachiman, and by those of the native cult Ōjin Tenno. Hachi-man (*hachi*, eight; *man*, banners) is the Chinese form of Yawata (*ya*, eight; *wata*, banners).

We descended the northern side of the mountain toward Fushimi, and passed through Yodo, an old castle town, to which the defeated Tokugawa army retreated after their rout at Fushimi. Nakamura, who was familiar with every foot of ground, having had a hand in many a fight in and around Kiōto during the civil war, pointed out the site of the battle that opened the war of the Restoration. Forgetting the fact that our dinner hour had come, we went to examine this cock-pit of 1868. There, on the west bank, the Aidzu and Kuwana clans, that formed the van of Tokugawa's army, landed on the 27th of January, 1868, and, attempting to pass the barriers at Toba, received into their bosoms the canister from the Satsuma cannon. The Tokugawa troops marched along a narrow path in the rice-fields only a few feet wide, like a causeway, through a lake of paddy-field ooze. To move from the path was to sink knee-deep in a glutinous quagmire. To advance was to climb over the writhing, wounded, and slippery dead men, only to face cannon aimed point-blank, while the musketry of the sheltered Southerners enfiladed their long [illegible] lines. Numbers only increased the sureness of the immense target at which Remington riflemen were practicing in coolness and earnest. "That field," at which the long and bony finger of our cicerone pointed, "was piled with dead men like bundles of fire-wood."

[illegible] the Tokugawa men broke and ran; but, on [illegible] fighting began on both the two roads, the Fushimi [illegible], which led to Kioto. "Here," said he, "is where the [illegible] army] were surprised while eating, early morning, [illegible] grove, near me. [*Kuma gun*, mikado's army] made an [illegible] through the rebel ranks dreadfully." Then the village [illegible] fire, and the rebels fled to Yodo, finding, to their [illegible], that the castle was barred against them. Fushimi was also [illegible] during the night. "There," said our guide, as we neared the [illegible], "is where the fire began."

We walked up the historic streets in which the strange old stories had so often resounded, through which Nobunaga, Hideyoshi, Iyeyasu, and Xavier, had passed, in which the Jesuits had once preached to [illegible] crowds of people like those before me. I was [illegible] appointed me. The feeling was the same as that experienced in Washington in 1865. I went thither to behold the dear face which, [illegible], had borne the old flag victorious. Here Oyama's and Kuroki's legions of one hundred and forty thousand [illegible] Peace Avenue. There was no [illegible] [illegible]. They were [illegible]. They were peaceful [illegible]. [illegible] was a pretty sight for Japanese eyes.

[illegible] Upstairs, [illegible] room, [illegible] [illegible] [illegible]

and wished to see him immediately, to pay their respects, and announce themselves as my escort to Fukui. They would be in the room in a moment.

"Can they not wait a few minutes till I finish my dinner?" I asked.

"I am afraid not," replied he; "they are very eager to see you immediately. Such are their orders from their superior at Fukui."

"Well, but I am in deshabille. I can't be seen in this style."

"Oh! indeed, they won't care for that. Besides, here they are at the door. They merely sent me to announce them."

It was too late to stop the invasion, so the animal must forego his provender for a time. The paper sliding-doors were pulled aside, and five stalwart men entered and stood in line, eyes front, facing me. I mentally waited to see how the ceremonies would proceed. In the twinkling of an eye they all sunk on their knees, spread their hands prone before them, and bowed their heads for full fifteen seconds on the floor. Then, resilient, all sat in a row on their heels, and spread out their robes, with hands in their *hakama*. The leader then handed Iwabuchi an imposing paper to read, which set forth that they had been sent by the daimiō from Fukui, to bear the congratulations of the authorities, and to escort the American teacher to Fukui. This solemnly done, they bowed profoundly again and departed. It was all over within two minutes. The meal was finished in peace and abundance, and then began the preparations for the ride to Ōtsu, eight miles distant. The baggage and servants were dispatched by boat, and at half-past four all were mounted, and we started. Our cavalcade consisted of nine horses and riders.

The air was damp, and the sky was leaden, when we started. The whole household were at the gate of the court-yard, to bow low and cry "*sayonara*," and the whole village was assembled, and stood agape to see the foreigner.

Out past the shanties of the village, our path lay over a wooded mountain, and then the snow fell, turning to slush as it touched coat, horse, or earth. In an hour we were all white with cloggy masses of snow, and in places wet to the skin with the cold soaking of sleet. Twilight succeeded the day, and darkness the twilight, until only the gigantic forms of the firs bearded with snow, and so silent, were outlined through the slow shower of flakes. Far up into vague infinity loomed the mountains, occasionally a beetling rock thrusting out its mighty mass in a form of visible darkness. After five hours of such riding it grew uncomfortable. Every flake, as it fell, seemed to have

weight. To cold, wet, chattering travelers, what comforts could a Japanese inn afford?

There is a difference exists in Japan as in highly civilized countries [illegible] not to hotels and their keepers, as concerning unexpected or unannounced guests. To come suddenly to a Japanese inn in winter is to shiver, as in a refrigerator, and wait cheerlessly for an intolerably long time, and understand all about Greenland, before the fire and food are brought, the thaw sets in, and comfort is attained. At Ōtsu (now called Shiga), however, a blazing fire was ready as our party rode into the court-yard. Boots and coat off, I was led into the best room, on which a pile of silken quilts was spread for my bed, and in the middle of the room was that sum of delights, a kotatsu. Poor, civilized reader, or Western barbarian, you do not know what a kotatsu is? No? Let me tell you. In the very centre of the room lift up that square foot of matting, and you will find a stone-lined trough, a few inches deep. In this the fat and red-cheeked chambermaid puts a shovelful of live coals. Over it she sets a wooden frame, a foot high, called a *tenjo*, after the castle tower which it imitates. Over this she spreads a huge quilt. It is an extemporary oven, in which you can bake yourself by drawing the quilt about you, and find a little [illegible] comfort, or hanging shivers for glow. A kotatsu may be seen [illegible] danger to a grandfather, who believes Japan to be a wretched [illegible] country, but a delightful one to live in, if you can only [illegible] the cold country is a paradise without it.

[illegible] to Hamaura, at the north end of the lake. Kioto lay but seven miles [illegible] and I could easily have [illegible] was eager [illegible] my work. Besides, I was [illegible] when I [illegible] Japanese history for my spectacles. So I postponed the trip till three years later. I [illegible] work. It [illegible] Harbor. I [illegible] by Kaempfer and the Jesuits.

[illegible] At 9 A.M., our party, [illegible] full of [illegible] [illegible] [illegible]

Golden Age, always alloyed with poverty and ignorance and discomforts, was past for Japan; the Iron Age of smoke, of coal, of comfort, of wealth, was coming.

The Lilliputian steamer, compared with one of our Hudson River ferry-boats, was as a Japanese tea-cup to a soda-water tumbler, or a thimble to a gill. It was only—I am afraid to say how many feet short, and inches narrow. Its engines, like its entire self, were oscillating. Captain, engineer, fireman, and crew were all Japanese. The accommodations of the passengers were strictly graded. The cabin, in the stern, was ten feet by six, and four feet high. At one end, a platform, six inches high, three feet wide, six feet long, and covered with a rug, was the "first-class." At the side was a set of sword-racks. The floor of the rest of the same cabin, six inches lower, was "second-class." The promenade-deck was ten feet by six, two square feet being occupied by the refreshment-vender of the boat, who furnished tea, boiled rice, rice cracknels, pickles, rice rolls wrapped in sea-weed, boiled cuttle-fish, etc., to those who wished refreshment. He seemed to drive a brisk trade; for, besides our party of eight, who occupied the cabin and deck, our servants and about a dozen other natives filled a hole in the bow, which was "third-class."

I preferred first-class air. I kept on deck, watching the snow-clad mountains, and the historic towns, castles, and villages, and now and then a boat under sail or oar. Biwa kō, as the natives call it, is as green and almost as beautiful as a Swiss lake. It is named after the musical instrument called a *biwa*, because shaped like it. Tradition says that in one night Fuji san rose out of the earth in Suruga, and in one night the earth sunk in Ōmi, and this lake, sixty miles long, was formed. The monotony of the voyage was broken at four o'clock in the afternoon, when the little boat swung to its moorings at the village of Hanoüra. The place reminded me of Kussnacht, at the end of Lake Lucerne. We stepped out into what seemed a village of surpassing poverty. The houses were more than ordinarily dilapidated. The streets were masses of slush and mud. The people seemed, all of them, dirty, poor, ragged. I had full opportunities of becoming acquainted with all of them, for every one quickly informed his neighbors that a foreigner was among them, and soon the color of his eyes and hair, his clothes and actions, were discussed, and himself made the nine days' wonder of the village.

I began to realize the utter poverty and wretchedness of the people and the country of Japan. It was not an Oriental paradise, such as a

reader of some books about it may have supposed. I had only a faint conception of it then. I saw it afterward, until the sight oppressed me like nightmare. At present, novelty lent its chromatic lenses, and tinged all my view. Then, too, I thought that the wretched weather and leaden sky had something to do with my feelings; and when the servant-maids brought water and waited on my companions, as they took off their wet boots, sandals, and socks, with such hearty cheer, easy smiles, and graceful skill, every thing looked as if sunshine had sifted through a cloud-rift.

I was quite restored to myself again by a sight that banished all regret. A jolly-looking, fat girl was half hobbling, half staggering along on her clogs, her generous physique quivering like heaps of jelly. Her left hand grasped the cross-handle of a couple of water-pails, which was in a state of generous splash, like herself. Her right arm, bared by her big, gaping sleeve being bound to her armpits, was extended far over toward the [illegible] to counteract gravity on the other side. I momentarily expected this [illegible]

[illegible]

[illegible]

[illegible]

and very handsome *norimono*, borne on the shoulders of two men, was provided. It was a fine, large box, like a palanquin, except that the pole by which it rested on the two men's shoulders passed through the top instead of being fastened at the centre, as in India. The one I rode in was gold-lacquered without, and richly upholstered and papered within, with neat curtains of bamboo split into fine threads. Once inside, there was room to sit down. If one does not mind being a little cramped, he can spend a day comfortably inside. For high lords and nobles four men are provided, and the long supporting bar is slightly curved to denote high rank. I entered the norimono in the presence of the entire village, including the small boys. The

A Norimono.

ride of a few hundred yards sufficed for me. The sights were too novel to miss seeing any thing, and so I got out and walked. I was not sorry for the change. The air was bracing, the scenery inspiring.

A double pleasure rewards the pioneer who is the first to penetrate into the midst of a new people. Besides the rare exhilaration felt in treading soil virgin to alien feet, it acts like mental oxygen to look upon and breathe in a unique civilization like that of Japan. To feel that for ages millions of one's own race have lived and loved, enjoyed and suffered and died, living the fullness of life, yet without the religion, laws, customs, food, dress, and culture which seem to us to be the vitals of our social existence, is like walking through a living Pompeii.

Our path wound up from the village to a considerable height. On both sides of the mountain path and pass the ground was terraced

into rice-fields, which were irrigated by the stream that is usually found flowing between two hills. During the day we went through valleys of ravishing beauty. In them the ground was divided into irregular rice-fields, which were now bare, and dotted with the clumps of the stubble as it was left when cut by the reaper's hook. At intervals were small villages, surrounded by the universal and ever-beautiful bamboo. On both sides of the valley, bold hills, thickly clothed with pine and fir and solemn evergreen, rose to the clouds. And all along, with a frequency like that of mile-stones, stood the kosatsū (edict boards), on which hung the slander and prohibition against Christianity. We were still in the province of Ōmi.

Frequently along the road I observed large, square posts of new wood, plentifully ornamented with Chinese characters, which marked the boundaries of the province, subdivision, or district. At noon we crossed the frontier of Ōmi and entered the province of Echizen, and at two o'clock that division of it which was under the jurisdiction of the Fukui Han. Being now within the dominions of "our prince," we expected evidences of it, in which we were not disappointed. At every village the *nanushi*, or head men, arrayed in their best dress, came out to meet us, presenting their welcomes and congratulations. Sometimes they would salute us half a mile or more from the village, and after welcoming us, bowing literally to the earth, they would rush on before and conduct us through the village to the extreme limit, and there take their adieu, with bows, kowtowings, and *sayonara*. Toward evening, having travelled and rested two hours at noon, we arrived near Tsuruga, and were met by the officers of the city, and conducted to the best hotel in the place.

My eight companions were tastefully quartered that night, and, to add to their enjoyment, Mr. Yamato, Tarō Hōshō, and Hōshō, or, in other words, we two Americans, were presented to dispose of meat, dancing, and sake. Several of the geishas danced with might and main, what might be called stag-dances, from their notably masculine air. I occupied myself in making notes of the day's trip. I was interested in several places of historic interest, the names of which I have now forgotten, but was afterward fully able to appreciate. I found in the room I occupied a work in Japanese, treating of the Opium War between China and the administrations of the foreign powers, military, naval, and political. It was well thumbed and dog-eared, and evidently had been much read many times. It had been published in Japan shortly after the war between China and Japan, and prepared the Japanese for what they have since done.

Tsuruga expects to become a great city some day.* It is to be the terminus of a railroad from Ōzaka and Kiōto. A canal is to connect its harbor with Lake Biwa—a scheme first proposed by Taira Shigémori, son of Kiyomori, in the twelfth century. It is to become the largest and wealthiest port on the west coast. I think there is good ground for these hopes. Its geographical position is every thing to be desired, and its harbor the best on the west coast.†

We made an early start. We were to reach Takéfu, a town about seventeen miles distant. We first walked down to the sea-shore, where I caught a splendid view of Tsuruga harbor, two-thirds of a circle of blue sea within rocky and timbered headlands. On the sandy strand were a dozen or more junks beached for the winter, propped and covered with straw mats. In one or two tall sheds made of poles and mats were the keels and frames of new junks, with new timber and copper lying near, and one nearly finished. They were all on the ancient model. Emerging into the road to Fukui, we came to the stone portal of a large Shintō temple.‡ Within a grove of grand old giant firs stood the simple shrine, without image, idol, or picture, save only the strips of white paper and the polished mirrors. My guards stopped, clapped their hands three times, placed them reverently together, bowed their heads, and uttered a prayer. The act was as touching as it was simple.

About seven-eighths of Echizen is mountain-land, and to-day was

* Tsuruga was made the capital of Tsuruga *ken*, including the province of Echizen, in 1873; thus becoming an official seat, leaving Fukui in the background.

† A Japanese gazetteer or cyclopedia, in describing a city, is especially minute in regard to the history and traditions. It describes fully the temples, shrines, customs, and local peculiarities, and usually winds up by recounting the "famous scenes" or "natural beauties" of the place, whether it be Kiōto or Fukui. Thus the "Echizen Gazetteer" says: "The ten fine scenes ('sceneries,' as the beginners in English put it) of Tsuruga are—1st, the red plum-trees in the temple grounds of Kei; 2d, the full moon at Amatsutsu; 3d, the white sails of the returning junks seen from Kiōmidzū; 4th, the evening bells at Kanégasaki; 5th, the teahouses at Iro; 6th, the dragon's light (phosphorescence) on the sea-shore; 7th, the verdure at Kushikawa; 8th, the evening snow on Nosaka; 9th, the travelers on Michinokuchi; 10th, the evening glow at Yasudama."

‡ The gods worshiped at these shrines are—Jingu Kōgō, mother of Ōjin Tennō; Ukemochi, the goddess of cereals and food; Yamato Daké, son of Keiko the Kuantō; Ōjin Tenno, or Hachiman, god of war; Takénouchi, prime minister of Jingu; and Tamahimé, sister of the latter. The large granite *tori i* was erected by Hidéyasū, first of the Tokugawa daimiōs of Echizen. Near the city are the ruins of old fortifications of Nitta Yoshisada, and Asakura Yoshikagé, the foe of Nobunaga.

one of climbing. The snow lay eight and ten feet deep on each side [illegible] path. The path itself was only such as is made by the stamping of human feet and by horses. We were now in full [illegible], interpreter, guards, servants, and porters, about forty of whom carried our baggage. We were strung out over the white landscape in Indian file, numbering fifty-four persons in all. One [illegible], the pioneer, had a can of kerosene on his back; another, my wraps and hand-baggage; another had his head under the seat of a [illegible] chair, the space between the rockers being well packed. Other [illegible] packages. When a box was too heavy for one man, it was slung on a pole and carried by two. The valleys were evidently, judging from their tracks, well stocked with rabbits and foxes, and in the rice-fields flocks of fat wild geese and ducks offered tempting marks, on which one of the samurai, who had a revolver, spent much vain powder. The white heron were plentiful, and occasionally we saw the huge storks, six feet high, stalking along the streams. On [illegible] where the path wound through the woods the snow had been [illegible] by the wild boar. We stopped to rest at the house of a [illegible] on whose floor lay three huge carcasses and tusked heads. He [illegible] eight years, with which he had transfixed over [illegible] and thirteen wild hogs that winter. It had a triangular, [illegible]-like blade. The village bought the meat of him, and what [illegible] left over he sent to Tsuruga and Fukui. Monkeys were also [illegible].

[illegible] foreigner. The entire population, from wrinkled old men and stout [illegible] to babies [illegible], were [illegible]. The women, [illegible], and dogs [illegible] of the [illegible], and we were [illegible]. The village boys were [illegible] of a frame of [illegible], and having a tiny [illegible] [illegible]. [illegible] was [illegible] to [illegible] and [illegible]. When [illegible] [illegible], they were made of a frame of wood covered with paper, and made to slide in [illegible]. [illegible] for [illegible], [illegible]. In these villages [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible].

Amidst this monotony of ugliness, I was glad to see the merry, twinkling black eyes, and red cheeks of pretty girls, and the sweet faces of children, rosy and chubby, spite of dirt and slush, as they paused in their work of making snow-men, to gaze upon the stranger. Most of the people, in addition to the usual Japanese dress, wore long, high boots of plaited straw, admirable for walking in the snow, called "Echizen boots," the worth of which I proved.

Village in Echizen.

Our route for the next day lay through a lovely valley formed by a river. The rate of traveling had not been severe. The record of each day was very much like a page of the "Anabasis," and from two to four of Xenophon's parasangs were our daily journey. Long before I arrived at my place of destination, I found the way the Japanese have of doing things was not that of America, and that life in Japan would be a vastly different thing from the split-second life in New York. It took us three days and a half to do what I afterward accomplished easily, by the same means, in a day and a quarter. That large bodies move slowly is true, to an exasperating extent, in Japan. A journey of ten Japanese samurai means unlimited sleep, smoking of pipes, drinking of tea, and drowsy lounging. A little more tea, one more smoke, and the folding of the legs to sit, is the cry of the Japanese *yakunin*. Such things at first were torture, and a threat of insanity to me, when I found that time had no value, and was infinitely cheaper than dirt in Japan. Finally, I became, under protest, used to it. On this occasion I rather enjoyed it. My eyes were not full of seeing yet, and, though impatient to reach my field of labor, yet this was the grand manner of traveling, and best for heart and eye and memory. Besides, it would be undignified to make haste in the prince's own dominions, and the porters, under their heavy loads,

in 1333, and of Kiōtō court life, were ranged along the wall, and braziers of figured bronze shed a genial glow through the mellow-lighted room. They had placed a new-made table for the foreigner to eat by himself. The officers, now twelve in number, and the chief men of the town sat round the floor in an oval. Four girls, all of them good-looking, brought in, not the dishes, but each time a tableful of dishes, and set one before each guest. Forthwith the meal began.

On fourteen little tables, each a foot square, four inches high, made of wood lacquered black, and lustrous as jet, were as many pairs of chopsticks made of new, clean wood, ready bifurcated but unsplit, to show they had not been used. The maids attended, with full tubs of steaming rice and pots of tea, to replenish the rapidly emptied bowls. Fish, boiled eggs, lobster, and various made-dishes were served on enormous porcelain plates the size of the full moon. The nimble tapering fingers of the laughing girls handed out their contents. Then came the warm saké. The tiny cups circulated around, the girls acting as Hebes. Smoking and story-telling followed after the candles were brought in. In the evening, after each had enjoyed his hot bath, the quilts were spread, and the top-knotted heads were laid on their wooden pillows and paper pillow-cases, and sleep, dreams, and snores had attained their maximum of perfection before nine o'clock. In my dream, I was at home in America, but failed to catch the train to get back to Japan.

Twelve horses, saddled and bridled, were ready next morning, which was the 4th of March. After the last pipe had been smoked, the last cup of tea drank, and the last joke cracked, with swords thrust in girdle, wooden helmet tied on head under the chin, and straw sandals in stirrup, the cavalcade moved. We started off slowly through the town and crowded streets, and out into the valley toward Fukui. It was a day of wind, light showers, and fitful flakes of snow, alternating with rifts of sunlight that lent unearthly grandeur to the wrinkled hills. A brisk ride of two hours brought us within sight of Fukui. We were in a level plain between two walls of mountains. Just as Nakamura cried out, "Yonder is Fukui," a burst of sunshine threw floods of golden glory over the city.

I shall never forget my emotions, in that sudden first glimpse of the city embowered in trees, looming across the plain, amidst the air laden with snow-flakes, and seen in the light reflected from storm-clouds. There were no spires, golden-vaned; no massive pediments, façades, or grand buildings such as strike the eye on beholding a city in the West-

...ed. I had formed some conception of Fukui while in Amori... ...ing vaguely grand, misty, imposing—I know not what. I ... ...ed a picturesque, vast array of low-roofed houses, colossal temples, castle towers, tufts of bamboo, and groves of trees. This ... I was.

... officers came out at the city limits to meet us. We rode ... the streets, thronged with eagerly curious people. The thoroughfares were those of an ordinary Japanese town, not of any special ... In a few minutes we crossed a bridge over a river, and halted ... the gate of a handsome court-yard lined with trees, ... the door of a fine large old house dismounted at headquarters. I was welcomed by several officers, all in their best silks, swords, sandals, and top-knots, with bows, and such awkward but hearty hand-shakings as men engaged to fight might be supposed to achieve.

... ...ments for my future residence. It was a Japanese house, furnished by American employés. All the partitions and windows were of paper. A cook-stove, with pipe and fire, was up, and glowing a welcome. I found a bed-stead, bed, wash-stand, and a pail of water. How on earth this came there I never understood (it was one of my earliest lessons in Japanese cookery), for no "Yankee notions" had ever been seen in Fukui. I brought New York, ... with me. ... I found a chair, a table, a student's lamp, ... Some ... Prince of Hoppo was at ... ...ed me right royally. There was a state dinner. ... ...ed to wear my uniform, and to the Japanese ... ...ed with ... ...ed, ...ed, ...ed, and ... ...ed, ...ed, ...ed,

ers, pictures, curiosities, and whatever I might wish to buy. He also taught me the value, symbols, and denominations of the local paper money of Fukui. I was already familiar with the national kinsatsŭ (money cards). A fac-simile of a *nishiu* piece, worth about twelve cents, is given in the cut. The ten and one riō (dollar), and bu (quarter) pieces are much larger. The dragons with horns, hair, scales, claws, and mustaches, jewel and mikado crests, are very conspicuous. The Chinese characters read "Money, nishiu," and "Min Bu Shō, Currency Office."

Fac-simile of Kinsatsŭ. Issue of 1869.

For centuries past, every great daimiō has issued paper money current only in his *han*. There are over one hundred local varieties in the empire, of varied colors, values, and sizes. The Fukui denominations were one-tenth, one-fifth, one-half: one, three, five, ten, and fifty cents. The designs on them are the God of Wealth, the treasure-ship which every Japanese hopes to have "come in," the pile of kobans (oval gold coins) which he expects to "raise," bags of rice—the standard of value—dragons, flowers, birds, and the zoölogy of the zodiac.

The officer further said I must have relaxation. He offered to show me the fairest and brightest maiden, whom I might bring to my house, and make my playmate. I thanked him, and accepted all his offers but the last.

The night was clear and cold. The same familiar stars glittered overhead as those seen in the home sky. The wild geese sailed in the bright air, the moon bathing their plumage in silver. The temple-bell boomed solemnly as I lay down to rest.

VIII.

RECEPTION BY THE DAIMIŌ.—MY STUDENTS.

THE next day was a Sabbath in a Sabbathless land. I awoke to find a perfect day—a heaven of cloudless blue, and every thing quiet and still. How should I spend Sunday here? There were no church-bells pealing, no church, no pews, no pulpit, no street-cars, no pavements, no Sunday school, no familiar friends. I walked to the gate of the court-yard and looked out upon the street. Business and traffic were going on as usual. The samurai on clogs, in his silk and crested coat, swords in girdle and cue on clean-shorn crown, was walking on, in his dignity, as the lord of society. The priest, in his flowing crape and brocade collar, with shaven head, and rosary on

wrist, was on his way to the temple. The merchant, in his plain, [illegible] sandals of straw, was [illegible]. The peasant, half naked and half covered in the fashion of Eden, in sandals of rice-straw, tunic, and [illegible] his [illegible] of carrying burdens [illegible]. A file of his [illegible], with [illegible] arranged on [illegible] to the distance, like [illegible] fish, to griddles, [illegible]

bean-cheese, each uttering his trade-cry, ambled on. On the opposite shore, with ropes over their shoulders, a gang of straw-clad men—not mules—were towing a boat up stream, against the current.

I returned indoors. Breakfast over, I sought the companionship of my dear, silent friends, which I had brought with me, and which had not yet been arranged, though I had already made my plans for a book-case. It was about half-past nine, when the gate at the end of the court-yard opened, and in rode Nakamura, my guard of yesterday. Behind him came three of the daimiō's grooms, one of them leading a gorgeously caparisoned horse. The grooms were dressed in only one garment, a loose blue coat coming to a little below the hips, with socks on his feet, and the usual white loin-cloth around his waist. On the back of his coat was the crest of his prince. The horse was the most richly dressed. It was decked as if for a tournament or ball. Its tail was incased in a long bag of figured blue silk, which was tied at the root with red silk cord and tassels. The hair of the mane and top-knot was collected into a dozen or more tufts bound round with white silk, and resembling so many brushes or pompons. The saddle was an elaborate piece of furniture, lacquered and gilded with the crests of Tokugawa. The saddle-cloths and flaps were of corrugated leather, stamped in gold. The stirrups were as large as shovels, and the rider, removing his sandals when he mounted, rested the entire soles of his feet in them. The material was bronze, ornamented with a mosaic of silver and gold. The bridle was a scarf of silk, and the bit and halter different from any I had seen elsewhere. From the saddle, crupper, and halter depended silken cords and tassels. Altogether, it reminded me of one of the steeds on the Field of the Cloth of Gold. The horse had been sent to convey me to meet the prince and his chief officers, who were to receive me in the main room of the Han Chō, or Government Office. Nakamura was to escort me, and Iwabuchi was to be present, to speak for us.

We mounted and rode along the wide street facing the castle-moat, which was lined on one side by the yashikis of the chief men of the clan, and called Daimiō Avenue. A few minutes' ride brought us to one of the gates called Priests' Gate, and, riding inside of another wall and moat, we reached the main entrance to the Han Chō, and dismounted. The gate was the same as that seen in front of all large yashikis and official places in Japan, like two massive crosses with their arms joined end to end. We passed up the broad stone path through a yard covered with pebbles. Before the door was a large

[illegible]. Kneeling pages waited to receive us, and [illegible] to welcome us.

We [illegible] and entered. Passing along a corridor of [illegible] mats, we reached the hall of audience, into [illegible] with due ceremony. The pages and [illegible] [illegible], while the chamberlain and his six ministers rose to [illegible]. Bows, bows, and hand-shakings were now things that [illegible] were to be. I advanced and bowed to the prince, who [illegible] hand extended his hand, uttering what I afterward learned [illegible] words of welcome. After shaking hands, he put an [illegible] [illegible] hand. I withdrew from the first bow down on [illegible] hands, knees, and face, and talked with uplifted eyes. I was next introduced to his long-named high retainers, and then we all sat down [illegible]. It was piled up with tall pyramids of [illegible] [illegible] and [illegible] sponge cakes—the usual orthodox Japanese [illegible]. In the centre was a huge bouquet, composed entirely [illegible] [illegible] flowers and the showy, silver-glossy sheets of a wild [illegible], [illegible] with [illegible] of many tints, both [illegible] [illegible]. [illegible] [illegible] [illegible] of ten or twelve—[illegible] [illegible] [illegible]. As we lifted out the cups, [illegible] [illegible]

[illegible] [illegible] [illegible] [

"I greatly rejoice and am obliged to you that you have arrived so promptly from so great distance over seas and mountains, to teach the sciences to the youth of Fukui.

"Concerning matters connected with the school and students, the officers in charge of education will duly consult you.

"As Fukui is a secluded place, you will be inconvenienced in many respects. Whenever you have need of any thing, please make your wants known without ceremony.

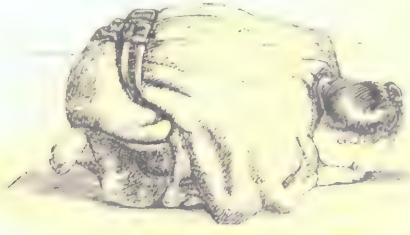
"MATSUDAIRA, *Fukui Han-Chiji*."

These words struck the key-note of my whole reception in Fukui. During the entire year of my residence, unceasing kindnesses were showered upon me. From the prince and officers to the students, citizens, and the children, who learned to know me and welcome me with smiles and bows and "Good-morning, teacher," I have nothing to record but respect, consideration, sympathy, and kindness. My eyes were opened. I needed no revolver, nor were guards necessary. I won the hearts of the people, and among the happiest memories are those of Fukui.

Among those whom I learned to love was the little son of the daimio, a sprightly, laughing little fellow, four or five years old, with snapping eyes, full of fun, and as lively as an American boy. Little Matsudaira wore a gold-hilted short sword in his girdle; while a lad of thirteen, his sword-bearer, attended him, to carry the longer badge of rank. His head was shaved, except a round space like a cap, from which a tiny cue projected. The photograph which his father gave me and the wood-cut do not do scant justice to the exquisitely delicate brown tint of his skin, flushed with health, his twinkling black eyes, his rosy cheeks, and his arch ways, that convinced his mother that he was the most beautiful child ever born of woman. I often met him in Fukui, and, later, in Tokio. He is to be educated in the United States.

A Little Daimio. From a photograph.

As yet I had seen little of the city in which I expected to dwell for [illegible] and reached the goal of my journeyings. Without [illegible] streets, Fukui loomed up in my imagination, and, spite of my [illegible] experience of Japanese towns, the ideal Fukui was a grand [illegible]. My excitement of travel was now over, and I was to see the actual [illegible]. I rode around the castle circuit, and out into the city, and to [illegible] distance through its streets. I was amazed at the utter poverty of the people, the contemptible houses, and the tumble-down look of the city, as compared with the trim dwellings of an American town. I rode through many streets, expecting at last to emerge into some splendid avenue. I rode in vain; and, as I rode, the scales fell from my eyes. There was no more excitement now to weave films of glamour before my vision. I saw through the achromatic glasses of reality. I realized what a Japanese—an Asiatic city—was. All the houses of wood, the people poor, the streets muddy, few signs of wealth, no splendid shops. Talk of Oriental magnificence and luxury! What nonsense! I was disgusted. My heart sank. A desperate fit of the blues seized me. I returned home, to chew the cud of gloomy reflections.



[illegible]

[illegible] Kanazawa, [illegible] Noto Peninsula. [illegible] coming. [illegible] [illegible] [illegible]

his part and honor to me. I bid my servant usher him in, and a sad-looking man of fifty or more entered. Through Iwabuchi his story was soon told. His wife had died of grief on hearing of her son dying a stranger in a strange land. Two very young sons were living. His other children, five in number, were dead. His house was left unto him desolate. I gave him the gold key of the Phi Beta Kappa Society, of Rutgers College, into which his son had been elected, he having stood at the head of his class. His father received the emblem reverently, lifting it to his forehead.

On the next day my regular work was to begin. Horses were sent again, and I rode to the school, a building which was the citadel of the castle, and was once the residence of the old prince. I was met by the officers of the school in the room I was to occupy. On the table were sponge-cake, oranges, and plum-blossom bouquets, as usual, while the omnipresent tea was served, and the tiny pipes were smoked. It was very evident that the men who had been desirous of a teacher of chemistry had very nebulous ideas about what that science was. However, they were ready, with money and patience, to furnish the necessary apparatus and lecture-room; and our preliminaries being agreed on, I was conducted through the other rooms to see the sights of the school.

I was surprised to find it so large and flourishing. There were in all about eight hundred students, comprised in the English, Chinese, Japanese, medical, and military departments. A few had been studying English for two or three years, under native teachers who had been in Nagasaki. In the medical department I found a good collection of Dutch books, chiefly medical and scientific, and a fine pair of French dissection models, of both varieties of the human body. In the military school was a library of foreign works on military subjects, chiefly in English, several of which had been translated into Japanese. In one part of the yard young men, book, diagram, or trowel in hand, were constructing a miniature earthwork. The school library, of English and American books—among which were all of Kusakabe's—was quite respectable. In the Chinese school I found thousands of boxes, with sliding lids, filled with Chinese and Japanese books. Several hundred boys and young men were squatted on the floor, with their teachers, reading or committing lessons to memory, or writing the Chinese characters. Some had already cut off their top-knots.*

* In one of the popular street-songs hawked about [illegible] in the streets [illegible]

Student Preparing a Memorial. [illegible]

[illegible]

ting blows, thrusting being unknown. Pretty severe whacks are given, and some bruising done, spite of armor. Foils are used up like lances in a tournament. The young men kept up the mimic battle for fifteen minutes, or as long as their wind and muscle lasted, and the severe ordeal was over, the victory being won by those who had given what would have been disabling wounds had swords been used. Then followed, by another set of students, the spear exercise. Long spears were used first, and several fine passes in carte and tierce were made; the offensive and defensive were tried alternately, to show me all the various thrusts and foils of the science.

The party having short spears succeeded, the manœuvres being different. So far it was mere scientific display, no one being severely punched. At a signal of the clappers another set took blunt spears, leaped into the arena, and a sham fight began, the thrusts being real lunges that knocked down and bruised the limbs or damaged the breathing apparatus of the man put *hors du combat* quite badly. In about five minutes half the party were down, and the remainder, all crack lances, continued the battle for several minutes longer, with some fine display, but no mortal thrusts. They were called off, and the men with sword and cross-spear began a trial of skill. The cross-spear is long, like a halberd, with a two-edged blade set at right angles across it within six inches from the top. It is intended especially for defense against a sword, or a horse soldier. In this instance, one or two of the swordsmen were jerked to the floor or had their helmets torn off; while, on the other side, the halberdiers suffered by having their poles struck by severing blows of their opponents' swords or actually received the "pear-splitter" stroke which was supposed to cleave their skulls.

Next followed wrestling. Though a cold day in winter, the students were dressed only in coarse sleeveless coats of hemp cloth. Approaching each other, they clinched and threw. The object seemed to be to show how an unarmed man might defend himself. Wrestlings and throwings were followed by sham exhibitions that bore a frightful resemblance to real choking, dislocation of arm, wringing of the neck, etc. Throughout the exhibition, the contestants, while attacking each other, uttered unearthly yells and exclamations. I was highly impressed with the display, and could not fail to admire the splendid, manly physique of many of the lads.

I waited to see the school dismissed, that I might see my pupils in the open air. At the tapping of the clapperless bell, the students put

[illegible] books, ink-stones, and sticks of ink, wrapped up their books and portable matter in square pieces of silk or calico, making neat bundles; put their short swords, which lay at their sides, in their [illegible], and [illegible], bowing low, with face to the floor, to their teachers, rose up and went, first, to the sword-room to put on their long swords. This was a large apartment near the entrance, in which were rows of numbered racks, containing seven hundred or more swords. Each student presented his check or ticket of boarded pine wood, and his sword was handed him by one of the keepers. Thrust [illegible] in his girdle, and adjusting the pair, each scholar passed into the [illegible] room, where seven hundred pairs of clogs or sandals were stowed away in numbered order. These set on the ground, and the owner's toes [illegible] into the thong, the student added a half-inch to his stature, and trudged homeward. The scraping and clatter of hundreds of wooden clogs over the long stone bridge were unnerving. All were bare-headed, with the top-knot, cue, and shaven mid-scalp, most of them [illegible] of their clogs, and with their characteristic dress, [illegible], [illegible], and skin exposed at the scalp, neck, arms, elbows, and [illegible], and [illegible] swords in their belts, they impressed me [illegible] as specimens of feudalism I shall never forget.

[illegible], I [illegible] how long it would be before the civilizing seeds [illegible]." He [illegible] and [illegible]. We [illegible] [illegible] [illegible] [illegible] them. A few months later, and I had won their confidence and love. [illegible] [illegible] [illegible] [illegible]

IX.

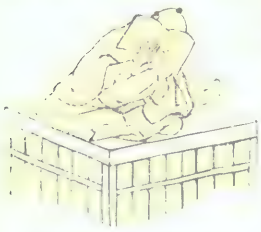
LIFE IN A JAPANESE HOUSE.

Now that the excitement of travel was over, I settled down to my duties, to survey the place and surroundings, and to try and understand the life around me. I first examined my quarters.

The old mansion assigned to me was one hundred and ninety-seven years old. It had been in possession of the same family during that period. The house had been built on part of the site of Shibata's old castle, in which he and his band committed *hara-kiri* and underwent voluntary cremation. Across the river rose Atago yama. On this hill, Hidéyoshi encamped with his army. A few score feet to the west of my gate was a stone on which tradition says Shibata stood when he drew an arrow to the head, and shot it into his enemy's camp, splitting the pole of the canopy, or mammoth umbrella, under which Hidéyoshi sat. The moat which bounded the north side of my estate was part of the old fortress, and a few rods eastward stood a gateway still intact, though no "harsh thunder" could be grated from its hinges, which rust had long united together. My whole estate was classic soil, and I suspect more than one old conservative growled to see the foreigner on the spot made sacred by Echizen's greatest hero, whose devotion to Yamato damashi ideals had been attested in blood, fire, and ashes.

It was a grand old house of solid timber, with spacious rooms, and long, well-lighted corridors. It was sixty feet broad, by one hundred feet deep. Though of one story, it had an immense and lofty sloping roof and shaggy eaves. The rooms numbered twelve in all. The floors were laid with soft neat mats, and the paper sliding screens could all be taken out, if need were, to make a hall of vast area with many square columns. The corridors, which were ten feet wide, passed outside the rooms, yet were part of the house. The walls, where solid, were papered. The ceiling, of fine grained wood, was twelve feet from the floor. In the rear were the kitchen and servants' quarters.

The entire estate comprised about ten acres, the sides of which, ex-



wedge-like noses above the water. In summer the lotus-flowers grew and bloomed, slowly rising from the long roots in the ooze, unfolding their first emerging tips into glorious concave shields of green, two feet in diameter, corded beneath like the veins of a gladiator, and holding on their bosses translucent pebbles of dew. Then rose the closed bolls, like a clasped hand that trembled with the trembling water, giving no sign of the beauty within — the mighty flower in its bosom. Then, as the sunshine of summer fell aslant the cool water, the boll, tenderly and shyly, as if afraid, unfolded day by day until the splendid revelation of the lotus was complete. Massive shield and glorious flower made a picture of unearthly loveliness to the child who strove to pluck the remote beauty, or to the adult to whom the lotus-flower is the emblem of eternal calm. The little Japanese child who first, with the glorifying eyes of childhood, looks upon its purity, finds in it an object of unspeakable delight. The mature believer in Buddha sees in it shadowed forth creative power, universe, and world-growth. The "lotus springs from the mud" is ever the answer of the Asiatic to him who teaches that the human heart is corrupt, and unable to cleanse itself. The calyx of the lotus is a triangle whose base is a circle—symbols of spirit and form, of eternity and triunity. In Nirvana, Buddha sits on a lotus-flower. As the mortal body of the believer approaches the cremation house, that the borrowed elements of his body may be liberated from their fleshly prison and returned to their primordial earth and air, a stone carved to represent a lotus-flower receives the bier. To the Buddhist the lotus is a thing of beauty, a joy forever, because the constant symbol of poetic and religious truth.

I was glad they had put me in this old mansion. It was full of suggestive history. It had been a home. Pagan, heathen, Asiatic—it mattered not; it was a home. Here in this garden the infant had been carried until a child—growing up, the playmate of the flowers and birds, amidst Nature, until it knew her moods, and loved her with the passionate fondness for her which is so intense in the people of those islands. Here children played among the flowers, caught their first butterflies, began their first stratagem by decoying the unwary fish with the hook, and picked off the lotus petals for banners, the leaves for sun-shades, and the round seeds to eat, or roll like marbles. Then, as the boys grew up, they put on the swords, shaved off their fore-hair, and progressed in the lore of Chinese sages and native historians, and were fired with the narratives of the exploits of Taikō and Yoritomo and Iyéyasu; while the girls grew in womanly grace and beauty, and

had passed out this gate. Prayers had been read, candles lighted, bells tinkled, the corpse laid on the pyre, and the fire lighted by the brother of the deceased, and the ashes deposited in the vase in the family monument in that cemetery beside the mountain yonder. In this family oratory a new black tablet, gilt-lettered, was set among the ancestral names, to be honored through coming generations.

Every day some new discovery showed me that this had been a home. Birth, marriage, death, sickness, sorrow, joy, banquet—all the fullness of life, though not like ours, had sanctified it. I thought of the many journeys to Yedo and Kiōto of the father on business, the sons on travel for culture and education, and the daughter for religion's sake, or to the distant home of her husband. I pictured the festival days, the feast of dolls for the girls, when the great nursery-room was decked with all the rich toys with which girls delight to mimic the real life of motherhood and housekeeping, which is but a few years off. There stood the bamboo poles on which was hung the huge paper carp, to show that a boy had been born during the year, or that the heir of the house would rise in the world and surmount all difficulties, like a carp leaps the water-fall. New-year's-day had come to this house, the only time when profound Sabbath reigns in Japan. Then the servants and retainers pledged anew their loyalty, congratulated their master, and received gifts of money and clothes. I thought of the religious festivals when the mansion and all the tenantry of the estate hung out gay lanterns, and the master's household, like a great heart, sympathized in the birth, death, marriage, sorrow, or joy of the tenantry. Thus, for centuries in this dwelling, and on this ancestral estate, lived the family in peace and prosperity.

Then came foreigners and many troubles—civil war, revolution, the overthrow of the shōgun, the restoration of the mikado, the threatened abolition of the feudal system. Great changes altered the condition of Fukui. The revenues of the estate were reduced, the family moved to humbler quarters, the retainers and tenantry dispersed, and now the foreigner was here.

All this I found out gradually, but with each bit of revelation the old mansion wore new charms. I loved to walk in the grand old garden at night, shut in from all but the stars and the faint murmur of the city, and the few glimmering lights on the mountain across the river, or when the moon sifted her beams through the tall firs, or bathed her face among the lotus-flowers in the moat, or silvered the ivy on the wall. I had come hither to be a builder of knowledge, to

[illegible] new civilization that must destroy the old. Yet it was [illegible] coast. I often asked myself the question—Why [illegible] these people alone? They seem to be happy enough; and [illegible] knowledge increaseth sorrow. The sacredness of [illegible] and reverence had consecrated even the old shrine, and other hands than mine must remove the stones of the deserted fane. What sacrilege to make a dining-room of the family oratory, where [illegible] once stood, and the sacred lights and incense burned! I found tied to the front of the house a case of light wood, containing an amulet, written in Sanskrit and Chinese, for the protection of the house. I took it down, for I had no faith in its protection; and I kept it carefully as a curious memento, because others had trusted in it, and every thing human is sacred, even faith, if our own. I found nailed on the inner lintel of the great gate a pile of charms of [illegible] wood, to ward off disease and evil. One had been added every year, like strata upon strata, until the deposit was a foot or more thick. They had on them the name and seal of the temple in which they had been written, and were inscribed with Sanskrit quotations from the sacred books.

[illegible] establishment, the *personnel* of my establishment was as follows: My interpreter, Iwakichi, occupied a pleasant little [illegible] and whose all, was to be ready to assist me when I should [illegible] straightway went first to Iwakichi's house. I found that even in the kitchen the feudal spirit of grades and ranks was strictly [illegible] it. My cook had an assistant, [illegible] supplying, who [illegible] always to do his will. My "boy," or house servant, had [illegible] Every [illegible] was [illegible] I [illegible] force of [illegible] and [illegible] I was [illegible] that [illegible] famous and [illegible]

[illegible] cook and [illegible] first, there was the [illegible] to look after my wants. He [illegible] distant rooms of the building, [illegible] These three men were [illegible] knew to [illegible] My [illegible] struggle [illegible] people [illegible] [illegible] [illegible]

dommity of fifty thousand dollars would have to be paid by the Government. Hence, four stalwart samurai, each with their two swords, were set apart for my protection. These escorted me to and from school, and went with me in my walks and rides, and at first were very serviceable guides, until my familiarity with the language and people, and my perception of their perfectly harmless character, made these armed men bores. They performed duty on alternate days, and occupied a part of the long house to the left. Then, there were five or six of the larger students, who wished to live near their teacher. They occupied another room under the same roof with the four guards. At the rear entrance to the inclosure of my house was another gate and porter's lodge, in which a man kept watch and ward, admitting none but the privileged, though all who entered here were of much lower rank than those who came to the front gate. To man the two gates—front and rear—a corps of eight men were appointed, who did duty alternately. Their duties were not onerous. They consisted in reading, eating, sleeping, drinking tea, bowing to me as I passed, and keeping out stragglers. The long house, stretching away to the eastward, was full of folks of the humbler sort, with many children and babies, and of dogs not a few. These youngsters, with their gaudy dress, curiously shaved heads, and odd ways, were often a source of great amusement to me. The fun reached its climax when they attempted to walk bamboo poles or turn somersaults on them.

Boys playing on Bamboo Bars. Hokusai

becoming real gymnasts, in the etymological sense of the word. In imitating wrestling matches, they make use of a certain grip by twisted rice straw, and then the little specimens of humanity, some of them less than four years old, eat their salt, rinsed their mouths, slapped their chests, and then, inflated in mimic rage, began to sway until victory declared for one or the other, by the Egyptian judge with fan in hand. Even the applause to the cheering in the ring of the little wrestlers to be reckoned, as in the real triumph of the diplomatic encounter, who look as though stuffed with bladder-like cushions of rice-straw, were given with comical accuracy of imitation. When the little Hercules got hold of his antagonist's body, the master of the game, which put the unlucky one "in chancery," a short

[illegible]

factory tint. His motions were ungraceful. His hands and feet, for a Nihonese, were clumsy. His scalp and ear—strong points in the *tout ensemble* of a handsome native—were not attractive. My first sight of him awakened regrets that Sasaki had not selected a handsomer specimen of his people to wait on me. When one has a stranger daily under his nose and eyes, the aesthetics of physical form and face assume a vast degree of importance. I yearned for a more comely form, more attractive face, and more delicately tinted skin. I thought of the pretty pages in the prince's palace, and the fine-looking boys with smooth, *café-au-lait* skins and rosy cheeks in school. "I shall keep Sahei a few weeks in deference to the official who recommended him; then I shall get a handsomer boy," thought I, as I dismissed him for a while. I was also at first disappointed in my new servant, supposing him to be single. I had intended to have a married man with a family, that I might be able to see more of actual Japanese life under my own roof. A bachelor's quarters afford a poor field for the study of the home life of a people. I was greatly and pleasantly disappointed. Sahei was not from the rice-fields. He had traveled to Tōkiō, had been in the war as a page, and was intelligent and fit to wait on a gentleman. He had once been a carpenter by trade, and could do handy jobs about the house, and he did help me greatly to make things comfortable when it would cost too much time and trouble to set the whole official machinery of Fukui in motion to drive a nail, or put up a shelf for flower-vase, or a little Paris clock. Sahei was more comely in character than in person. Cheerful, faithful, diligent, careful of his master, quick to answer his call, tender of him as to a child, and though a heathen, Sahei was, according to Pope's definition, the noblest work of God. He was not only honest in handling his master's money, but as alert as a watch-dog to guard against imposition, or loss through ignorance. Furthermore, Sahei had a family—wife, baby, and child's maid. This I did not learn until a week afterward, when he came to announce with shame, and as if expecting my displeasure, that he had a wife; she waiting behind the entry door-way to hear what the *danna san* (master) would say. Might he present her to me? His delight at my pleased surprise betrayed itself in a broad grin, and in a moment more he was leading his baby by the hand, while his wife waddled forward, accompanied by her little maid. Mother, baby, and maid, in succession, fell on their knees, and polished their foreheads on their hands laid prone on the matting. Then, sitting on their heels, they bashfully looked up at their new master. I

[illegible] and up, and took their photograph in my eye. The [illegible] Mrs. Sakétattery [was] of no insignificance to it, and [illegible] a contrast between a pudding and a tart. She was of [illegible]ly tinted skin of lighter shade, with black eyes that sparkled [illegible] and [illegible] were a veritable cattery and her eyes the terriers. [illegible] continued my impressions of her. She was an [illegible] mother, and a jealous and careful wife. [illegible] [illegible] [illegible] for she reminded me, when laughing, of a crow [illegible] [illegible] with wet shaken. She was a diligent worker. Her tongue was as sharp as a freshly honed razor, especially after her liege lord had [illegible] *geishas* and saké; for to [illegible] [illegible] [illegible]. She had two weaknesses, which were evident even to [illegible] [illegible]. He would occasionally make his throat a funnel for saké, and he [illegible] [illegible] [illegible] guide [illegible] [illegible] [illegible]

she had come to greet the *sensei*, and only after days and weeks of familiar intercourse and serving me at table could she lay aside her fears. Even then she was a sad-eyed, dreamy child, always looking down deeply and solemnly into flowers, or gazing at the blue sky or the distant mountains, or watching the stars at evening. Obun had had a hard life of it. Her mother had died in giving her birth, and the orphan was then bandied about among nurses and relatives until she was old enough to take care of a baby, when she was given as a servant to Sahei for her food and clothes.

The *personnel* of Sahei's establishment did not end with wife, baby, and maid. It was not for the lord of the kitchen to draw water, clean fish, and do the work of the scullery. Not he. For this he must have a boy. "That boy" was Gonji. Gonji's wages were his rice and robes — two of the latter per annum. He was scarcely worth his full rations. Lazy, and uniquely stupid in some things, and bright enough in others, the keenness of his appetite kept pace with the capacity of his stomach. His favorite occupations were worrying dogs, playing with Chenkey, on whom he doted, and amusing himself at watching the *sensei*, whose very existence was a profound mystery to him, and whose every motion was a subject of wondering cogitation. Sometimes, when spruced up, he enjoyed the honor of waiting on the *danna san*. To see the white man eat, threw Gonji in a brown study at once, as on knees and heels, with waiter before him, he anticipated my wants.

Gonji in a Brown Study.

Every day of my life in the old mansion was full of novelty. Every trivial event was a chink to let in a new ray of light upon Japanese life, character, or ideas. One day Obun came into the [illegible] room after dinner, looking around for something, and answering my inquiring look with the words "*O mamé*." "What [illegible] child? Do you think your mother is alive, and where did you learn that English?" While I was pondering the problem of the possible

long that the wick had been entirely corroded by the action of the water, until the candle had a hole entirely through it!

In my own room, I had my Connecticut lamp, well fed with Pennsylvania petroleum.

The snow had begun to melt, and, at intervals, a heavy, thunderous noise overhead told of a huge snow-slide—the accumulation of winter sliding off. Over the castle and city and yashiki gates, and over the doors of houses, I had noticed a long timber bar riveted to the roof, which prevented the snow from falling on the heads of people below, while it slid freely in other places. Anon the whirring of wings, and the screaming of the flocks of wild geese as they clove the air, told

Night Scene on the Hudson.

how these restless birds enjoyed the night as well as the day. These geese were my nocturnal barometer. I could tell from the height or [illegible] of their flight, and the volume of sound of their throats, what [illegible] probabilities" for the morrow.

A view from my garden-gate included the street, the river-flats, a [illegible] boats like black spots on the water, the bridge, and the [illegible] steadily on and Argo's star with its twinkling [illegible] homeward, and crooks in laying along with [illegible] Pleiades shone overhead, [illegible] daily seen, reminded [illegible] by one of the native artists, whose [illegible] and peculiarities I was then beginning to appreciate and distinguish. I could

hear the voices outside, the women's chatting, the children's prattle, and the [illegible] grunt.

The crows of Fukui were as numerous, merry, audacious, and abandoned as their black brethren in the pine roosts of New Jersey or the corn fields of Pennsylvania. I wondered who it was who had lived in Japan three months, and then innocently asked if there were any crows in the country. These filthy feeders amused me daily with their noisy conventions, or their squabbles around the kitchen refuse. Occasionally they ventured on border raids. On one occasion a stately raven, seeing through the window a morsel of bread on the breakfast-table, meditated a theft. A Japanese crow of the olden time ought not, in the nature of things, to be expected to understand the chemical composition or the physical properties of that famous alkaline silicate called glass. Viewing with his raven eye from his eyrie in the firs that morsel of bread, and knowing well the virtues of wheat, our crow made a dash with outspread wings and beak at the bread. The result was a badly stunned bird with a bumped head and nearly broken beak. Nothing daunted, my "Nevermore" gathered himself together, and proceeded to survey the situation. Here was [illegible] perplexing subject of study. Glass was evidently a new phenomenon. It was transparent and hard, yet there was the bread, and the crow's craw was empty. What was it, this invisible and pervisual [illegible] it was not water, nor yet air. Perhaps it was [illegible] could [illegible] against the pane to test the [illegible] [illegible] [illegible]

his head around for a moment. In a trice the black thief had swooped and stolen the cake. An incredible uproar of caws in the tree-tops, a few tears from Chenkey, and it was all over.

Strange to say, the natives, as their poetry attests, hear in the hoarse notes of this sable bird the plaintive sounds of love. "Concerning tastes," and associations also, "it is not to be disputed." With us a lamb is an emblem of mildness; with the Japanese, of stupidity, or even obstinacy. Should I call a native a goose (*gan*), he would see no more point in the allusion than if I called him a turkey or a pheasant. In Japan, sheep and tame geese are unknown, except from reading of them. The wild goose is one of the swiftest, most graceful, and alert birds. It is rather a compliment to be called a (Japanese) goose.

There was a goodly number of rats in the old mansion, though they rarely disturbed me in the day-time. Their favorite place of playing what seemed to be foot-ball, or Congress, was over the ceilings, running along the beams immediately above the rafters. The builder of the mansion had foreseen the future, and, with wise benevolence, had cut square holes through certain portions of the fine lattice-work that might be spoiled by irregular gnawing, and thus earned the gratitude of all rodent generations. I determined to be rid of these ancient pests, and went out in search of a cat. I saw a number of fat Tabithas and aldermanic Thomases which I asked for, or offered to purchase, in vain. I preferred a lean feline specimen that would seek the rats from motives of hunger, but I could get none. The people loved their pets too well. But one day, on passing a hemp shop, I saw a good-natured old lady sitting on her mats, with a fine tortoise-shell tabby, and instantly determined to get that cat. Accosting her with the usual bow, I said, in my best Japanese, "Good-morning, old lady. Will you sell me that cat? I should like to buy it." The American reader will question the propriety and my politeness in using the adjective *old*. Not so the Japanese. It is an honor to be addressed or spoken of as old. Every one called me "*sensei*" (elder-born, or teacher). One of the first questions which a Japanese will ask you is, "How old are you?" It is a question which American ladies do not answer very promptly. But the questioner masks no insult. It is not in the same spirit as that of the young men who refer to their maternal parent as the "old woman." The old lady was pleased. Concerning the sale of her cat, however, she demurred. Her *neko* was a polite, well-bred animal. I was a foreigner from some outlandish place beyond the sea. Could she trust Puss with me? With

bit's. They resemble the Manx cat in this respect. Whether wholly natural, or the long result of art, I could never satisfactorily determine. It always struck me as a great feline affliction, since the chief plaything of a kitten is its tail. To run around after their caudal stumps was a sorry game in the Japanese cats, compared with the lively revolutions of those boasting twelve inches of tail. An American gentleman once took one of these bob-tailed cats to California. The creature had evidently never made the acquaintance of the long-tailed brethren of its species, and the unwonted sight of their terminal appendages seemed to incite the feline nature of Japan to the highest pitch of jealousy and rage. It was continually biting, scratching, howling, and spitting at other cats, invariably seizing their tails in its teeth when practicable.

My other dumb companion in Fukui was a black dog, with but one eye. It was an American dog that had strayed away from Yokohama, and had followed the daimiō's retinue across the country. Happening to pass some farmers, who, reversing the proverb "Love me, love my dog," and hating foreigners, whom they believed to be descendants of these brutes, one of them struck the poor creature in the eye with a grass-hook, and made him a Cyclops from that moment. He was an affectionate animal, and apparently fully understood, as I could tell from the language of his tail, that I was one of his own country creatures, concentrating all his affection in his remaining orb. I was most amused at the name given him by the people. The Japanese word for dog is *inu*. Some of the young men who had been to Yokohama had heard the "hairy foreigners" calling their dogs by cracking their fingers and crying "Come here." This the Japanese supposed to be the name of the dog. Frequently in Fukui those who wished to display their proficiency in the barbarian language would point to my canine Cyclops, and cry out "Look at that 'Come-here,' how black he is!" "Oh! see how fast the American man's 'Come-here' is running!"

With a cat, a one-eyed dog, gold-fish,* home flowers, and plenty of human life behind and about me, the city in view, the mountains round about, and the lovely solitude of garden and trees in front of me, and my books, I was happy in my immediate surroundings.

* I have seen the *Tosa* gold-fish with triple tails, like [illegible] which have been recently introduced [illegible].

X.

*CHILDREN'S GAMES AND SPORTS.**

The aim of the Asiatic Society of Japan is, as I understand it, to endeavor to attain any and all knowledge of the Japanese country and people. Nothing that will help us to understand them is foreign to the objects of this society. While language, literature, art, religion, the drama, household superstitions, etc., furnish us with objects worthy of study, the games and sports of the children deserve our notice. For, as we believe, their amusements reflect the more serious affairs and actions of mature life. They are the foretastes and the prophecies of adult life which children see continually; not always understanding, but ever ready to imitate it. Hence in the toy-shops of Japan one may see the microcosm of Japanese life. In the children's sports is enacted the miniature drama of the serious life of the parents. Among a nation of players such as the Japanese may be said to have been, it is not always easy to draw the line of demarkation between the diversions of children proper and those of a larger growth. Indeed, it might be said that during the last two centuries and a half, previous to the coming of foreigners, the main business of this nation was play. One of the happiest phrases in Mr. Alcock's book is that "Japan is a paradise of babies," he might have added, that it was also a very congenial abode for all who love play. The contrast between the Chinese and Japanese character in this respect is radical. It is laid down in one of the very last sentences in the Trimetrical Classic, "the primer of every school in the Flowery Land, that play is unprofitable." The whole character, manners, and even the dress of the Chinese, their solid and dignified demeanor, seem to be in keeping with the aversion to all amusement and athletic exercises which characterizes that strange nation.

In Japan, on the contrary, one sees that the children of a larger

* Read before the Asiatic Society of Japan, May 18, 1874.

growth enjoy with equal zest games which are the same, or nearly the same, as those of lesser size and fewer years. Certain it is that the adults do all in their power to provide for the children their full quota of play and harmless sports. We frequently see full-grown and able-bodied natives indulging in amusements which the men of the West lay aside with their pinafores, or when their curls are cut. If we, in the conceited pride of our superior civilization, look down upon this as childish, we must remember that the Celestial, from the pinnacle of his lofty and, to him, immeasurably elevated civilization, looks down upon our manly sports with contempt, thinking it a condescension even to notice them.

A very noticeable change has passed over the Japanese people since the modern advent of foreigners, in respect of their love of amusements. Their sports are by no means as numerous or elaborate as formerly, and they do not enter into them with the enthusiasm that formerly characterized them. The children's festivals and sports are rapidly losing their importance, and some now are rarely seen. Formerly the holidays were almost as numerous as saints' days in the calendar. Apprentice-boys had a liberal quota of holidays stipulated in their indentures; and as the children counted the days before each great holiday on their fingers, we may believe that a great deal of digital arithmetic was being continually done. We do not know of any country in the world in which there are so many toy-shops, or so many fairs for the sale of the things which delight children. Not only are the streets of every city abundantly supplied with shops, filled as full as a Christmas stocking with gaudy toys, but in small towns and villages one or more children's bazaars may be found. The most gorgeous

the subsequent addition to the small fraction of a cent's worth to be bought. Men or women itinerants carry a small charcoal brazier under a copper griddle, with batter, spoons, cups, and shoyu sauce, to hire out for the price of a cash each to the little urchins, who spend an afternoon of bliss making their own griddle-cakes and eating them. The seller of sugar-jelly exhibits a devil, taps a drum, and dances for the benefit of his baby-customers. The seller of mochi does the same, with the addition of gymnastics and skillful tricks with balls of dough. The fire-eater rolls balls of camphor paste glowing with lambent fire over his arms, and then extinguishes them in his mouth. The bug-man harnesses paper carts to the backs of beetles with wax, and a half-dozen in this gear will drag a load of rice up an inclined plane. The man with the magic swimming birds tips his tiny waterfowl with camphor, and floats them in a long narrow dish full of water. The wooden toys, propelled from side to side and end to end by the dissolving gum, act as if alive, to the widening eyes of the young spectators. In every Japanese city there are scores, if not hundreds, of men and women who obtain a livelihood by amusing the children.

Some of the games of Japanese children are of a national character, and are indulged in by all classes. Others are purely local or exclusive. Among the former are those which belong to the special days, or matsuri, which in the old calendars enjoyed vastly more importance than under the new one. Beginning with the first of the year, there are a number of games and sports peculiar to this time. The girls, dressed in their best robes and girdles, with their faces powdered and their lips painted, until they resemble the peculiar colors seen on a beetle's wings, and their hair arranged in the most attractive coiffure, are out upon the street, playing battledore and shuttlecock. They play, not only in twos and threes, but also in circles. The shuttlecock is a round seed, often gilded, stuck round with feathers arranged like the petals of a flower. The battledore is a wooden bat; one side of which is of bare wood, while the other has the raised effigy of some popular actor, hero of romance, or singing-girl in the most ultra-Japanese style of beauty. The girls evidently highly appreciate this game, as it gives abundant opportunity to the display of personal beauty, figure, and dress. Those who fail in the game often have their faces marked with ink, or a circle drawn round their eyes. The boys sing a song that the wind may blow; the girls sing that it may be calm, so that their shuttlecocks may fly straight. The little girls, at this time,

play with a ball made of cotton cord, covered elaborately with many strands of bright variecolored silk.

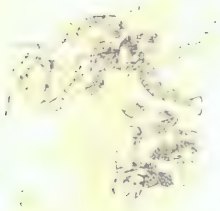
[illegible] they have games suited, not only for the day-time, but for the evenings. Many foreigners have wondered what the Japanese do at night, and how the long winter evenings are spent. On fair and especially moonlight nights, most of the people are out-of-doors, and many of the children with them. Markets and fairs are held regularly at night in Tōkiō, and in the other large cities. The foreigner living in a Japanese city, even if he were blind, could tell, by stepping out-of-doors, whether the weather were clear and fine or disagreeable. On dark and stormy nights, the stillness of a great city like Tōkiō is unbroken and very impressive; but on a fair and moonlight night, the hum and bustle tell one that the people are out in throngs, and make one feel that it *is* a city that he lives in. In most of the castle towns in Japan, it was formerly the custom of the people, especially of the younger, to assemble on moonlight nights in the streets or open spaces near the castle-gates, and dance a sort of subdued dance, moving round in circles and clapping their hands. These dances often continued during the entire night, the following day being largely consumed in sleep. In the winter evenings, in Japanese households the children amuse themselves with their sports, or are amused by their elders, who tell them entertaining stories. The samurai father relates to his son the glorious history and heroic lore of his house, with an enthusiasm that kindles corresponding emotions in the young samurai's breast, and high hopes at some day to perform. Then there are numerous social entertainments, at which [illegible] are allowed to be present. But [illegible] are standard games or amusements, and [illegible] especially New-year's, are those of cards. In one of these, a large [illegible] sheet of paper is laid on the floor. On this card are the names and pictures of the fifty-three post-stations between Tōkiō and Kiōto. At the place Kiōto are put a few coins, or a pile of [illegible], or some [illegible] and the game is played with dice. Each throw [illegible] and the corresponding first [illegible] A [illegible] the [illegible] the [illegible] Hyaku Nin Isshiu [illegible] Kōjiki Genji [illegible] Kokinshiu [illegible] Kaeshi [illegible] English [illegible] [illegible] is painted on each card, [illegible] Each player begins

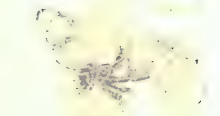
with a certain one of the fifty Japanese letters, *i*, *ro*, *ha*, etc., and so on through the syllabary. The children range themselves in a circle, and the cards are shuffled and dealt. One is appointed to be reader. Looking at his cards, he reads the proverb. The player who has the picture corresponding to the proverb calls out, and the match is made. Those who are rid of their cards first win the game. The one holding the last card is the loser. If he be a boy, he has his face marked curiously with ink. If a girl, she has a paper or wisp of straw stuck in her hair.

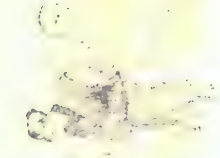
The Hiaku Nin Isshiu Garuta game consists of two hundred cards, on which are inscribed the one hundred stanzas, or poems, so celebrated and known in every household. A stanza of Japanese poetry usually consists of two parts, a first and second, or upper and lower clause. The manner of playing the game is as follows: The reader reads half the stanza on his card, and the player having the card on which the other half is written calls out, and makes a match. Some children become so familiar with these poems that they do not need to hear the entire half of the stanza read, but frequently only the first word.

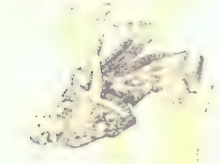
The Kokin Garuta, or the game of Ancient Odes, the Genji Garuta, named after the celebrated Genji (Minamoto) family of the Middle Ages, and the Shi Garuta are all card-games of a similar nature, but can be thoroughly enjoyed only by well-educated Chinese scholars, as the references and quotations are written in Chinese, and require a good knowledge of the Chinese and Japanese classics to play them well. To boys who are eager to become proficient in Chinese, it often acts as an incentive to be told that they will enjoy these games after certain attainments in scholarship have been made. Having made these attainments, they play the game frequently, especially during vacation, to impress on their minds what they have already learned. The same benefit to the memory accrues from the Iroha and Hiakunin Isshin Garuta.

Two other games are played which may be said to have an educational value. They are the Chiye no Ita and the Chiye no Wa, or the "Wisdom Boards" and the "Ring of Wisdom." The former consists of a number of flat, thin pieces of wood, cut in many geometrical shapes. Certain possible figures are printed on paper as models, and the boy tries to form them out of the pieces given him. In some cases, much time and thinking are required to form the figure. The Chiye no Wa is a ring-puzzle, made of rings of bamboo or iron on a



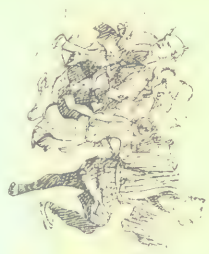




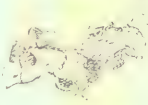


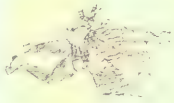
for mathematics, or those who have a nat
size and form, suited very well at those
games, and enjoy them. The game of check-
ers is played on a raised stand or table, about
six inches in height. The number of *go*, or
checkers, including black and white, is three
hundred and sixty. In the Shogi, or game
of chess, the pieces number forty in all. Back-
gammon is also a favorite play, and there are
several forms of it. About the time of the
old New year's, when the winds of February
and March are favorable to the sport, kites
are flown; and there are few sports in which
Japanese boys, from the infant on the back to
the full-grown and the over-grown lad, take
more delight. I have never observed, how-
ever, as foreign books so often tell us, old
men flying kites, and boys merely looking on.
Japanese kites are made of tough paper
pasted on a frame of bamboo sticks, and are
usually of a rectangular shape. Some of
fans, etc. On the rectangular kites are pict-
Kobata, Yakko, Bozu,
Tombo, Tomoye, and Hangaku. Some of
the kites are six feet square. Many of them
ten or twenty feet near the kite end, is first
and then dipped into

covered with tiny blades, each able to cut quickly and deeply. By getting the kite in proper position, and suddenly sawing the string of his antagonist, the severed kite falls, to be reclaimed by the victor.



The Japanese tops are of several kinds; some are made of univalve shells, filled with wax. Those intended for contests are made of hard wood, and are iron-clad by having a heavy iron ring round as a sort of tire. The boys wind and throw them in a manner somewhat different from ours. The object of the player is to damage his adversary's top, or to make it cease spinning. The whipping-top is also known and used. Besides the athletic sports of leaping, running, wrestling, sailing, the Japanese boys play at blind-man's-buff, hiding-whoop, and with stilts, pop-guns, and blow-guns. On stilts they play various games and [illegible].





In the Northern and Western coast provinces, where the snow falls to the depth of many feet and remains long on the ground, it forms the material of the children's playthings, and the theatre of many of their sports. Besides sliding on the ice, coasting with sleds, [illegible] snow-forts, and fighting mimic battles with snow-balls, they make many kinds of images and imitations of what they see and know. In America the boy's snow-man is a Paddy with a damaged hat, clay pipe in mouth, and the shillalah in his hand. In Japan the snow-man is an image of Daruma. Daruma was one of the followers of Shaka (Buddha) who, by long meditation in a squatting position, lost his legs from paralysis and sheer decay. The images of Daruma are found by the hundreds in toy-shops, as tobacconists' signs and as the [illegible] of the boys. Occasionally the figure of Gciho, the sage with a forehead and skull so high that a ladder was required to reach his

pet, cat, guinea-pig, and the peculiar-shaped dogs seen in the toy-shops, take the place of Daimiu.

Many of the amusements of the children indoors are mere imitations of the serious affairs of adult life. Boys who have been to the theatre come home to imitate the celebrated actors, and to extemporize theatricals for themselves. Feigned sickness and "playing the doctor," imitating with ludicrous exactness the pomp and solemnity of the real man of pills and powders, and the misery of the patient, are the diversions of very young children. Dinners, tea-parties, and even weddings and funerals, are imitated in Japanese children's plays.

Among the ghostly games intended to test the courage of, or perhaps to frighten, children, are two plays called respectively "Hyaku Monogatari" and "Kuwadamóshi," or the "One Hundred Stories" and "Send-examination." In the former play a company of boys and girls assemble round the hibachi, while they, or an adult, an aged person or a servant, usually relate ghost-stories, or tales calculated to straighten the hair and make the blood crawl. In a distant dark room, a lamp (the usual dish of oil), with a wick of one hundred strands or piths, is set. At the conclusion of each story, the children in turn must go to the dark room and remove a strand of the wick. As the [illegible] grows low, the room becomes gloomy and dark, and the [illegible] is said, always sees a ghost, a large rat, or something [illegible]. In the "Kuwadamóshi" or "Send-examination," [illegible] boys, during the day, plant some twigs in small pots [illegible] yard, and [illegible] by a female child of the [illegible]. At night, [illegible] stories [illegible] the [illegible] of each [illegible] the [illegible] is [illegible] the hair begins to rise and the nerves to quiver, the boys [illegible] the [illegible] and [illegible] the twigs, [illegible] [illegible].

On the third day of the third month is held the "Hina-matsuri." This is also known as the festival for the girls, and to them it is the greatest day [illegible]. [illegible] and, in some [illegible] Japan, the "[illegible]" [illegible] for the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] inches to a foot in height, and which accumulate from generation to [illegible]. When [illegible]

The Feast of Dolls.—A Japanese Home on the Third Day of the Third Month.—Drawn by Naokata Ozawa.

ous year, a pair of hina, or images, are purchased for the little girl, which she plays with until grown up. When she is married, her hina are taken with her to her husband's house, and she gives them to her children, adding to the stock as her family increases. The images are made of wood or enameled clay. They represent the mikado and his wife; the Kiōto nobles, their wives and daughters, the court minstrels, and various personages in Japanese mythology and history. A great many other toys, representing all the articles in use in a Japanese lady's chamber, the service of the eating-table, the utensils of the kitchen, traveling apparatus, etc., some of them very elaborate and costly, are also exhibited and played with on this day. The girls make offerings of saké and dried rice, etc., to the effigies of the emperor and empress, and then spend the day with toys, mimicking the whole round of Japanese female life, as that of child, maiden, wife, mother, and grandmother. In some old Japanese families in which I have visited, the display of dolls and images was very large.

The greatest day in the year for the boys is on the Fifth day of the Fifth month. On this day is celebrated what has been called the "Feast of Flags." Previous to the coming of the day, the shops display for sale the toys and tokens proper to the occasion. These are all of a kind suited to young Japanese masculinity. They consist of effigies of heroes and warriors, generals and commanders, soldiers on foot and horse, the genii of strength and valor, wrestlers, etc. The toys represent the equipments and regalia of a daimiō's procession, all kinds of things used in war, the contents of an arsenal, flags, streamers, banners, etc. A set of these toys is bought for every son born in the family. Hence, in old Japanese families, the display on the Fifth day of the Fifth month is extensive and brilliant. Besides the display indoors, on a bamboo pole erected outside is hung, by a string, to the top of the pole, a representation of a large fish in paper. The paper being hollow, the breeze easily fills out the body of the fish, which flaps its tail and fins in a natural manner. One may count hundreds of these floating in the air over the city.

The *nobori*, as the paper fish is called, is intended to show that a son has been born during the year, or, at least, that there are sons in the family. The fish represented is the carp, which is able to swim swiftly against the current and to leap over water-falls. This act of the carp is a favorite subject with native artists, and is also typical of the young man, especially the young samurai, mounting over all difficulties to success and quiet prosperity.

One favorite game, which has now gone out of fashion, was that in which the boys formed themselves into a daimio's procession, having

forerunners, officers, etc., and imitating, as far as possible, the pomp and circumstance of the old daimiō's train. Another game which was very popular was called the "Genji and Heike." These are the names of the celebrated rival clans, or families, Minamoto and Taira. The boys of a town, district, or school ranged themselves into two parties, each with flags. Those of the Heiké were red, those of the Genji white. Sometimes every boy had a flag, and the object of the contest, which was begun at the tap of a drum, was to seize the flags of the enemy. The party securing the greatest number of flags won the victory. In other cases, the flags were fastened on the back of each contestant, who was armed with a bamboo for a sword, and who had fastened, on a pad over his head, a flat, round piece of earthenware, so that a party of them looked not unlike the faculty of a college. Often these parties of boys numbered several hundred, and were marshaled in squadrons, as in a battle. At the given signal the battle commenced, the object being to break the earthen disk on the head of the enemy. The contest was usually very exciting. Whoever had his earthen disk demolished had to retire from the field. The party having the greatest number of broken disks, representative of cloven skulls, was declared the loser. This game has been forbidden by the Government as being too severe and [illegible]. Boys were often injured in it.

There are many other games, which we simply mention without describing. There are three [illegible] played by the hands, which every observing foreigner, living in Japan, must have seen played, as men and women seem to enjoy [illegible] as children. One is called "Ishi-kiri," in which stone, a pair of scissors, and a

wrapping-cloth are represented. The stone signifies the clenched fist, the parted fore and middle finger the scissors, and the curved forefinger and thumb the cloth.

In the "Kitsuné-ken," the fox, man, and gun are the figures. The gun kills the fox, but the fox deceives the man, and the gun is useless without the man. In the "Osama-ken," five or six boys represent the various grades of rank, from the peasant up to the great daimiōs, or shōgun. By superior address and skill in the game, the peasant rises to the highest rank, or the man of highest rank is degraded.

From the nature of the Japanese language, in which a single word or sound may have a great many significations, riddles and puns are of extraordinary frequency. I do not know of any published collections of riddles, but every Japanese boy has a good stock of them on hand. There are few Japanese works of light, perhaps of serious, literature in which puns do not continually recur. The popular songs and poems are largely plays on words. There are also several puzzles played with sticks, founded upon the shape of certain Chinese characters. As for the short and simple story-books, song-books, nursery-rhymes, lullabys, and what, for want of a better name, may be styled Mother Goose literature, they are as plentiful as with us; but they have a very strongly characteristic Japanese flavor, both in style and matter. In the games, so familiar to us, of "Pussy wants a Corner" and "Prisoner's Base," the *oni*, or devil, takes the place of Puss or the officer.

I have not mentioned all the games and sports of Japanese children, but enough has been said to show their usual character. In general, they seem to be natural, sensible, and in every sense beneficial. Their immediate or remote effect, next to that of amusement, is either educational or hygienic. Some teach history, some geography, some excellent sentiments or good language, or inculcate reverence and obedience to the elder brother or sister, to parents or to the emperor, or stimulate the manly virtues of courage and contempt for pain. The study of the subject leads one to respect more highly, rather than otherwise, the Japanese people for being such affectionate fathers and mothers, and for having such natural and docile children. The character of the children's plays and their encouragement by the parents have, I think, much to do with that frankness, affection, and obedience on the part of the children, and that kindness and sympathy on that of the parents, which are so noticeable in Japan, and which form one of the good points of Japanese life and character.

XI.

HOUSEHOLD CUSTOMS AND SUPERSTITIONS.

guage finds in them fragments of poems, quaint conceits, or hideous beliefs.

So far as I could judge, in Japan, the majority of the lower classes implicitly believe the household superstitions current among them; and though, in the upper strata of society, there were many men who laughed at them, the power of custom enslaved the women and children. The greater number of those I give below are believed by the larger portion of the people, particularly in the country. In this, as in others of a more serious nature, the belief varies with the mood and circumstances of the individual or people. Many of them I have seen or heard referred to in conversation or in my reading; others I have had noted down for me by young men from various parts of Japan. I find that a few of them are peculiar, or local, to one province; but most of them form the stock of beliefs common to mankind or the Japanese people. From hundreds, I give a few. Some have an evident moral or educational purpose—to inculcate lessons of tidiness, benevolence, and to form good habits of cleanliness, nicety in housekeeping, etc. Some are weather prognostics, or warnings intended to guard against fire or other calamities.

They never sweep the rooms of a house immediately after one of the inmates has set out upon a journey, or to be absent for a time. This would sweep out all the luck with him.

At a marriage ceremony, neither bride nor bridegroom wears any clothing of a purple color, lest their marriage-tie be soon loosed, as purple is the color most liable to fade. It would be as if a couple from New Jersey would go to Indiana to spend their honey-moon.

If, while a person is very sick, the cup of medicine is upset by accident, they say it is a sure sign of his recovery. This looks as though the Japanese had faith in the dictum, "Throw physic to the dogs."

There are some curious ideas in regard to cutting the finger-nails. The nails must not be trimmed just previous to going on a journey, lest disgrace should fall upon the person at the place of his destination. Upon no account will an ordinary Japanese cut his nails at night, lest cat's nails grow out from them. Children who cast the clippings of their nails in the brazier or fire are in danger of calamity. If, while any one is cutting the nails, a piece springs into the fire, he will die soon. By burning some salt in the fire, however, the danger is averted.

It seems that the bore is not unknown in Japan, and the Japanese are pestered with visitors who sit their welcome out, and drive their

hosts into a frenzy of eagerness to get rid of them. The following is said to be a sure recipe to secure good riddance: Go to the kitchen, turn the broom upside down, put a towel over it, and fan it lustily. Then the visitor will soon depart. Or, burn a moxa (Japanese, *mo-gusa*) on the back of his clogs. A Japanese, in entering a house, always leaves his clogs or sandals outside the door. The American host, bored by tedious callers, is respectfully invited to try his method of hastening departures.

Japanese papas, who find, as other fathers do, how much it costs to raise a large family, will not let an infant, or even a young child, look in a mirror (and thus see a child exactly like itself, making apparent twins); for if he does, the anxious parent supposes the child, when grown up and married, will have twins.

When small-pox prevails in a neighborhood, and parents do not wish their children attacked by it, they write a notice on the front of their houses that their children are absent. This is said to keep out the disease.

Many have reference to death or criminals. A Japanese corpse is always placed with its head to the north and feet to the south. Hence, a living Japanese will never sleep in that position. I have often noticed, in the sleeping-rooms of private houses, where I was a guest, and in many of the hotels, a diagram of the cardinal points of the compass printed on paper, and pasted on the ceiling of the room, for the benefit of timid sleepers. Some Japanese, in traveling, carry a compass to avoid this wicked and unfortunate position in sleep. I have often surprised people, especially students, in Japan, by telling them that to lie with the head to the north was the true position in harmony with the electric currents in the atmosphere, and that a Frenchman, to avoid the ill effects of gravity, as he said, of his vigorous old age, ordered that he should be kept in a cold drawn from pole to pole. I used to show them by reversibly sleeping in that position myself.

The [illegible] of hanging out clogs in the night-time portends death to some member of the family of the house.

The wooden clogs of the Japanese are fastened on the foot by a single [illegible] passing between the largest and next largest toe. The [illegible] with a separate compartment for the "thumb" of the foot, and [illegible] like one for the "four fingers." The [illegible] pass over the foot to the instep, but [illegible] the ankle. [illegible] is the most [illegible] Japanese costume. If on, [illegible] and [illegible] the ankles.

When, by reason of good fortune or a lucky course of events, there is great joy in a family, it is customary to make *kowaméshi*, or red rice, and give an entertainment to friends and neighbors. The rice is colored by boiling red beans with it. If, for any cause, the color is not a fine red, it is a bad omen for the family, and their joy is turned to grief.

When a person loses a tooth, either artificially at the hands of the dentist (Japanese, "tooth-carpenter"), or by forceps, or by accident, in order that another may grow in the empty socket, the tooth, if from the upper jaw, is buried under the foundation of the house; if from the lower jaw, it is thrown up on the roof of a house.

Many are founded upon puns, or word-resemblances, making the deepest impression upon the native mind. There are many instances in Japanese history in which discreet servants or wise men gave a happy turn to some word of sinister omen, and warded off harm.

At New-year's-day, paterfamilias does not like any one to utter the sound *shi* (death), or any word containing it. This is a difficult matter in a household, since the syllable *shi* has over a dozen different meanings, and occurs in several hundred Japanese words, some of them very common. Thus, let us suppose a family of husband, wife, child, and servant, numbering four (*shi*). A visitor calls, and happens to use the words *Shiba* (a city district in Tōkiō), *shi* (teacher, poem, four, to do, etc.). The host, at first merely angry with the visitor who so forcibly uses the sinister words, is incensed when the latter happens to remark that his host's household consists of four (*shi*), and wishes him gone. Moodily reflecting on his visitor's remark, he resolves to dismiss his servant, and so make his household three. But the shrewd servant, named Fuku, remonstrates with his master for sending away *fuku* (blessing, luck) from his house. The master is soothed, and keeps his "boy."

Many Japanese worship the god Kampira for no other reason than that the first syllable of his name means gold.

If a woman steps over an egg-shell, she will go mad; if over a razor, it will become dull; if over a whetstone, it will be broken. If a man should set his hair on fire, he will go mad. A girl who bites her finger-nails will, when married, bring forth children with great difficulty. Children are told that if they tell a lie, an *oni*, or an imp, called the *tenga*, will pull out their tongues. Many a Japanese urchin has spoken the truth in fear of the *oni* supposed to be standing by, ready to run away with his tongue. No such watchman seems to be set be-

[illegible] number of the scolding wife. Of these "objections [illegible] constant use" there is a goodly number in Japan. When husband and wife are quarreling, a devil is believed to [illegible] them, encouraging them to go on from bad to worse.

Salt is regarded as something so mysterious in its preservative power that it is the subject of several household superstitions. A housewife will not, on any account, buy salt at night. When obtained in the day-time, a portion of it must first be thrown in the fire to ward off all dangers, and especially to prevent quarreling in the family. It is also used to scatter around the threshold and in the house after a funeral, for purificatory purposes.

Many are the imaginary ways of getting rich, so numerous in every land. One of the most important articles of Japanese clothing, in both male and female, is the *obi*, or girdle. If, in dressing, the *obi* gets entangled, and forms a knot or knob, the wearer never unties it [illegible] proposes to some one else to do it for him, promising [illegible] great sum, as the wearer is sure to be rich. There is usually a good deal of haggling when this "superstition" is observed.

All Japanese seem to have a desire to attain full stature. Stunted [illegible] is a great [illegible] to a man, and every thing of [illegible] tendency is carefully [illegible]. If a boy [illegible] a [illegible], the top [illegible] is [illegible] to grow no taller. Children must [illegible] [illegible] [illegible]

stead of out of a cup, are told that they will have a child with a mouth shaped like the spout of the vessel. This terror is kept fresh before the mind by masks and pictures of human beings with spout-shaped mouths.

In Japan the dwellings are universally built of wood, and conflagrations very frequently destroy whole towns or villages in a single day or night, leaving nothing but ashes. Hence it is of the greatest importance to provide against the ever-ready enemy, and every "sign" is carefully heeded. The following prognostics are deemed unfailing: When the cocks crow loudly in the evening; when a dog climbs up on the roof of a house or building of any kind. If a weasel cries out once, fire will break out: to avert it, a person must pour out three dipperfuls of water, holding the dipper in the left hand. A peculiar kind of grass, called *hinodé* (sunrise), grows on many Japanese houses: this must not be pulled up, otherwise the house will take fire.

In regard to visitors, they believe the following: In pouring tea from the tea-pot, it sometimes happens that the stem of a leaf comes out with the tea, and stands momentarily upright. From whatever direction the stem finally falls, they expect a visitor. If a bird, in flying, casts its shadow on the partition or window (which is of paper, and translucent), a visitor will surely call soon. A person, when abstracted or in trouble, while eating, will often pour out his tea from the back of the tea-pot, instead of through the spout. In such case it is a sure sign of the near visit of a priest to the house.

Many are intended to teach the youth to imitate great, good, or wise men.

If the rim (*fuchi*, also meaning "salary") of a cup is broken (*hamaréru*, also meaning is "lost") in presence of an official while he is eating, he will be unhappy, for he will understand it to mean that he will lose his office or salary.

Even among the educated samurai, with whom the maintaining of the family name and dignity is all-important, there are many dangerous seasons for travelers, and the number of lucky and unlucky days is too numerous to be fully noted here.

Many people of the lower classes would not wash their head or hair on "the day of the horse," so named after one of the signs of the zodiac, lest their hair become red. Any other capillary color than a deep black is an abomination to a Japanese.

During an eclipse of the sun or moon, people carefully cover the wells, as they suppose that poison falls from the sky during the period

of the obscuration. Seeds will not germinate if planted on certain days. Many people will not build a house fronting to the northeast, [illegible] destroyed: this is the quarter in which the spook evil [illegible] called the "Devil's Gate." Young men must not light their pipes at a lamp: it should be done at the coals in the brazier. If [illegible] in violating this precaution, they will not get good wives. Many people even now, in the rural districts, think it wrong to eat beef, and believe that a butcher will have a cripple among his descendants.

When a maimed or deformed child is born, people say that its parents or ancestors committed some great sin. After 5 P.M. many people will not put on new clothes or sandals. There are several years of life called the *yakudoshi* (evil years), in which a person must be very careful of himself and all he does. These critical years are the seventh, twenty-fifth, forty-second, and sixty-first in a man's, and the seventh, nineteenth, thirty-third, forty-second, and sixty-first in a woman's life.

In Japan, as with us, each baby is the most remarkable child that ever was, and wonderful are the legends rehearsed concerning each one. [illegible] in a Japanese home when the baby, of his own accord, wakes up on his first birthday, and mochi (rice pasty) is [illegible] on the auspicious event.

Young [illegible] are taught to pour tea or hot water into a cup [illegible] so that the steaming contents should [illegible] the cup.

The common belief in Japan is that the dream is the act of the [illegible]. As [illegible] personified as a [illegible], the [illegible] [illegible] [illegible]

comparatively harmless. The Japanese fancy does not seem to have reached that depth of disease, to have suffered with that *delirium tremens* of superstition, such as inthralls and paralyzes the Chinese, and prevents all modern progress. *Feng Shuey* is not a national curse in Japan, as it is in China; and whereas, in the latter country, telegraph poles and wires are torn down because they cast a shadow over the ancestral tombs, and railroads can not be built because they traverse or approach grave-yards, in Japan both these civilizers are popular.

In a few years many of the household superstitions I have enumerated will be, in the cities of Japan, as curious to the Japanese as they are to us. Among these are the following, with which this long chapter may be closed:

All over the country, in town or city, are trees specially dedicated to the kami, or gods. Those around shrines also are deemed sacred. They are often marked by a circlet of twisted rice-straw. Several times in the recent history of the country have serious insurrections broken out among the peasantry, because the local authorities decided to cut down certain trees held in worshipful reverence by the people, and believed to be the abode of the tutelary deities. Nature, in all her forms, is as animate and populous to the Japanese imagination as were the mountain stream and sea to the child and peasant of ancient Greece. Many a tale is told of trees shedding blood when hewed down, and of sacrilegious axe-men smitten in death for their temerity. In popular fiction—the mirror as well as nurse of popular fancy—a whole grove of trees sometimes appears to the belated or guilty traveler as a whispering council of bearded and long-armed old men.

In Fukui and Tōkiō, and in my numerous journeyings, many trees were pointed out to me as having good or evil reputation. Some were the abodes of good spirits, some of ghosts that troubled travelers and the neighborhood; while some had the strange power of attracting men to hang themselves on their branches. This power of fascinating men to suicide is developed in the tree after the first victim has done so voluntarily. One of these, standing in a lonely part of the road skirting the widest of the castle moats in Fukui, was famous for being the elect gallows for all the suicides by rope in the city. Another tree, near the Imperial College in Tōkiō, within half a mile of my house, bore a similar sinister reputation; and another, on the south side of Shiba grove, excelled, in number of victims, any in that great city.

A singular superstition, founded upon the belief that the kami will

visit vengeance upon those who desecrate the sacred trees, or for [illegible] consecrated, is called the "*Ushi toki mairi*" — literally, "to go to the shrine at the hour of the ox." Let us suppose that a man has made love to a woman, won her affections, and then deserted her. In some cases, sorrow culminates in suicide; usually, it is endured and finally overborne; in rare cases, the injured woman becomes a jealous avenger, who invokes the gods to curse and annihilate the destroyer of her peace. To do this, she makes a rude image of straw, which is to represent her victim. At the hour of two o'clock in the morning, *ushi toki* (the hour of the ox), she proceeds (*mairi*) to the shrine of her patron god, usually the *Uji-gami* (family or local deity). Her feet are shod with high clogs, her limbs are lightly robed in loose night-dress of white, her hair is disheveled, and her eyes sparkle with the passion within her. Sometimes she wears a crown, made of an iron tripod reversed, on which burn three candles. In her left hand she carries the straw effigy; in her right she grasps a hammer. On her bosom is suspended a mirror. She carries nails in her girdle or under mouth. Reaching the sacred tree, which is encircled with a garland of rice-straw, before the shrine, and near the torii, she impales upon the tree with nails, after the manner of a Roman crucifier, the straw effigy of her lover and lover. While so engaged, she adjures the gods to give their aid, imparts the spirit of desecration to the tree, and visit him with their deadly vengeance. The visit is repeated nightly, several times in succession, until the object of her incantations [illegible]. At Suiko, which I visited, [illegible] from [illegible] a shrine of Kampira's [illegible] [illegible] [illegible]

The Jealous Avenger. (Drawn by Nankoku Ozawa.)

XII.

THE MYTHICAL ZOOLOGY OF JAPAN.

As if to make amends for the poverty of the actual fauna in Japan, the number and variety of imaginary creatures in animal form are remarkably great. Man is not satisfied with what the heavens above and the waters under the earth show him. Seeing that every effect must have a cause, and ignorant of the revelations of modern science, the natural man sees in cloud, tempest, lightning, thunder, earthquake, and biting wind the moving spirits of the air. According to the primal mold of the particular human mind will the bodying of these things unseen be lovely or hideous, sublime or trivial. Only one born among the triumphs of modern discovery, who lives a few years in an Asiatic country, can realize in its most perfect vividness the definition of science given by the master seer—"the art of seeing the invisible."

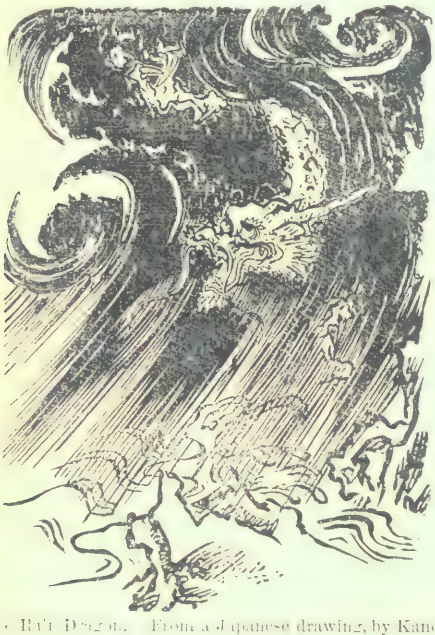
The aspects of nature in Japan are such as to influence the minds of its mainly agricultural inhabitants to an extent but faintly realized by one born in the United States. In the first place, the foundations of the land are shaky. There can be no *real* estate in Japan, for one knows not but the whole country may be ingulfed in the waters out of which it once emerged. Earthquakes average over two a month, and a hundred in one revolution of the moon have been known. The national annals tell of many a town and village ingulfed, and of cities and proud castles leveled. Floods of rain, causing dreadful land-slides and inundations, are by no means rare. Even the ocean has, to the coast-dweller, an added terror. Not only do the wind and tempest arise to wreck and drown, but the tidal wave is ever a possible visitor. Once or twice a year the typhoons, sometimes the most dreadful in the dreadful catalogue of destructive agencies, must be looked for. Two-thirds of the entire surface of the empire is covered with mountains—not always superb models of form like Fuji, but often jagged peaks and cloven crests, among which are grim precipices, frightful gulches, and gloomy defiles. With no religion but that of paganism and fetichism, armed without by no weapons of science, strengthened

within by no knowledge of the Creator-father, the Japanese peasant is appalled at his own insignificance in the midst of the sublime mysteries and immensities of nature. The creatures of his own imagination, by which he explains the phenomena of nature and soothes his terrors, though seeming frightful to us, are necessities to him, since the awful suspense of uncertainty and ignorance is to him more terrible than the creatures whose existence he imagines. Though modern science will confer an ineffable good upon Japan by enlightening the darkened intellect of its inhabitants, yet the continual liability to the recurrence of destructive natural phenomena will long retard the march of mind, and keep alive superstitions that now block like bowlders the path of civilization.

Chief among ideal creatures in Japan is the dragon. The word dragon stands for a genus of which there are several species and varieties. To describe them in full, and to recount minutely the ideas held by the Japanese rustics concerning them, would be to compile an octavo work on dragonology. The merest tyro in Japanese art—indeed, any one who has seen the cheap curios of the country—must have been impressed with the great number of these colossal wrigglers on every thing Japanese. In the country itself, the monster is well-nigh omnipresent. In the carvings on tombs, temples, dwellings, and shops—on the Government documents—printed on the old and the new paper money, and stamped on the new coins—in pictures and books, on musical instruments, in high relief on bronzes, and cut in stone, metal, and wood—the dragon (*tatsu*) everywhere "swings the scaly horror of his folded tail," whisks his long mustaches, or glares with his terrible eyes. The dragon is the only animal in modern Japan that wears hairy ornaments on the upper lip.

I shall attempt no detailed description of the Japanese dragon, presuming that most foreign readers are already familiar with its appearance on works of art. The creature looks like a winged crocodile, except as to the claws, which is tufted with hair, and the claws, which are very sharp. The celebrated Japanese author, Bakin, in his masterpiece, *Hakkenden* ("The Eight Dog Children"), describes the most striking characteristics of the dragon. He says: "The dragon is a creature of a very superior order of being. It has a deer's horns, a horse's head, eyes like those of a devil, a neck like that of a snake, a belly like that of a red worm, scales like those of a fish, claws like a hawk's, paws like a tiger's, and ears like a cow's. In the spring, the dragon lives in heaven; in the autumn, in the water; in the summer, it travels in the

clouds and takes its pleasure; in winter, it lives in the earth dormant. It always dwells alone, and never in herds. There are many kinds of dragons, such as the violet, the yellow, the green, the red, the white, the black, and the flying dragon. Some are scaly, some horned, some without horns. When the white dragon breathes, the breath of its lungs goes into the earth and turns to gold. When the violet dragon spits, the spittle becomes balls of pure crystal, of which gems and caskets are made. One kind of dragon has nine colors on its body, and another can see every thing within a hundred ri; another has immense treasures of every sort; another delights to kill human beings. The water dragon causes floods of rain; when it is sick, the rain has a



The Rain Dragon. (From a Japanese drawing, by Kano.)

fishy smell. The fire dragon is only seven feet long, but its body is of flame. The dragons are all very lustful, and approach beasts of every sort. The fruit of a union of one of these monsters with a cow is the *kirin*; with a swine, an elephant; and with a mare, a steed of the finest breed. The female dragon produces at every parturition nine young. The first young dragon sings, and likes all harmonious sounds, hence the tops of Japanese bells are cast in the form of this

dragon; the second delights in the sounds of musical instruments, hence the *koto*, or horizontal harp, and *suzumi*, a girl's drum, struck by the fingers, are ornamented with the figure of this dragon; the third is fond of drinking, and likes all stimulating liquors, therefore goblets and drinking-cups are adorned with representations of this creature; the fourth likes steep and dangerous places, hence gables, towers, and projecting beams of temples and pagodas have carved images of this dragon upon them; the fifth is a great destroyer of living things, fond of killing and bloodshed, therefore swords are decorated with golden figures of this dragon; the sixth loves learning and delights in literature, hence on the covers and title-pages of books and literary works are pictures of this creature; the seventh is renowned for its power of hearing; the eighth enjoys sitting, hence the easy-chairs are carved in its images; the ninth loves to bear weight, therefore the feet of tables and of hibachi are shaped like this creature's feet. As the dragon is the most powerful animal in existence, so the garments of the emperor or mikado are called the 'dragon robes,' his face the 'dragon countenance,' his body the 'dragon body,' the ruffling of the 'dragon scales' his displeasure, and his anger the 'dragon wrath.'"

Whence arose the idea of the dragon? Was the pterodactyl known to the early peoples of the East? Did the geologic fish-lizard wander at night, with teeth unpicked and unbeaused of phosphorescent fragments of his fish-diet, and thus really breathe out fire, as the artists picture him?

The *kirin*, referred to above, is an animal having the head of a dragon, the body of a deer, and the legs and feet of a horse, with tail and streaming hair or wings peculiar to itself, though native poets never bestride it, nor is it any relative of Pegasus. On its forehead is a single horn. It is found carved on the wood-work of the tombs of the shoguns and other defunct worthies in Japan. It is said that the kirin appears on the earth once in a thousand years, or only when some transcendently great man or sage, like Confucius, is born. It never tramps down a living insect, nor eats growing grass. The kirin is of less importance in Japan than in China, whence its origin, like that of so much of the mythology and strange notions current in Japan.

There is another creature whose visits are rarer than those of angels, since it appears on the earth only at millennial intervals, or at the birth of some very great man. This fabulous bird, also of Chinese origin, is called the *hoo-o*, or phœnix. The tombs of the shoguns at Shiba and Nikkô have most elaborate representations of the hoo-o, and

the new and old paper currency of the country likewise bears its image. It seems to be a combination of the pheasant and peacock. A Chinese dictionary thus describes the fowl: "The phenix is of the essence of water; it was born in the vermilion cave; it roosts not but upon the most beautiful tree (Wu-tung, *Elæococcus oleifera*); it eats not but of the seeds of the bamboo; it drinks not but of the sweetest spring; its body is adorned with the Five Colors; its song contains the Five Notes; as it walks, it looks around; as it flies, the hosts of birds follow it." It has the head of a fowl, the crest of a swallow, the neck of a snake, the tail of a fish. Virtue, obedience, justice, fidelity, and benevolence are symbolized in the decorations on its head, wings, body, and breast.

Some of the ultra-conservatives, who cherish the old superstitions, and who look with distrust and contempt on the present *régime* in Japan, await the coming of the kirin and the howo with eagerness, as the annunciation of the birth of the great leader, who is, by his pre-eminent abilities, to dwarf into insignificance all the pigmy politicians of the present day. This superstition in Japan takes the place of those long in vogue in Europe, where it was supposed that such leaders as Charlemagne, Alfred, and Barbarossa were sleeping, but would come forth again at the propitious moment, to lead, conquer, and reign.

The *kappa* is a creature with the body and head of a monkey and the claws of a tortoise. There are various representations of it, gravely figured in native works on reptilology. In some of these, the monkey type seems to prevail; in others, the tortoise. There is a peculiar species of tortoise in the waters of Japan, called by the natives *sappon*. Its shell is cartilaginous, its head triangular, and its proboscis elongated and tapering. Imagine this greenish creature rising up, shedding its shell, and evolving into a monkey-like animal, about the size of a big boy, but retaining its web-footed claws, and you have the kappa. It is supposed to live in the water, and to seize people, especially boys, who invade its dominions. It delights in catching well-favored urchins, and feasting upon choice tidbits torn out of certain parts of their bodies.

The kappa, fortunately, is very fond of cucumbers, and parents having promising sons throw the first cucumbers of the season into the water it is supposed to haunt, to propitiate it and save their children. In Fukui, I was warned not to bathe in a certain part of the river, as the kappa would infallibly catch me by the feet and devour

me; and more than one head was shaken when it became known that I had disregarded these warnings.

A woman was riding in a jinrikisha, and the coolie was coursing at full speed on the road at the side of the castle-moat, where the water is four feet deep. Suddenly, and, to the coolie, unaccountably, he and his vehicle were upset, and the precious freight was thrown into the moat. She was fished out in a condition that might have helped even a passing foreigner to believe in the existence of the mermaid. The coolie was puzzled to account for the capsizing of his machine, and immediately attributed it to the agency of the kappa. By venturing insultingly near the domain of this local Neptune, he had been punished by his muddy majesty. Though the woman had no mark of claw or teeth, she doubtless congratulated herself on her lucky escape from the claws of the monster.

I have heard, on several occasions, of people in Tōkiō seeing a kappa in the Sumida-gawa, the river that flows by the capital. Numerous instances of harm done by it are known to the orthodox believers, to whom these creations of diseased imagination are embodied forces. The native newspapers occasionally announce reported cases of kappa's visits, using the incidents as texts to ridicule the superstition, hoping to uproot it from the minds of the people.

Among the many ideal creatures with which the native imagination has populated earth and air is the *kama-itachi*, believed to be a kind of weasel (*Lutra*) [illegible] is supposed to carry. This creature is not known to trouble any animate existence. [illegible] is supposed to [illegible] by the appearance of blood. In Japan, where the people universally wear [illegible] of wood, the thong of which is [illegible] stones, [illegible] The one thought [illegible] that poor [illegible] The pedestrian, picking [illegible] without [illegible] [illegible] "*Kama-itachi* [illegible]" [illegible] [illegible] [illegible]

him. This creature is also said to be present in whirlwinds. It is a most convenient scape-goat for people who go out at night when they ought to stay at home, and who get cuts and scratches which they do not care to account for truly. A case recently occurred in the port of Niigata, which illustrates both the mythical and scape-goat phases of this belief. A European doctor was called to see a native woman, who was said to be suffering from the kama-itachi. The patient was found lying down, with a severe clean cut, such as might have been caused by falling on some sharp substance; but to all questions as to how she got the wound, the only answer was, "Kama-itachi." By

Futen, the Wind-imp. (From a Japanese drawing.)

dint of questioning the servants, it appeared that there was more in the facts than had met the doctor's ears. It seemed that, during the night, she had risen and passed out of the house, and had been absent for a considerable time. Whether there was a "love-lorn swain" at "lady's bower" awaiting her coming was not developed during the pumping process she was subjected to by the student of imaginary zoology, who was the catechist of the occasion. Japanese gardens are nearly always paved with smooth stones, which often have sharp edges. These might easily have inflicted just such a wound in case of a fall or

their slippery surfaces, especially if the fall occurred in the darkness. For reasons of her own, most probably, the blame was laid on the ka-mi-sa-ma.

The wind and the thunder, to a Japanese child or peasant, are something more than moving air and sound. Before many of the temples are figures, often colossal, of the gods of the wind and of thunder. The former is represented as a monstrous semi-feline creature, holding an enormous bag of compressed air over his shoulders. When he loosens his hold on one of the closed ends, the breezes blow; when he partly opens it, a gale arises; when he removes his hand, the tornado devastates the earth. At times, this imp, as the fancy seizes him, sal-

[illegible]

[illegible] far away in the mountains, and closes terrified travelers [illegible] grasscutters; often scratching their faces dreadfully with his claws. Sometimes, quietly passing, he [illegible] or tears the countenance of the traveler, who, to avoid the brunt of the blast, [illegible] the wind, but sees it [illegible] consequents. There are not wanting pictures in [illegible] temples representing [illegible] of pious men, who, trusting to [illegible] goddess Kwannon [illegible] and prayer, escaped. [illegible] Kwannon, the [illegible] Pater, the wind-imp.

The "thunder-god" is represented as a creature that looks like a

human dwarf changed into a species of erect cat. His name is Raiden. He carries over his head a semicircle of five drums joined together. By striking or rattling these drums, he makes thunder. With us it is not the thunder that strikes; but in Japanese popular language, the thunder not only strikes, but kills. According to Russian superstition, thunder kills with a stone arrow. Among the Japanese, when the lightning strikes, it is the thunder-cat that leaps upon, or is hurled at, the victim. Often it escapes out of the cloud to the ground. A young student from Hiuga told me that in his native district the paw of a thunder-imp that fell out of the clouds several centuries ago is still kept, and triumphantly exhibited, as a silencing proof to all skeptics of the actual occurrence of the event asserted to have taken place. Tradition relates that a sudden storm once arose in the district, and that, during a terrific peal of thunder, this monster leaped, in a flash of lightning, down a well. Instead, however, of falling directly into the water, its hind paw happened to get caught in a crack of the split timber of the wooden well-curb, and was torn off by the momentum of the descent. This paw was found after the storm, fresh and bloody, and was immediately taken to be preserved for the edification of future generations. It is not known whether any of the neighbors missed a cat at that time; but any suggestions of such an irreverent theory of explanation would doubtless be met by the keepers of the relic with lofty scorn and pitying contempt.

One of the miracle figures at Asakūsa, in Tōkiō, until 1874 represents a noble of the mikado's court, with his hand on the throat, and his knee planted on the back of the thunder-imp that lies sprawling, and apparently howling, on the ground, with his drums broken and scattered about him. One hairy paw is stretched out impotently before him, and with the other he vainly tries to make his conqueror release his hold. The expression of the starting eyes of the beast shows that the vise-like grip of the man is choking him; his nostrils gape, and from his mouth extrude sharp teeth. His short ears are cocked, and his body is hairy, like a cat. On each of his paws are several triangular bayonet-shaped claws. The human figure is life-size; the thunder-cat is about three feet from crown to claws. The creature does not appear to have any tail. This, however, is no curtailment of his feline dignity, since most of the Japanese pussies have caudal appendages of but one or two inches in length, and many are as tailless as the Darwinian descendants of the monkey. This tableau is explained as follows by the guide-book to the exhibition:

"In the province of Yamato, in the reign of Yuriyaku Tennō, when [illegible] palace, a sudden thunder-storm of terrific violence [illegible] ordered Sugaru, his courtier, to catch the thun[illegible]. Sugaru spurred his horse forward and drove the thunder [illegible] side of Mount Abe, where the creature, leaping high into the air, defied the attempts of his pursuer. Sugaru, gazing at the sky, cried out to the imp, 'Obey the emperor!' But the roll of the thunder ceased not for a moment. Then Sugaru, turning his face to the temple, prayed earnestly to Kwannon, and cried out, 'Dost thou not hear and protect thy faithful ones when they cry unto thee?' Immediately, as the prayer ended, a splendor of radiant light shot out from the temple, and the thunder-imp fell to the earth. Sugaru seized him in a trice, bound him securely, and took him to the emperor's palace. Then all men called him the 'god-catcher.'"

Decidedly, the animal of greatest dimensions in the mythical menagerie or aquarium of Japan is the *jishin uwo*, or "earthquake fish." Concerning the whereabouts and haunts of this monster, there are two separate opinions or theories, held respectively by the dwellers on the coast and those inland. The former believe that the jishin-uwo is a swimming monster, whose body is from [illegible] long. This fish stirs the [illegible] or even [illegible] in its gambols [illegible] its weight, [illegible] makes the ground rock and tremble. In times of great anger it not only causes the solid earth to [illegible] rock, [illegible] but [illegible] its back, [illegible] waters [illegible] overwhelming [illegible] and [illegible] Among the people [illegible] the [illegible] [illegible] [illegible]

Chinese philosophy. These are in the one case long-nosed, and in the other long-billed goblins, that haunt mountain places and kidnap wicked children. Their faces are found in street shows, in picture-books, on works of art, and even in temples, all over the country. The native caricaturists are not afraid of them, and the funny artist has given us a sketch of a pair who are putting the nasal elongation to a novel use, in carrying the lunches. One is being "led by the nose," in a sense even stronger than the English idiom. The scrap of text, "*hanami*" ("to see the flowers"), is their term for junketing in

Tengu going on a Picnic. (Hokusai.)

the woods; but the hindmost tengu is carrying pleasure to the verge of pain, since he has to hold up his lunch-box with his right, while he carries his mat to sit on and table-cloth in his left hand. He of the beak evidently best enjoys the fun of the matter. I might tell of cats which do not exist in the world of actual observation, which have nine tails, and torment people, and of those other double-tailed felines which appear in the form of old women. A tortoise with a wide-fringed tail, which lives ten thousand years, is found portrayed on miscellaneous works of art, in bronze, lacquer-ware, carved work, and in silver, and especially represented as the emblem of longevity at

marriage ceremonies. The mermaid is not only an article of manufacture by nimble-fingered native taxidermists, but exists in the belief of the Japanese fishermen as certainly as it does not exist in the ocean.

Among the miracle-figures or tableaux at Asakusa, to which we have already referred, is one representing a merman begging the prayers of a pious devotee. The Japanese guide-book says: "One day, when a certain Jogu Taishi was passing the village of Ishidera, a creature with a head like a human being and a body like a fish appeared to him out of the rushes, and told him that in his previous state of existence he had been very fond of fishing. Now, being born into the world as a merman, he eagerly desired Jogu Taishi to erect a shrine to the honor of Kuanon, that by the great favor and mercy of the goddess he might be reborn into a higher form of life. Accordingly, Jogu Taishi erected a shrine, and carved with his own hands a thousand images of Kuanon. On the day on which he finished the carving of the last image, a *ten-jin* (angel) appeared to him and said, 'By your benevolence and piety I have been born into the regions of heaven.'"

Little boys, tempted to devour too much candy, are frightened, not with prognostics of pain or threats of nauseous medicines, but by the mention of hideous huge worms that will surely be produced by indulgence in sweets. The Japanese for such worms are called Ishaku. They are represented as having the head of a large red bean, horned eyes, and great tusks, with a body [illegible] and long [illegible]. On [illegible] days, sake shops, vegetable [illegible] and [illegible] are [illegible] with [illegible] representations of these monsters. The association of Japanese with [illegible] is a curious one. [illegible] goes through all ages and ranks of life a more or less deep-rooted terror [illegible] and among many Japanese people [illegible] though these superstitions, yet among the [illegible] there are [illegible] which [illegible] read, or in the mountain solitudes, or in the presence of nature's more [illegible] and [illegible] [illegible] [illegible]

Grandmother telling Stories to the Children round the Brazier. (Drawn by Nankoku Ozawa.)

XIII.

FOLK-LORE AND FIRESIDE STORIES.

The hibachi, or fire-brazier, is to the Japanese household what the hearth or fire-place is in an Occidental home. Around it friends meet, the family gathers, parents consult, children play, the cat purrs, and the little folks listen to the fairy legends or household lore from nurse or grandame.

I have often, in many a Japanese home, seen children thus gathered round the hibachi, absorbing through open eyes and ears and mouth the marvelous stories which disguise the mythology, philosophy, and not a little of the wisdom of the world's childhood. Even the same world, with its beard grown, finds it a delight to listen now and then to the old wives' fables, and I propose in this chapter to give a few of the many short stories with which every Japanese child is familiar, and which I have often heard myself from children, or from the lips of older persons, while sitting round the hibachi, or which I have had written for me. The artist Ōzawa, at my request, sketched such a scene as I have often looked upon. The grandmother has drawn the attention of her infantile audience to the highest tension of interest. Iron-bound top, picture-book, mask of Suzumé, jumping-jack, devil in a band-box, and all other toys are forgotten, while eyes open and mouths gape as the story proceeds. Besides the gayly colored little books, containing the most famous stories for children, there are numerous published collections of tales, some of which are centuries old. Among those current in Japan are some of Indian, Chinese, and perhaps of other origin.

The wonderful story of "Raiko and the Oni" is one of the most famous in the collection of Japanese grandmothers. Its power to open the mouths and distend the oblique eyes of the youngsters long after bed-time, is unlimited. I have before me a little stitched book of seven leaves, which I bought among a lot of two dozen or more in one of the colored print and book shops in Tōkiō. It is four inches long and three wide. On the gaudy cover, which is printed in seven col-

ors, is a picture of Raiko, the hero, in helmet and armor, grasping in both hands the faithful sword with which he slays the ghoul whose frightful face glowers above him. The *hiragana* text and wood-cuts within the covers are greatly worn, showing that many thousand copies have been printed from the original and oft-retouched face of the cherry wood blocks. The story, thus illustrated with fourteen engravings, is as follows:

A long while ago, when the mikado's power had slipped away into the hands of his regents, the guard at Kiōto was neglected. There was a rumor in the city that *oni*, or demons, frequented the streets late at night, and carried off people bodily. The most dreaded place was at the Ra-jō gate, at the south-western entrance to the palace. Hither Watanabé, by order of Raiko, the chief captain of the guard, started one night, well armed. Wearily waiting for some hours, he became drowsy, and finally fell asleep. Seizing his opportunity, the wary demon put out his arm from behind the gate-post, caught Watanabé by the neck, and began to drag him up in the air. Watanabé awoke, and in an instant seized the imp by the wrist, and, drawing his sword, lopped the oni's arms off, who then leaped into the cloud, howling with pain. In the morning Watanabé returned, and laid the trophy at his master's feet. It is said that an oni's limb will not unite again if kept apart from the stump for a week. Watanabé put the hairy arm in a strong stone box, wreathed with twisted rice straw, and watched it day and night, lest the oni should recover it. One night a loud knock was heard at his door, and to his challenge his old aunt's voice replied. Of course, he let the old woman in. She praised her nephew's exploit and begged him to let her see it. Being thus pressed, as he thought, by his old aunty, he slid the lid aside. "This is my arm," cried the hag, as she flew westward into the sky, changing her form into a tusked and hairy demon. Tracing the oni's course, Raiko and four companions, disguised as *komuso* (wandering priests), reached the pathless mountain Oyé, in Tango, which they [illegible]. There [illegible] young girl washing a bloody garment. From her they learned the path to the oni's cave, and that the demons eat the men, and saved the pretty damsels alive. Approaching, they saw a demon cook carving a human body, to make [illegible]. Entering the [illegible] saw Shu-ten-dōji, a hideous, tusked monster, with long red hair, sitting on a pile of silken cushions, with [illegible] a hundred retainers around him, at a feast. Steaming dishes [illegible] brought in, full of human [illegible], cooked in every style. The

young damsels had to serve the demons, who quaffed saké out of human skulls. Raiko and his band pretended to join in the orgies, and amused the demons by a dance, after which they presented them with a bottle of saké which had been mixed with a narcotic. The chief drank a skullful and gave to his retainers. Soon all the demons were asleep, and a thunder-storm of snores succeeded. Then Raiko and his men threw off their disguise, drew sword, and cut off their heads, till the cave flowed blood like a river. The neck of the chief demon was wider than Raiko's sword, but the blade miraculously lengthened, and Raiko cut the monster's head off at one sweep. They then destroyed the treasure, released all the prisoners, and returned to Kiōto in triumph, exposing the huge head along the streets.

The red-haired, red-faced, or red-bearded aliens in Japan, who drink brandy out of tumblers, and then in drunken fury roam in the streets of Yokohama and Nagasaki, are not unfrequently compared to the intoxicated monster beheaded by Raiko. The Japanese child who sees his parents indulge in saké from a tiny cup, and to whom black eyes and hair, and the Japanese form, face, and dress constitute the true standard, is amazed at the great size of the mugs and drinking-glasses from which the men of red beards and faces drink a liquid ten times stronger than saké. Very naturally, to the Japanese imagination and memory the drunken sailor appears a veritable *shu ten dōji*. Nevertheless, the Yokohama coolie does not call him by so classic a name. He frames a compound adjective from the imprecation which most frequently falls from the sailor's lips. In the "Yokohama dialect," the word for sailor is *dammuraisā hitō* ("d—n your eyes" man).

The story of "The Monkey and the Crab" has as many versions as that of "The Arkansas Traveler." It is continually re-appearing in new dress and with new variations, according to the taste and abilities of the audience. Its flavor, as told by the chaste mother instructing her daughters, or by the vulgar coolie amusing his fellow-loafers while waiting for a job, is vastly different in either case. The most ordinary form of the story is as follows:

Once upon a time there was a crab who lived in a hole on the shady side of a hill. One day he found a bit of rice-cake. A monkey who was just finishing a persimmon met the crab, and offered to exchange its seed for the rice cracknel. The simple-minded crab accepted the proposal, and the exchange was made. The monkey eat up the rice-cake, but the crab backed off home, and planted the seed in his garden.

A fine tree grew up, and the crab was delighted at the prospect of soon enjoying the luscious fruit. He built a nice new house, and seated himself on the balcony, watching the ripening persimmons. One day the monkey came along, and, being hungry, congratulated the crab on his fine tree, and begged for some of the fruit, offering to climb and gather it himself. The crab politely agreed, requesting his guest to throw down some of the fruit that he might enjoy it himself. The ungrateful rascal of a monkey clambered up, and, after filling his pockets, eat the ripest fruit as fast as he could, pelting the crab with the seeds. The crab now determined to outwit the monkey, and, pretending to enjoy the insults as good jokes, he dared the monkey to show his skill, if he could, by descending head foremost. The monkey, to show how versatile were his accomplishments, accepted the friendly challenge, and turning flank—not tail—for Japanese monkeys have no tails—he began to come down head foremost. Of course, all the persimmons rolled out of his pockets. The crab, seizing the ripe fruit, ran off to his hole. The monkey, waiting till he had crawled out, gave him a sound thrashing, and went home.

Just at that time a rice-mortar was traveling by with his several apprentices, a wasp, an egg, and a sea-weed. After hearing the crab's story, they agreed to assist him. Marching to the monkey's house, and finding him out, they arranged their plans and disposed their forces so as to vanquish their foe on his return. The egg hid in the ashes on the hearth, the wasp in the closet, the sea-weed near the door, and the mortar over the latch. When the monkey came home, he figured a little to stop up his leak, when the egg burst, and scalded his face, that he ran howling away to the well for water to cool the pain. Then the wasp flew out and stung him. In trying to drive off this fresh enemy, he slipped on the sea-weed, and the rice-mortar, falling on him, [illegible] him to death. Wasn't that splendid? The wasp and the mortar and sea-weed lived happily together ever afterward.

The moral of this story [illegible] ungrateful people needs no pointing. In one of the [illegible] elementary works on natural philosophy, written in the vernacular of Tōkiō, I have seen the incident of the bursting egg utilized to illustrate the dynamic power of heat at the expense of the monkey. [illegible] story, used to illustrate the sluggish mental powers of [illegible] and the cowardly nature of the [illegible]

[illegible]

mountains, seeks shelter in a hollow tree. Soon he saw little creatures, some of a red color, wearing blue clothes, and some of a black color, wearing red clothes. Some had no mouth; others had but one eye. There were about one hundred of them. At midnight the elves, having lighted a fire, began to dance and carouse, and the man, forgetting his fright, joined them and began to dance. Finding him so jolly a companion, and wishing him to return the next night, they took from the left side of his face a large wen that disfigured it, as pawn, and disappeared. The next day, having told his story in high glee, an envious neighbor, who was also troubled with a wen on the right side of his face, resolved to possess his friend's luck, and went out to the same place. At night the elves assembled to drink and enjoy a jig. The man now appeared, and, at the invitation of the chief elf, began to dance. Being an awkward fellow, and not to be compared with the other man, the elves grew angry, and said, "You dance very badly this time. Here, you may have your pledge, the wen, back again." With that an elf threw the wen at the man. It stuck to his cheek, and he went home, crying bitterly, with two wens instead of one.

Stories of cats, rabbits, dogs, monkeys, and foxes, who are born, pass through babyhood, are nursed, watched, and educated by anxious parents with all due moral and religious training, enjoy the sports proper to their age, fall in love, marry, rear a family, and live happy ever afterward to a green old age, form the staple of the tiny picture-books for tiny people. When told by garrulous nurses or old grannies, the story becomes a volume, varied and colored from rich imagination or actual experience.

A great many funny stories are told about blind men, who are often witty wags. They go about feeling their way with a staff, and blowing a double-barreled whistle which makes a peculiarly ugly noise. They shave their heads, and live by shampooing tired travelers at hotels, or people who like to be kneaded like a sponge or dough. They also loan out money at high rates of interest, public sympathy being their sure guard against loss. Even among these men the [illegible] of caste and rank prevails, and the chief blind man of a city or town usually holds an official diploma. On the occasion of such an award the bald-pates enjoy a feast together. After imbibing freely, they sing songs, recite poetry, and crack jokes, like merry fellows with eyes, and withal, at them because having eyes, some can not see—to read. Here is a sample. An illiterate country gawk, while in the capital, saw a learned man reading with eyeglasses on. Thereupon,

he hastened to an optician's, and bought a pair. He was both angry and surprised to find he could not make out a word.

A story is told of two men who were stone-deaf, who met together one morning, when the following dialogue took place:

First Post. "Good-morning. Are you going to buy saké?"

Second Post. "No. I am going to buy sake."

Third Post. "Oh, excuse me, I thought you were going to buy saké."

I heard the following story from one of my students from Fukui. It is a favorite with the professional story-tellers in Tōkiō. It reminds one of the Spaniard who is said to have put on magnifying spectacles while eating grapes, or the Yankee who strapped green eyeglasses on his horse while feeding him on shavings:

A very economical old fellow, named Kisaburo, once took lodgings near a shop to which the *élite* of the epicures of Yedo resorted daily for the delicacy of eels fried in soy. The appetizing odor was wafted into his quarters, and Kisaburo, being a man of strong imagination, daily enjoyed his frugal meal of boiled rice by his palate, and the savory smoke of eels through his olfactories, and thus saved the usual expense of fish and vegetables.

The eel-frier, on discovering this, made up his mind to charge his stingy neighbor for the smell of his eels, and paid him a visit with his bill made out. Kisaburo, taking it in good humor, called his wife, who brought out the cash-box. After jingling the bag of money, he touched it on the bill, and replacing it in the box under lock, ordered his wife to return it to its place. The eel-man, amazed at such financiering, cried out, "Well, are you not going to pay me?" "Oh no!" said Kisaburo, "you have charged me for the smell of your eels; I have paid you back with the sound of my money."

A story very similar to this, which I have transcribed as I heard it, is given by Rabelais, Third Book, thirty-seventh chapter.

Stories illustrating the freaks of absent-minded men are very numerous. Here is one told of a village not from near Tokio, in Echizen. A [illegible] was about to enjoy the blessing of addition to her family [illegible] and to visit a famous shrine of Kwannon, the Goddess of Mercy, and make an offering and pray for easy deliverance of her offspring. The good wife packed up a lunch for [illegible] in a box of [illegible] wood, and took out one [illegible] cash (about one and a half cents) from their hoard, which was kept in a [illegible] of rolls [illegible] the floor, to get [illegible]

thrown into the temple coffer to propitiate the deity. At early morn the man prepared to start, but in a fit of absent-mindedness, instead of his lunch-box, he took the pillow (a Japanese pillow is often a box of drawers holding the requisites of a woman's coiffure, with a tiny bolster on the top), and, carefully wrapping it up, set off, and in due time arrived at the shrine. Now, the husband was less devout than his spouse, and, being ten miles away from her tongue and eye, he decided to throw but ten cash into the sacred coffers, and spend the remaining ninety on a bottle of saké, to be served by a pretty waiter-girl at the adjoining tea-house. So he divided his money into two packages, but in his absent-mindedness he unintentionally flung the larger amount into the temple box. Annoyed on discovering his bad luck, he offered his prayers in no very holy frame of mind, and then sat down to enjoy his lunch. Not being able to eat the hair-pins, pomatum, etc., in the pillow-box, he made his way to an eating-shop to buy a bit of *mochi* (rice-dough) to satisfy his hunger. Again his greed and absent-mindedness led him to grief, for, seeing a large round piece of what he thought was good dough for short-cake for only five cash, he bought it and hurried of, thinking the shop-girl had made a mistake, which she would soon discover at her cost. When he went to eat it, however, he found it was only a plaster show-piece for the dough. Chewing the cud of bitter reflections, the hungry man at dark reached, as he supposed, his home; and seeing, as he thought, his wife lighting a lantern, greeted her with a box on the ear. The woman, startled at such conduct, screamed, bringing her husband to her relief, and the absent-minded man, now recovering his senses again, ran for his life; but when beyond danger he relapsed into his old habits, and reaching his own dwelling, found himself begging pardon of his own amazed wife for having boxed her ears.

One of the many tales of filial revenge (see page 222) told to children is that of "the Soga boys." In the time of Yoritomo, while on a hunt in the mountains, one Kudo shot and killed Kawadzu. Of the slain man's two sons, one was sent to a monastery in the Hakoné mountains, to be educated for the Buddhist priesthood. There, as he grew up, he learned all about the death of his father, and who his murderer was. From that time, he thought of nothing but how to compass his death. Meanwhile, the other son was adopted by one Soga, and became a skillful fencer. At Ōiso, on the Tōkaidō, the two orphans finally meet, lay their plans, feast together, and prepare to join the great hunt of Yoritomo on the slopes of Mount Fuji. On

the night after, they attack the quarters where the tired Kudo lies asleep. They cut down the servants who try to defend him, and satisfy their revenge by cutting off his head.

Of foxes and badgers I have written elsewhere. I have in this chapter of folk-lore, given only a few specimens from a great storehouse. This last is called "The Boy of Urashima."

In the reign of the Empress Suiko (A.D. 593–628) there lived, on a small island off the coast of Tango, a poor fisherman and his wife. Though too poor to provide more than the barest necessaries of life, they managed, being pious folks, to keep the lamp always burning in the shrine of Riu Jin, the sea-god, their patron. Night and morning they offered up their prayers, and, though their meals might be scanty, they never failed to burn a stick of incense at the shrine.

To this good couple a dear son was born, who grew up to be pious and dutiful, and to be the staff of his aged parents. When they were too old to go out to fish, Tarō, the son, caught enough fish to support himself and them. Now, it happened that one day in autumn Tarō was out, as usual, in his boat, though the sea was rough and the waves high. The increasing storm finally compelled him to seek shelter in a bay. He uttered a prayer to the sea-god, and turned his prow homeward. Suddenly there appeared, on the crest of the waves, a young man, robed in white, riding upon a large tortoise. Approaching the wearied fisherman, he greeted him kindly, and said, "Follow me, and I will make you a happy man."

Tarō, leaving his boat, and mounting the tortoise with his august companion, the tortoise sped away with marvelous celerity; and on they journeyed for three days, passing some of the most wonderful sights human being ever beheld. There were ponds of perfectly transparent water filled with the fish he daily caught, and others with strange species. The roads were lined with rare and fragrant trees laden with golden fruit, and flowers more beautiful than he had ever seen or imagined. Finally, they came to a great gate of white marble, [illegible] of imposing proportion. Richly dressed [illegible] pages were waiting to welcome him. He entered a golden palanquin, and amidst trains of courtiers was borne to the palace of the king, and treated with honor and courtesy. The splendors of this palace it is not possible to describe in the language of earth. He was assigned to one of the finest apartments, and beautiful girls waited upon him, and a [illegible] were ready to do his bidding. Feasts, musical shows, dancing, gay parties, were given in his honor

or. Many of the people around him seemed very remarkable beings. Some had heads made of shells, some of coral. All the lovely colors of nacre, the rarest tints which man can see beneath the deep-blue sea when the ocean's floor is visible, appeared on their dresses and ornaments. Their jewels of pearls and precious stones and gold and silver were profuse, but wrought in exquisite art. Tarō could scarcely tell whether the fascinating creatures were human or not; but he was very happy, and his hosts so kind that he did not stop to notice their peculiarities. That he was in fairy-land he knew, for such wealth was never seen, even in king's palaces, on earth.

After Tarō had spent, as he supposed, seven days at the king's palace, he wished to go and see his parents. He felt it was wrong to be so happy when he was uncertain of their fate in the upper world. The king allowed his request, and, on parting with him, gave him a box. "This," said he, "I give you on condition that you never open it, nor show it to any one, under any circumstances whatever." Tarō, wondering, received it, and bid adieu to the king. He was escorted to the white marble gate, and, mounting the same tortoise, reached the spot where he had left his boat. The tortoise then left him.

Tarō was all alone. He looked round, and saw nothing on the strand. The mountains and rocks were familiar, but no trace of his parents' hut was seen. He began to make inquiries, and finally learned from an old gray-headed fisherman that, centuries before, the persons he described as his parents had lived there, but had been buried so long ago that their names could be read only by scraping the moss and lichens off the very oldest stones of the grave-yard in the valley yonder. Thither Tarō hied, and after long search found the tomb of his dear parents. He now, for the first time since he had left his boat—as he thought, a few days ago—felt the pangs of sorrow. He felt an irresistible longing to open the box. He did so. A purple vapor, like a cloud, issued and suffused his head for a moment. A cold shiver ran through him. He tried to rise; his limbs were stiff and bent. His face was wrinkled; his teeth dropped out; his limbs trembled; he was an old man, with the weight of four centuries on him. His infirmities were too great for flesh to bear; he died a few days afterward.

I have given the story as it was current in Echizen. I have also heard it told with the location on the shores of the Bay of Yedo. Another version makes the strand of a river in Shinano the place of Tarō's departure and return. In another form of the story, Tarō re-

turns to find his parents dwelling in a glorious mansion. After greetings are over, the old folks are curious to know what the box contains. Tarō, persuaded, opens it, to find himself, alone and old, on a desolate shore. The story is undoubtedly very old. It is found in several books, and has been often made the subject of art. The fishermen in various parts of Japan worship the good boy of Urashima, who, even in the palaces of the sea-gods, forgot not his old parents.

The four following stories are a few of many told of a famous judge, named Ōka, who, for wisdom, shrewdness, and judicial acumen, may be called the Solomon of Japan. I first heard of his wonderful decisions when in Tōkiō, but there is a book of anecdotes of him, and a record of his decisions, called the *Ōka Jiuseidan*. I suppose they are true narrations.

A certain man possessed a very costly pipe, made of silver inlaid with gold, of which he was very proud. One day a thief stole it. After some vain search, Ōka heard that a man in a certain street had such a pipe, but it was not certain whether it was his own or the stolen article. He found out the truth concerning the pipe in the following ingenious manner.

Japanese Pipe. (From a Photograph. Pipe in the Collection of A. T. Stewart, Esq.)

A Japanese pipe consists of a tiny bowl, or fire-piece, fastened to a mouth-piece with a bamboo tube. Sometimes all the parts are of metal, sometimes [illegible]. The usual [illegible] smoke [illegible] and [illegible] At [illegible] two whiffs, [illegible]

introduced. A native will thus sit by the hour, mechanically rolling up these tobacco pills, utterly oblivious of the details of the act. Like certain absent-minded people, who look at their watches a dozen times, yet can not tell, when asked, what time it may be, so a Japanese, while talking at ease, will often be unable to remember whether he has smoked or not. After long mechanical practice, his nimble fingers with automatic precision roll the pellet to a size that exactly fills the bowl of the pipe.

The shrewd judge found an opportunity to see the suspected man a short time after the theft. He noticed him draw out the golden pipe, and abstractedly roll up a globule of tobacco from his pouch. It was too small. On turning to the brazier, and turning the mouth of the bowl sideward or downward, the pellet rolled out. Here was positive proof to Ōka that the golden pipe was not his own. The thief, on being charged with the theft, confessed his guilt, and was punished.

On another occasion a seller of pickled vegetables of various sorts, a miserly old fellow, being rich, and fearing thieves, kept his gold in a deep dish full of *dai-kon* (radishes), preserved in a liquid mixture composed of their own fermented juice, salt, and the skin of rice-grains. When long kept, the mass has a most intolerable odor, and to remove the smell from the hands after working in it stout scrubbing with ashes is necessary. Now, it so happened that one of the neighbors found out the whereabouts of the pickler's savings, and, when his back was turned, stole. The old pickler kept his heart at the bottom of his radishes, and on his return, on examination, found his treasure gone. Forthwith informing the judge, Ōka called in all the neighbors, and, after locking the doors, began, to the amazement of all and the horror of one, to smell the hands of those present. The unmistakable odor of dai-kon clung to one man, who thereupon confessed, disgorged, and received punishment.

Cases which other judges failed to decide were referred to Ōka. Often the very threat of bringing a suspected man before this Solomon secured confession after other means had failed.

A young mother, being poor, was obliged to go out to service, and to leave her little daughter at the house of another woman to bring up for her. When the child grew up to womanhood, the mother was able to leave service, expecting to live with her daughter, and enjoy her love. To her surprise, on going to the house of the woman who had charge of her daughter, the woman claimed the girl as her own child, and refused to give her up.

When brought before Ōka, there being no evidence but the conflicting testimony of the women, who both claimed maternity, the judge ordered them each to take hold of an arm of the young girl and pull. Whoever was the strongest should have her.

Not daring to disobey, the true mother reluctantly took gentle hold, while the other claimant seized a hand, and, bracing herself for the struggle, pulled with all her might. No sooner did the girl utter a cry of pain than the true mother dropped her hand, refusing to try again. Her friends urged her to continue the trial, and her antagonist dared her to go on, but the mother was firm. The judge, silent and attentive the while, then angrily addressed the cruel woman as a deceiver, void of all maternal feeling, who regarded not the pain of her pretended offspring. He then ordered the girl to be restored to her true mother. The false claimant was dismissed in disgrace. Mother and child were overjoyed, and the witnesses astonished at such judicial wisdom.

In another case, a rich merchant of Yedo went to Kiōto on business, and was absent thirteen months. On his return he found that his wife had been unfaithful to him. After fruitless efforts to extort her secret and find her paramour, he went to Ōka. On a certain day, [illegible] relatives, friends, and neighbors assembled, and, one by one, were called into the judgment-hall, and questioned. Ōka told the merchant to bring with him his cat, which had been [illegible] in the house. With [illegible] at his side, [illegible] man appeared and took his seat, as usual, on his heels and knees, on the matting. The [illegible] stroked the cat, [illegible] upon its lap, and [illegible] as if perfectly familiar with the [illegible] Meanwhile the young man was looking at the judge's face, and answering [illegible] questions. The [illegible] thought Ōka was helped by the gods, and confessed his crime.

[illegible] Japanese form of the story of Rip Van Winkle, which is, perhaps, [illegible] Here [illegible] he [illegible] He [illegible]

two female figures playing a game of checkers. The story (of Chinese origin) is, as told by Japanese story-tellers, as follows:

Lu-wen was a pious wood-cutter, who dwelt at the base of the majestic and holy mountain Tendai, the most glorious peak of the Nan-lin range, in China. Though he thought himself familiar with the paths, he for some reason one day lost his way, and wandered about, having his axe with him. He did not care, however, because the beauty of the landscapes, the flowers, and the sky seemed to possess his senses, and he gave himself up to the ecstasy of the hour, enjoying all the pleasant emotions of holy contemplation. All at once he heard a crackling sound, and immediately a fox ran out before him and into the thickets again. The wood-cutter started to pursue it. He ran some distance, when suddenly he emerged into a space where two lovely ladies, seated on the ground, were engaged in playing a game of checkers. The bumpkin stood still and gazed with all his sight at the wonderful vision of beauty before him. The players appeared to be unaware of the presence of an intruder. The wood-cutter still stood looking on, and soon became interested in the game as well as in the fair players. After some minutes, as he supposed, he bethought himself to return. On attempting to move away, his limbs felt very stiff, and his axe-handle fell to pieces. Stooping down to pick up the worm-eaten fragments, he was amazed to find, instead of his shaven face of the morning, a long white beard covering his bosom, while, on feeling his head, he discovered on it a mass of silken white hair.

The wrinkled old man, now dazed with wonder, hobbled down the mountain to his native village. He found the streets the same, but the houses were filled with new faces; crowds of children gathered round him, teasing and laughing at him; the dogs barked at the stranger; and the parents of the children shook their heads and wondered among themselves as to whence the apparition had come. The old man, in agony of despair, asked for his wife and children and relatives. The incredulous people set him down as a fool, knowing nothing of whom he asked, and treating his talk as the drivel of lunatic senility. Finally, an old grandam hobbled up, and said she was a descendant of the seventh generation of a man named Lu-wen. The old man groaned aloud, and, turning his back on all, retraced his weary steps to the mountain again. He was never heard of more, and it is believed he entered into the company of the immortal hermits and spirits of the mountain.

XIV.

JAPANESE PROVERBS.

The proverbs of a nation are mirrors of its character. Not only the genius and wit, but the prejudices, the loves, the hates, the standards of actions and morals, are all faithfully reflected in the condensed wisdom of their pithy phrases. Most proverbs are of anonymous authorship. "The wisdom of many and the wit of one," a proverb is saved from death because clothed in brevity, rhythm, or alliteration. Every man hails it as his own, because he recognizes his own heart in it. Proverbs are often tell-tale truths, for a nation sometimes outgrows its prejudices and becomes ashamed of its own familiar beliefs. Proverbs thus become the labels of antiquities in the museum of speech. They are fossils which show how opinions which had life and force long ago are now defunct and forgotten. Unexplainable by later generations, they are the fossils of geology, who were, or thought they were, [illegible].

The [illegible] of Japanese [illegible] proverbs [illegible] new and old, and in them sees ancient landmarks and modern fingerposts.

The proverbs of a nation [illegible] from the world [illegible] needs have peculiar interest to the rest of that world. We shall see in [illegible], however, the essential [illegible] of that human heart which beats everywhere beneath the toga, the cassock, the cassock, the [illegible].

[illegible] [illegible] [illegible], when stumbling upon [illegible] [illegible] [illegible] of wisdom, [illegible] the heart by [illegible] [illegible] [illegible] proverbs. Many of our friends may [illegible] [illegible] Japanese costume. Nothing so [illegible] [illegible] as the [illegible] [illegible] [illegible] the world [illegible] [illegible] [illegible]

but stolid faces of his Japanese pupils, and when every chosen arrow flies the mark, let a shaft feathered with one of their own proverbs be sent: instantly a gleam of intelligence, like a sunburst, or an assuring peal of merry laughter, proclaims the centre struck and success won.

I shall arrange together a few of the most familiar of Japanese proverbs. Lest some might think the Japanese plagiarize from us, or lest some "resemblance"-monger should catch a few to put in his "Index Rerum," or "familiar quotations," I would remark that, apparently, many of these proverbs were current in Japan before Cæsar was born or America discovered.

The following are expressions for what is impossible: To build a bridge to the clouds. To throw a stone at the sun. To scatter a fog with a fan. To dip up the ocean with the hand.

Like our "No rose without a thorn," is their There's a thorn on the rose.

Good doctrine needs no miracles, is the Japanese rationalist's arrow against the Buddhist bonzes.

The fly seeks out the diseased spot, as people do in their neighbors' character.

As different as the moon is from a tortoise. (Cheese, green or otherwise, is not made or eaten by the Japanese.)

The natives of the Islands in the Four Seas are better boatmen than cooks, too many of whom spoil the broth, but, With too many boatmen, the boat runs up a hill.

The universal reverence of youth for age is enjoined in this: Regard an old man as thy father.

The fortune-teller can not tell his own fortune.

The doctor does not keep himself well.

Some men can do more than Goldsmith's school-master: They can argue until a crow's head becomes white.

A narrow-minded man or bigot looks at the heavens through a reed, or a needle's eye.

Our "cat in a strange garret" is metamorphosed into the more dignified figure of A hermit in the market-place.

The dilatory man seeing the lion, begins to whet his arrows. The beaten soldier fears even the tops of the tall grass. Fighting sparrows fear not man.

Only a tidbit to a ravenous mouth. (Said when the little tidbit Denmark flies down the huge gullet of Prussia: or when Saghalin falls into Russia's maw.)

By [illegible].

Give opportunity to genius.

To [illegible] is to give riches to a bad man.

While the hunter looks afar after birds, they fly up and escape at [illegible].

The ignorant man is gentle.

Don't give a *ko-bun* to a cat.

Akin to "The heart knoweth its own bitterness" are The sage sickens; The beautiful woman is unhappy.

Every one suffers either from his pride or sinfulness.

Even a calamity, left alone for three years, may turn into a fortune.

No danger of a stone being burned.

Even a running horse needs the whip.

An old man's cold water — *i. e.*, out of place, unreasonable. The Japanese nearly always wash their hands and faces with hot water, and old men invariably do so. For an old man, then, to wash with cold water, or for one to bring him cold water, is decidedly *mal à propos*.

Birds flock on the thick branches.

To [illegible] borrowed the tiger's power.

Giving wings to a tiger.

Dark as the lantern's base, while the light streams far abroad. [illegible] This [illegible] residents in Japan. [illegible]

He [illegible]. (No one is utterly [illegible].)

A [illegible] with whom [illegible]

Like [illegible] the wiles of women. (Especially used [illegible] war against a large city, [illegible]

He [illegible] the [illegible].

Even [illegible] "[illegible]")

We [illegible] it's a sad tale of a woman who has borne mother-pain and marriage [illegible]

glistens through the summer dress of silken crape. After marriage, they doff this virginal garment; and as it was with Whittier's, so with the Japanese Maud Muller, "care and sorrow and childbirth-pain" leave their trace on the once blooming face and willowy form, in which her partner no longer delights. Alas! what a tale does this proverb tell: Love leaves with the red petticoat!

When people say "as ugly as sin," meaning thereby as ugly as Milton's hag, and suppose that the blind bard's conception of ugliness eclipses every other, they have, most evidently, never looked upon the face of the Japanese lord of Jigoku, or the hells, of which the Buddhists count one hundred and twenty-eight. To say that his face is hideous or describe it in adjectives, is to damn with faint praise the native imagination that could conceive such a terror. What I mean by reference to this demon, who is called Ema, is to give point to the Japanese version of our homely reference to the man who will have his fun, but "must pay the fiddler." The proverb by which every steady-going Japanese exults at the end of the fast and, perhaps fine-looking young man who sports on credit, is, When the time comes to settle up, you'll see Ema's face.

Which does the following recall — the ostrich, which, hiding its head, thinks itself safe, or the youth who reads ghost-stories till his blood curdles, but who, by covering up in the bedclothes, feels safe? The proverb, The head is concealed, but the back is exposed, is applied by the Japanese to all who, to flee from spooks, and to guard against lightning, hide in the dark or under their coverlets.

Here is an exquisite bit of philosophy, which shows that "travels at one's fireside," or what Emerson has taught of seeing at home all that travelers behold abroad, are not strange ideas in Japan: The poet, though he does not go abroad, sees all the renowned places.

Some one has said of the sage: "He keeps his child's heart." All know Wordsworth's line, which is approximated in this: The child of three years keeps his heart till he is sixty.

The idea contained in the saying, "Talk of an angel, and you will hear the rustling of his wings," or "Speak of the Devil," etc., is confined only to the genus *Homo* in the Japanese proverb: Talk of a person, and his shadow appears.

Sydney Smith condensed a volume of dietetic hygiene in his exact statement that "Some men dig their graves with their teeth." The complement of that is found in this: Disease enters by the mouth; or, The mouth is the door of disease.

The [illegible] are all in the form of a simile: Like walking on thin ice (like a politician before election-day). To give a thief a key. Like scratching the foot with the shoe on (can not reach the seat of trouble). Like placing a child near a well. One hair of nine oxen ([illegible] fraction). Like the crow that imitated the cormorant (he tried to dive in the water, and was drowned). Like spitting against the wind (said of a wicked slander against a good man). The decree of the mikado is like perspiration; it can never go back ("Firm as the laws of the Medes and Persians").

Proverbs, like certain kinds of money, vary in the amount and rapidity of their circulation. A class of Japanese proverbs, such as "The frog in the well knows not the great ocean," which lay almost forgotten in the national memory for centuries, has come forth, and is now the circulating medium of those who bandy the retorts applicable to old fogies and old fogyism. The conservatives who impede or oppose reform in Japan, claiming that Japan is self-sufficient in herself, are usually styled "frogs" by the young blades who have been abroad and seen the world beyond Japan, who also refer to the past as the time when that country was "in a well."

There are several other proverbs like that of the "well frog;" but they depend for their interest upon references to things not easily explained by mere translation. The "great ocean," however, mirrors itself in the Japanese mind ever as the symbol of immensity. Thus: A drop of the ocean is our "drop in the bucket." To dam up the great ocean with the hand. The ocean does not mind the dust (a great man lives down slander). The ocean being wide, can not be all seen at once (a great subject can not be treated fairly by a bigot). To dip out the water of the ocean with a small shell.

The Japanese have a lively sense of the impiety of ingratitude: Better nourish a dog than an unfaithful servant. To have one's hand [illegible] by those it feeds.

That [illegible] is not unknown in the land of Great Peace, is evinced by these: Childbirth is less painful than anxiety about children. It is easier to beget children than to care for them. Catching [illegible] to [illegible] one's own.

Don't [illegible] (Don't send one man to bring back another from a place of pleasure, lest he also be tempted.)

[illegible] ("The longest way round is the shortest way home." "The more haste, the less speed.")

[illegible] ("Dogs [illegible] things.")

By saving one cash (one one-hundredth of a cent) lose a hundred (one tempō). Cash wise, tempō foolish.

Only a tailor's (dyer's) promise.

The walls have ears. Pitchers have spouts.

Deaf men speak loudly.

There is no medicine for a fool.

You can not rivet a nail in potato custard.

He wishes to do both—to eat the poisoned delicacy and live.

By searching the old, learn the new.

Once I asked some of our students whether there was any Japanese proverb which answered to the old English one, "Happy is the man whose father has gone to the devil." Several of them answered with this familiar one: *Jigoku no sata mo, kane shidai*—the tortures of hell are graded according to the amount of money one has; or, briefly and literally, even hell's judgments are according to money.

The Buddhists, like the mediæval priests in Europe, sell their masses at a high price. Happy the dying rich man, but woe betide the poor! In most Japanese Buddhist temples, as in Roman churches in Europe, a box hangs up to receive cash for the mutual benefit of the damned and the priests—especially the latter.

The rat-catching cat hides her claws.

If you keep a tiger, you will have nothing but trouble.

An ugly woman shuns the looking-glass.

Poverty leads to theft.

To aim a gun in the darkness. In vain.

The more words, the less sense.

Like the peeping of a blind man through a hedge.

A charred stick is easily kindled.

Who steals money, is killed; who steals a country, is a king.

If you do not enter the tiger's den, you can not get her cub.

In mending the horn, he killed the ox.

The best thing in traveling is a companion; in the world, kindness.

To draw off water to his own field. (Most of the fields in Japan are irrigated rice-fields. Water is always a desideratum. This proverb is like our "Feather his own nest.")

Famous swords are made of iron scrapers.

Like learning to swim in a field.

Though the magnet attracts iron, it can not attract stone.

Here is something almost Shakspearian: The gods have their seat on the brow of a just man.

If you say to him "gently," he will say "slam."

A [illegible] fit. (A great flower festival comes on the fifth of [illegible]. To bring your flower on the sixth day is to bring it [illegible] fair.)

Now sinking, now floating. ("Such is life.")

Fire in a canebrake, and a snake will crawl out.

Like carrying a cup brimful.

To feed with honey: *i.e.*, to flatter.

Proof is better than discussion.

Use the cane before you fall down.

Like casting a stone at an egg.

A roving dog runs against a stick. (A man willing to work will surely find employment.)

To avoid the appearance of evil three proverbs are given: Don't wipe your shoes in a melon-patch. Don't adjust your cap while passing under a pear-tree. Don't stay long when the husband is not at home.

A bad report runs one thousand ri (two thousand three hundred and sixty-three miles).

Lost grass at bottom.

The world is just as a person's heart makes it.

Send [illegible] to attend you on a journey. (To save him from being [illegible] by innkeepers.)

[illegible] is [illegible] the valley. [illegible]

[illegible]

He [illegible] and [illegible] high.

[illegible] [illegible] [illegible] another.

[illegible] Japanese: "Satan." [illegible] "children;" [illegible] Japanese fathers often [illegible] consulted when contemplating marriage: Beware of a beautiful woman; she is like red pepper.

[illegible] [illegible] [illegible] [

If you hate any one, let him live.

As there are plenty of hypocrites in Japan, but no crocodiles, our zoölogical metaphor is altered. Lachrymal shams are called "a devil's tears."

A clumsy fellow commits *hara-kiri* with a pestle.

Live under your own hat, is the Japanese expression for "Be content," or "Let well-enough alone."

They extinguish meddlesome busybodies, or those who talk too much, by saying, "Make a lid for that fool; cover him up."

The women of Japan have tongues. I knew several old shrews who used their husbands as grindstones to sharpen a certain edge-tool which they kept in their mouth. Either a Japanese carpenter or one having an eye for metronomics first noticed this brilliant fact, that The tongue three inches long can kill a man six feet high.

Give victuals to your enemy. (The word translated "victuals" means food for animals, such as beasts, birds, fishes, etc., or *bait;* and some Japanese say it should read, "Give bait to your enemy"—*i. e.*, revenge yourself on him skillfully, by stratagem.)

A cur that bravely barks before its own gate. (So that it may run inside, in case it catches a Tartar.)

Even a monkey sometimes falls from a tree.

To rub salt on a sore. ("Adding insult to injury.")

Excess of politeness becomes impoliteness.

A blind man does not fear a snake. ("Fools rush in where angels fear to tread.")

Poverty can not overtake diligence.

The heron can rise from the stream without stirring up the mud. (Delicacy, tact.)

Adapt the preaching to the hearer.

If you call down a curse on any one, look out for two graves. ("Curses, like young chickens, always come home to roost.")

As string for our bouquet, here is something which, whether proverb or not, has a meaning: When life is ruined for sake of money's preciousness, the ruined life cares naught for the money.

There is no teacher of Japanese poetry. ("The poet is born, not made.")

Hearing is paradise; seeing is hell. (Description *vs.* reality.)

When men become too old, they must obey the young. (Said especially of the old nations, such as Japan and China: they must, and ought to, accept the civilization of the younger Western nations.)

XV.

THE LAST YEAR OF FEUDALISM.

(LEAVES FROM MY JOURNAL.)

March 4th, 1871.—Arrived in Fukui.

March 11th.—Went by invitation to the Han stable, which contains fifty horses. I selected a fine coal-black horse, which is to be mine during my stay in Fukui. His name is Green Willow, from his supple and graceful form. He is gentle, and a perfect beauty. Other names of horses were Black Dragon, Willow Swamp, Typhoon, Thundercloud, Arrow, Devil's Eye, Ink-stone, Earthquake, Ghost, etc. I took a long ride through the villages lying to the eastward, along the Asuwa (Winged-foot) River. Crowds of people were waiting in each place to see the white foreigner.

The clogs especially enjoy the excitement; my Mercury in breeches runs before my horse, clad in cuticle, socks, and waist-cloth, instead of wing-shaped ankles. He is tattooed from neck to heels with red and blue dragons. Of his comrades, one has Yoshitsune's face and beast punctured on his skin. On the back of another, evidently in love, horses and people a pretty maid with blossom-garnished hair. The hotters, like other working classes, form an hereditary guild. They are of very low social grade. The children speak of me as "tojin" (Chinaman)* and grown-up people as "ijin" (foreigner-mate); the more genteel as "gaikokujin" (outside-country-man), and a few who know exactly, "the American jin," or "Beikokujin."

* For [illegible] the only two places at which we met Japanese [illegible] Sandwich Islands, Canton, the two over which Mr. [illegible] Portuguese [illegible] Japanese [illegible] a few residents [illegible] Japanese [illegible] Yokohama. When Rev. J. Liggins [illegible] American [illegible] city, the people called at the Consulate [illegible] Japanese [illegible] Reformed [illegible] Japanese [illegible] thought [illegible] Nagasaki [illegible] the first Christian [illegible] Nagasaki [illegible] the [illegible]

March 18th.—Rode out to the gunpowder mills. We crossed a long bridge of about forty boats (*fune-bashi*), over a wide, swift river. The mills, in five buildings, with machinery, wholly of wood, and made by natives, are run by water-power. The establishment blew up only once, several years ago. Outside is an image of Buddha and a shrine in memory of the five men killed by the explosion. What a combination—gunpowder and Buddhism! The magazine stands among the hills near the city, defended by a lightning-rod. Echizen powder won a good reputation in Japan during the late civil war, especially at Wakamatsu and Hakodaté. I also visited a cotton-seed oil-press of simple construction, but very effective. The rifle factory is near the city, and has an American rifling and other machines, including one for weaving cloth. Most of them are Sasaki's purchases in New York.

March 21st.—A grand *matsuri* (festival) is being held at the temples, and the city is full of farmers and country folk. They have come to pray for good crops. I can usually distinguish a countryman from a citizen by the superior diameter of his eyes and mouth on beholding the white foreigner. Some of the old ladies look at me pitifully, so sorry that I am so bleached and pale, instead of the proper dark color of skin.

March 29th.—Some of the Buddhist sects bury, others cremate. In Fukui, cremation is the usual rule. The cremarium has four furnaces. Saw a funeral procession, and witnessed the ceremonies at the mortuary chapel by the priests of the Shin sect, in their canonical robes of gold, damask, and satin, with book, bell, and scores of candles. The corpse and cask, or coffin, were then set on the furnace. The flames under the corpse were lighted by a relative of the deceased. A sheet of flame instantly enveloped the body, making a shroud of fire, in which nothing revolting was visible. The reduction of the body of the deceased to ashes occupied nearly two hours. I witnessed most of it, at intervals. The soft parts were consumed and volatilized, and the skeleton left a glowing white mass of lime, and the skull a globe of live fire. I strolled off, toward the end of the process, over the mountain slopes, through the daimiō's cemetery, where, in fine stone tombs, the fifteen princes of the house of Echizen are buried.

Returning on the other side of the cremarium, I saw a great heap of skulls, bones, clothes, bowls, utensils, and other relics of the dead. It was the monument of a famine which ravaged Echizen some forty years ago, during which time the poor and the beggars died in such numbers that they could not be consumed or inhumed in the usual

[illegible] were cremated by scores on heaps of brush-wood. Rec[illegible] improved means of intercommunication in the future [illegible] great desolation by famine impossible. Nearer the horse [illegible] and containing many thousand cubic feet of ashes and cal[illegible] bones, the refuse incineration of the furnaces during many gen[illegible] tions. It was "ashes to ashes," instead of "dust to dust."

Passing in front of the house, two relatives were engaged in picking out with a piece of bamboo, and another of wood, the clean, hot white pieces of bone. I now understood the squeamishness, and even superstition, of the people, who will on no account eat with a pair of chopsticks one of which is of wood and the other of bamboo. Packed in a jar, the bones were then deposited in the family vault—the hollow pedestal of a large tombstone. The monuments are chiefly upright square shafts. Some are egg shaped. Others, with a top having wings or eaves, are formed like a castle tower, or pagoda roof. Nearly all of them are inscribed with Buddhist texts and *kaimio*, or posthumous names. Among many handsome ones are several made to represent a cask of sake, evidently those of tapsters who once dispensed the popular drink, and wished, even after death, to advertise the business as still existing in the family at the old stand. Fresh flowers are placed in the sockets cut into the pedestals of many of the tombs. Women, apparently [illegible] and there engage themselves in causing the monuments of moss, lichens, or dust, existing on the surface, to disappear, which serve as [illegible] tombstones. Some [illegible] Many [illegible] maidens.

April 1st.—The prince gave a dinner at his "summer palace," which stands on the banks of the [illegible] river. A glorious view [illegible] snowy Hakkoan, [illegible] crowned, is afforded on one side, [illegible] of the valley stretching to the sea on the other. The immense, swelling [illegible] the lakes appear as if in the fields, the course of the river being [illegible] vegetation. Through my interpreter, [illegible] was in his [illegible] the [illegible] long talk on politics [illegible] and [illegible] sight, [illegible] and [illegible] The prince and his retinue [illegible] a great variety of questions about the government, people, laws, and [illegible] the United States, [illegible] expressed [illegible] The prince [illegible] [illegible] and the [illegible] [illegible] national affairs, and that he [illegible] for the [illegible] [illegible] day [illegible]

[illegible]—By Dr. H[illegible]

The house was crowded. The acting was fair. The play was full of love and murder, with many amusing incidents. A pretty woman of gentle blood loves a poor itinerant pipe mender and cleaner. Her father wishes her to marry the son of a nobleman. He succeeds in his purpose by means of a "go-between," who pretends to carry messages from the true lover to the duped girl. At the marriage ceremony, which is represented in detail on the stage, she lifts her silken hood, expecting to see her true love, but beholds her father's choice, whom she hates. She has to submit, and goes to housekeeping. Clandestine meeting of wife and old lover. Jealous husband detects paramours. Murder of the guilty pair. The husband finds that the pipe-mender is his dear friend in humble disguise. Remorse. Commits *hara-kiri*. Finale.

As the performances last all day, people bring their tea-pots and lunch-baskets. The interest centres in the bloody scene, when heads, trunks, blood, and limbs lie around the stage promiscuously. The deliberate whetting of the sword with hone, dipper, bucket, and water in sight of the frantic guilty pair, the prolongation of the sharpening and the bloody scene to its possible limit of time—twenty minutes by the watch—make it seem very ludicrous to me, though the audience look on breathless. During this time all talking, eating, and attention to infants cease. The repeated attempts of the husband to screw his courage to the sticking-point, and thrust the dirk in his abdomen, excite the loud laughter of the audience. The theatre is large, but of a rather primitive order of architecture, yet probably as good as some that Shakspeare played in. After the play, I went behind the scenes, and was politely shown the actors' wardrobe and dressing-rooms, and the assortment of wigs, heads, limbs, etc. Rice-chaff replaces sawdust in the shams used on the stage.

As a rule, the better class of Japanese people do not attend the theatres for moral reasons, and as examples to their children. The influences of the stage are thought to be detrimental to virtue. It is certain that the young girls become too much interested in the actors, and hence fathers do not allow their daughters to see the plays. The actors, however, are the idols of the lower classes. Women do not play on the stage, their parts being taken by men or boys.

April 15th.—All through the city, the rapid mountain streams, from three to eight feet wide, are led between stone banks in the centre of the streets. At certain hours of the day, the people wash their pots, pans, and dishes, and at others their clothes. The rising genera-

tion of the constant treat of wading, splashing, sailing boats, or making dams, water-falls, and miniature mills. The kennel also affords a theatre for many a domestic drama, in which the chief actors are a soused baby and a frightened mother. While walking out to-day, one of the little girls who knew me, and had long ceased to feel afraid of me, came running along the edge of the water, crying, "*To jin san! To jin san!*" (Mr. Foreigner! Mr. Foreigner!) Not noticing the familiar cry, I suddenly heard a splash behind me, and, turning round, the child had disappeared. The water was rather deep at the point of immersion, and I managed, after much difficulty, to fish up the struggling child, and hand the dripping darling to her mother, who immediately ejaculated an "*Ara baki*" (Served you right) to her offspring, and, with a profound bow, an *Arigatō* (Thank you) to the rescuer.

May 1st.—During the past month I have made many excursions on horseback through the country round, staying overnight at the village inns. Sasaki and Iwabuchi have been my companions. I have seen the paper manufactories, oil-presses, the saké breweries, soy-vats, iron-foundries, and smelting-furnaces. I have entered the copper mines of Onō, and "prospected" the coal region, from which the coal I burn in my Peekskill stove comes.

While on one trip, as I was leading my horse, Green Willow, down a steep slope, being close behind Sasaki's horse, well-named Devil's Eye, the vicious brute, after squinting sideways at me, and seeing his opportunity, threw out his left hind hoof and kicked me. The soft part of the fetlock and hoof struck just above my knee, giving me a severe shock, but doing no serious injury. His hoof would have crushed my leg. The incident has served to warp and prejudice my judgment of Japanese horses in general. I can not praise them highly; but Green Willow is my ideal of a noble animal.

The pack-horses, which I see daily, amuse me. They are ungainly, unkempt brutes, fed on the cheapest food. They carry about eight hundred pounds at a load. Of their moral character I can not speak in high terms. When led or driven tandem, or following each other in Indian file, these equine cannibals indulge in the vicious habit of posterior on the head and face of the animal in front of them. This grazing process usually results in a few kicks, to the detriment of the teeth or chest of the offender, and the disorganization of the whole line.

May 3d.—The farmers are busy making seed-beds for the rice, and ploughing up their fields. The valleys are full of flowers. The snow has melted from all the mountains except Hakuzan.

May 5th.—The presents I daily receive from my students and the officials are very varied. My table is not left unadorned for a single day. A leg of venison or wild-boar meat, a duck netted, or a goose shot in hunting; a fine fish, a box of eggs, a hamper full of pears or oranges, a bouquet of flowers, a piece of porcelain or lacquered work, a small carved ivory nitsuki or bronze piece, a book, pictures, specimens of paper, a box of sponge-cake, sugar-jelly, or sweet-potato custard, a tray of persimmons, candies, silk in napkins, rolls of various sizes, curiosities of all sorts, come to me. Every thing is daintily wrapped in red and white cord, with the *nosŭ*, or ceremonial folded paper, symbolizing friendship. The exquisite jointure and delicate grain of the wood of the boxes in which the cake, etc., are cased cause almost a pain when I throw them away. "Chenkey" and Obun get the candy and sweetmeats. The gifts are not generally of much value, but they show the sympathy and kindly nature of the people.

What follows a Meal on Horse-flesh.

Many of these offerings of friendship come from strangers. Many of the mothers and fathers of my students have called in person to thank me. After profound bows, head and knee on the floor, they offer the present, usually carried by their servant, saying, "This is a very mean thing to offer you, but I trust you will accept it for friendship's sake." The ladies, especially the old ones, are very talkative and friendly. I never fall on all fours before a man, but I frequently polish my forehead on the floor when a lady does the same for me. A photograph album interests them exceedingly, and gives occasion for many questions.

I find my students surprisingly eager and earnest in school. They learn fast, and study hard. When important or striking chemical experiments are made, the large lecture-room is crowded by officials as well as students. I spend six hours daily in the school. In the evening, at my house, I have special classes of young men, doctors, teachers, and a circle of citizens, who listen to talks or lectures on various subjects. My plan is to take a good text-book and explain, by talking, the use of maps, charts, diagrams, and the blackboard, allowing the auditors to ask questions freely at intervals. Physical and descriptive geography, geology, chemistry, physiology, microscopy, moral science, the science of government, the history of European countries, the various arts and manufactures, our social system, and, for those who wish it, a minority, the Bible and religion of Jesus Christ, are thus treated of—superficially, indeed, but, to a sufficiently encouraging extent, effectively, as is proved by the eager attention, note-taking, and intelligent questionings. I find many of them well versed in those questions for time and eternity which have been the conflict of ages. Many of my nocturnal auditors are middle-aged, and a few old men. My interpreter is usually able to second me, though I have often to prime him in the afternoon for the discharges of the evening.*

March 31. I have been to see the fan-makers to-day. Kioto, Nagoya, and Tokio are the places most noted for the quality and quantity manufactured. At Tokio it has a few shops where *uchi* (folding fans) and *sehoos* (flat fans) are made. Again, I find that we foreigners do things upside down. With us, the large flat fans are for gentlemen's use, the folding fans for ladies'. In Japan, the gentleman carries at all times, except in winter, the *uchi* in his girdle, *besoon* under his collar, or, in his merry mood, under his cue. It is a dire breach of etiquette to appear in the street with a flat fan, which is almost exclusively used by the Japanese women. Millions of these fans are being made for the foreign market, and sold in Europe and America. They are cheap editions of art in the land of the gods, for all the world to look at. They will probably do more to advertise Japan abroad than any other products.

As the principle of concentrated capital, immense manufactories, and division of labor are [illegible] known in Japan, these fans, like other articles of art and handiwork, will be made by tens of thou-

* [illegible] Rev. D. C. Greene.

sands of independent workers all over the country. The Fukuians make fans of all sorts, and for all purposes: of water-proof paper for dipping in water—a sort of vaporizer for making extra coolness on the face by evaporation; of stout paper for grain-winnows, charcoal fire-blowers, or for dust-pans; double-winged fans, for the judges at wrestling-matches; gorgeous colored and gilt fans for the dancing-girl, who makes one a part of herself in her graceful motion and classic pose; for the juggler, who will make a butterfly of paper flutter up the edge of a sword. The splitting of the bamboo, the folding or pasting of the paper by the girls, the artist's work, the finishing and packing, are all done before my eyes. The manifold uses and etiquette of the fan I am gradually learning.

Kioto Fan-makers.

I find a rack of silver hooks or a tubular fan-holder in every house, in which are several of these implements of refreshment, which are at once offered to the visitor on his arrival. I have received a stack of fans inscribed with poetry, congratulations, or with maps, statistical tables, pictures of famous places, classic quotations, or useful information of varied nature. Many depict life, manners, architecture, etc., in Yokohama and in Europe. They are thus the educators of the public. Many of the Fukui gentlemen have collections of fans with famous inscriptions or autographs, or pictures from noted artists. A scholar or author, in giving a party to his literary friends, has a num-

ber of [illegible] ready for adornment; and people often exchange fans as we do photographs. When I go into a strange house, especially in my trips to villages where the foreigner creates a sensation, I spend the whole evening writing in English on fans for my host, his wife, daughters, and friends. How far the excerpts from Shakspeare, Milton, or Longfellow may be appreciated or understood, I can not say.

To make the pictures for common flat fans, the design is drawn by the artist on thin paper. This is pasted on a slab of cherry-wood and engraved. The pictures are printed by laying the fan-paper flat on the block and pressing it smooth. In the same manner, the Japanese have printed books for centuries. The various colors are put on, with sometimes as many as twenty blocks. This art is chromo-xylography, instead of chromo-lithography. The picture papers, sometimes with musk or other perfumes laid between them, are then pasted on the frame. The costly gold-lacquered, ivory handled, and [illegible] fans are made in Tōkiō and Kiōto.

May 4th.—The national festival in honor of the soldiers slain during the civil war of 1868–'70 was celebrated. This is "Decoration Day." The whole city keeps holiday. In the morning a regiment of soldiers paraded in nondescript dress, a hybrid of native costume and foreign [illegible], civil, military, and neither. Straw sandals and high boots, tight trousers and the *hakama* petticoats, caps, wide-brimmed hats, chignons, and bare heads, top knots with shaven scalps, and hair cut in foreign fashion, alternated confusedly. The variety and [illegible] amused the only American spectator to almost [illegible] trying to look down a laugh. Falstaff's regiment and the "Motley Crowds" of popular song were utterly eclipsed.

Tens of thousands of people visited the cemetery called Sho Kon Sha, or Soul-beckoning Rest, on the top of Atago yama. Many brought flowers to decorate the graves. In the afternoon, while I was there, the ladies of the prince's household were present, in their gorgeous embroidered silk gowns and girdles. Their hair was dressed in the fan-like coiffure characteristic of the maids of honor in the households of the Kiōto court nobles. One of them afterward sent me a present, through the prince's procession, some very pretty specimens of needle-work from her own tapering fingers. They consisted of a lady's white [illegible] case, with [illegible] of fine linen—only it was black, [illegible] the day was [illegible] Night. The [illegible] a [illegible] pocket," or satchel [illegible] [illegible] [illegible]

mark, with autumn leaves painted on it; a case for holding chopsticks of many-shaded purple silk crape, and one or two other pretty conceits in silk, each a poem to the eye. These I put with the other mementoes of the handiwork of the sisters of students, or the daughters of the officials, which I have received.

In the afternoon, thousands of people in their gala dress, and with substantial refreshments and drinkables, gathered to witness the display of fire-works sent up from the parade-ground. The pyrotechnic pieces, in shape like a small paint-keg, were put in an immense upright cannon or mortar made of a stout wooden tube like a tree-trunk, bound with strong bamboo hoops. Exploding far up in air, the colors being white, black, red, and yellow, the resulting "fire-flowers" were interesting or comical. An old woman hobbled on a cane; an old man smoked a pipe whence issued a fox; a tea-kettle evolved a badger; a cuttle-fish sailed, with outspread suckers, in mid-air; a cat ran after mice; a peach blossomed into a baby; Pussy, with a mouse ("rat's baby") in her mouth, seemed to tread the air; a hideous dragon spouted fire; serpents ran after each other; a monkey blew soap-bubbles. These and other mid-air conceits amused both the little children and those of larger growth. The exhibition closed at dark. Every one was happy. A few were tipsy; but I saw no disorder. I had a seat in the family party of Mr. Nagasaki, whose chubby children and wife were present, making a lively circle around the picnic-box and tiny dishes.

May 13th.—Engaged a river-boat, with four stout rowers and polemen, and made a trip down the river to the sea. Spent from Saturday till Monday at Mikuni, the sea-port of Fukui, as the guest of the chief tea-merchant of the place, whose plantations extend over the hills for many acres. He sends seventy-five thousand dollars' worth of tea to Yokohama annually. The ocean scenery here is magnificent beyond description. A splendid natural sea-wall of columnar trap reminded me of the "Giant's Causeway." A lacquer-artist in Fukui has made sketches of the rock and shore scenery here, and is now making me a handsome stand for my glass-sponges (*Hyalonema mirabilis*). It will have a scene from Mikuni on it. Fleets of fishing-boats were out on the bay. The diving-girls, like mermaids, showed their pluck and skill by diving many fathoms down in the deep water of the rocky recesses; or, strapping a basket on their backs, they swam far out, knife in hand, to reap a submarine harvest from the rocks. They returned in a half-hour, heavily laden with *awabi* (sea-ears) and spiral univalves. These they afterward roasted in their own shells,

and offered us. At the merchant's home, decked in their best robes and obi's, they danced and sung their wild fisher's songs for us. In the village I saw a famous sculptor in wood, who was carving a horse in life size for a Shintō shrine. Though faulty in some details of anatomy, the fire and grace of motion were wonderfully life-like. In Fukui, the week before, I had seen an artist dip his long, little finger nail in ink and draw figures on a fan, and with astonishing rapidity furnished a very spirited design of a horse in motion, after Hokusai's style, with but seven strokes, and a few sweeps of a wide brush for the mane and tail.

[illegible] W. H. [illegible] of N. [illegible]

May 16th. [illegible] received to-day from the Central Government of Tokio, [illegible] are to be chosen from each *kuni*, and sent abroad to study. [illegible] several hundred young men to see and live in Europe and America. It is also a politic move to unite [illegible] of the empire together, and show even the people of the late rebellious portions that they are to partake of the national benefits. [illegible] *kuni*, one is [illegible] officers and one by myself.

The choice of the former is Yamaoka Jiro.* I chose from a dozen or more, equally worthy, Kinaméra Shirato.† Over four hundred students will embark for America during this and the following month.

The rice-fields of the whole country are now lakes of rich mud-pulp, the paradise of polliwigs. An expanse of an exquisite light green covers many parts of the valley. All the rice is transplanted, having been first sown broadcast in seed-beds, which are under water. The husbandman casts his bread upon the waters. He will find it, after many summer days, in November. Picnic parties make the woods on Atago yama lively with music, fun, feasting, and merry laughter. The powdered girls in the archery galleries and tea-houses are reaping a harvest of small change. Every one enjoys the fine weather.

May 29th.—Four students arrived from Higo to-day, having come here to study, on the recommendation of my former pupil in America, Numagawa, a young samurai of Kumamoto. One I call "Bearded Higo," for he wears what is rare in Japan, a full beard. The Higo family is connected by marriage with the house of Echizen. My prince's beautiful wife is a Higo princess. Her face is of a perfect Yamato type.

May 4th.—Celebrated the "glorious Fourth" to-day by raising the American flag, and starting a new class in the school, composed of the brightest boys of the Shō Gakkō, or secondary school. Mail arrived from home, eight weeks from Philadelphia.

During the past month, a great many religious festivals and processions have been held. I attended a Buddhist sermon in the temple; a prayer-service in a private house; a grand concert of music by twenty-four bonzes in full sacerdotal costume, with wind and string instruments, in the monastery; and several private entertainments.

I find that both in houses and at picnics screens are an important article of furniture, and behind these couples who have whispering to do may enjoy a *tête-à-tête* undisturbed. Besides ornament, they serve the purpose of alcoves or bay-windows for temporary privacy. In the cut, the words "sasamé goto" (whispering) signify that something confidential is being told. Whether the pair are lovers is not certain, though the expression on the face of the man is that of a love-lorn swain; and the young lady, whose coiffure betokens that she is in the matrimo-

* He studied at Princeton, Troy, and Columbia School of Mines, in New York, and is now an officer in the Department of Education.

† He studied at Albany and Hoboken, and is now in the Imperial Government's service.

nial market, seems to be paying very close attention, as her face, and hands drawn within her sleeve and to her neck, indicate.

July 5th.—At a religious service in the hall of the castle, a band of sacred Shintō musicians played the national hymn, many centuries old, the strangest and most weird system of sounds I ever heard. Twelve Shintō priests, in white robes, offered up the fruits of the sea-sea, and solemnly read prayers written for the occasion. Over one

Whispering and Giggling Secret.

the usual officials, in swords and ceremonial robes of hempen and silk cloth (*kami-shimo*), were present. Their salutations to each other over the cocoanuts were fearful to behold. Much [illegible] exalted honorifics [illegible] in congratulations spoken and [illegible] ing politeness manifested.

To all these private or official entertainments I receive very polite[illegible] [illegible] On the day set apart in honor [illegible] Tenno, all the officers, according to rank, assembled [illegible] ceremony, in the *honden*, and [illegible] as his name was called [illegible] to a stone lavatory, washed his hands, and offered a prayer to the gods for the prosperity of the empire. I was especially invited to attend, and [illegible] Later, in answer to questions [illegible] men, I took occasion to explain that the reverence of the American people for Washington was for his pure and high character as a man, and not as a military hero. He was not as Jimmu (Spirit of War), [illegible] Americans worship Washington as a god. This [illegible] mistake. [illegible] have his portrait [illegible]

July 6th.—A typhoon (*tai fū*) of frightful violence passed over the city last night. In the morning, the destruction of fences, roofs, and houses was awful to behold. My gardens of American flowers and vegetables are ruined by the sharp shingles, torn and hurled from the great roof by hundreds, as though by a tormentum or catapult. I learn that hundreds of junks have been wrecked, and lives lost along the coast.

Samurai in Kwaishaku Dress, saluting.

July 14th.—The prince returned from Tōkiō to-day. Evidently, something more is in the political wind. The faces of the samurai and officials wear a solemn expression—"sicklied o'er with the pale cast of thought." What can it be? Some coming event is casting its shadow before.

July 16th.—This morning I met a Buddhist priest carrying a Yankee lamp and a can of Pennsylvania petroleum to the monastery. It seemed a symbol of more light. A man was drowned in the river to-day. The people say a kappa dragged him down.

To-day I saw a snake-charmer exhibit. A tortoise-tamer made his brood perform tricks: stand up on hind legs, march in various directions, advance, retreat, stop, and climb over each other, at the tap of a drum. A great many other tricks, such as breaking a cobble-stone with the fist, walking on the edge of a sword and then swallowing it, feats of strength, astonishing poises, jugglery, etc., were performed at the grand fair and show on the river flats. At night, the gayly illuminated refreshment booths and boats made the strand and river as lively as the imagination could well conceive. At the *matsuri* in honor of the patron deity of the city, the procession of people was proba-

bly four or two miles long. All the singing girls, actors, guilds, priests, monasteries, and many temples were represented. Few or no samurai were in the procession. Immense images of idols were dragged by the crowds; and the historic and legendary personages and tableaux were largely represented. It was a scene of wild mirth, drunkenness, and paganism.

July 18th.—The thunder-bolt has fallen! The political earthquake has shaken Japan to its centre. Its effects are very visible here in Fukui. Intense excitement reigns in the homes of the samurai of the city to-day. I hear that some of them are threatening to kill Mitsūoka, who receives income for meritorious services in 1868, and who has long been the exponent of reform and of national progress in Fukui.

At ten o'clock this morning, a messenger from Tōkiō arrived at the *han-chō*. Suddenly there was a commotion in the school. All the native teachers and officials were summoned to the directors' room. I saw them a few minutes afterward. Pale faces and excited nerves were in the majority. The manner in which some of them strode to the door, thrust their swords into their belts, stepped into their clogs, and set off with flowing garments and silk coat-tails flapping to the leeward, was quite theatrical, and just like the pictures in Japanese books.

An imperial proclamation just received orders that the hereditary incomes of the samurai be reduced, all sinecure offices abolished, and the salaries thereto attached turned over to the imperial treasury. The number of officials is to be reduced to the lowest minimum. The property of the *daimios* is to become that of the imperial government. The Fukui *daimio* is to receive [illegible] as governor of the Central Government. All *officials are to be appointed by the Tōkiō*.

The change affects me for the better. Hitherto the school directors [illegible] officers. "With [illegible] sailors, the [illegible]." There are now only *four*. An official [illegible] announces that my four guards [illegible] officials. I shall henceforth have [illegible] The [illegible] Fukuiama [illegible] The [illegible] of coffee [illegible] Japan's [illegible] Similar [illegible] the Men of the Sea. Hurra for the New Japan!

July 19th.—In the [illegible] officials, and

sequently of fuss and interruption, in my department is remarkable. The directors' room is vacant. It is like the "banquet-hall deserted." In the *ken-chō*, the quorum is but a skeleton, compared with the fat body of the day before. The students tell me that some of the old men in the city are nearly crazy with anxiety; a few violent fellows still wish to assassinate Mitsūōka and the other imperialists, who have been working to bring this state of things about. The respectable samurai, however, and the men of weight and influence, almost unanimously approve of the mikado's order. They say it is a necessity, not for Fukui, but for the nation, and that the altered national condition and the times require it. Some of them talk exultingly about the future of Japan. They say, "Now Japan will take a position among the nations like your country and England."

July 25th.—This afternoon, one of the *ken* officials, Mr. Tsutsumi, who had just come from Tōkiō, called to see me. He spoke so clearly and distinctly that I understood his Japanese without calling in my interpreter. He bore a message from Mr. Katsū Awa. An American teacher is desired for the school at Shidzūōka, in Suruga. In his letter, Mr. Katsū said, "I desire a professional gentleman, regularly educated, not a mechanic or clerk who has taken to teaching to pick up a living; and, if possible, a graduate of the same school as yourself." Evidently, Mr. Katsū understands the difference between a teacher and a "teacher."

I immediately wrote to my former classmate and fellow-traveler in Europe, Edward Warren Clark, A.M., offering him the position.*

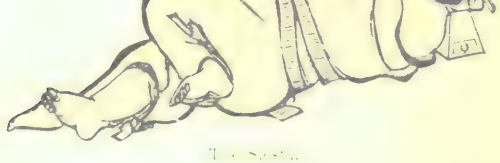
August 10th.—The prince (having returned from Tōkiō), his chamberlain, and one karō dined with me to-day. In the morning, two of his pages, accompanied by servants, came to my house, bringing presents. They consisted of the products of Echizen, rolls of fine paper, muslin, and silk, a box of eggs and one of sponge-cake, an inlaid cake-box lacquered in several colors, a case of three rare painted fans, all tied in silk napkins with red-and-white cord. The prince had also brought for me from Iwakura Tomomi, now U Dai Jin (Junior [illegible] minister), an exquisitely beautiful gold-lacquered cabinet, adorned with sparrows and bamboo, cherry-blossoms, and variegated feathers. In one of the drawers were a number of perfumed fans of elegant manufacture. A letter from Mr. Iwakura accompanied the gift, begging

* Mr. [illegible], arriving in Shidzūōka in [illegible], became [illegible] Normal School and scientific teacher. He was in [illegible] Tōkiō, in the Imperial College, one year.

my acceptance as a token of his regard for my care and instruction of [illegible] wife in the United States.

The prince laid aside his icy dignity as the dinner proceeded, after which conversation was prolonged for an hour or two, the guests procuring their pipes, filling and emptying a great many of the tiny silver bowls. On the prince rising to depart, his ministers fell down on hands and knees until Matsudaira had reached the door, where his sandal and lantern bearers were awaiting his appearance. Then the officers rose and accompanied him to his norimono. One of the forty-five million princes of the United States, standing erect, shook hands with the nobleman, bid him good-bye, and invited him to come again. In accordance with native etiquette, the guests send some trifling token of acknowledgment the day after an entertainment — eggs, sponge-cake, a fish, or other gift — as a sort of "return call." On meeting, the favored one salutes his late host, saying, "*Sakuttō arigatō*" ("Thank you for your kindness received a few days ago").

August 15th.—The thermometer has ranged from 95° to 99° at 2 P.M. during several days of last week. All Fukui goes to sleep in the middle of the day. I occasionally walk out in the early afternoon, seeing scores of houses and shops open, but perfectly quiet, their inmates, often rotund sylphs, as in Hokusai's sketch, being stretch-



The Siesta.

ed out, the [illegible] not always in the most graceful position. There is very little [illegible] Japan seems to [illegible] the [illegible] At night, mosquitoes are numerous, but very [illegible] The houses are well provided with mosquito-nets, which are large, like the room itself, and made to fit it. I find that the leap-year hint of a Japanese widow to a favored suitor which makes him happy is, that "her mosquito-net is too large." The poor [illegible] smoke the pests out. It is curious that the Japanese word for [illegible] and an insect [illegible] the same.

[illegible] the common [illegible] assemble in rings of from a score to

a hundred, and dance in slow measure, clapping hands and singing. The young folks especially, of both sexes, like this fun.

A Japanese city during hot weather affords excellent opportunities for the study of breathing statuary. The laborers often strip to the loin-cloth, the women to the waist. Even the young girls and maidens just rounding into perfection of form often sit half nude; thinking it no desecration to expose the body from the waist up. They seem to be utterly unaware of any impropriety. Certainly they are innocent in their own eyes. Is the Japanese virgin "an Eve before the fall?"

Among the games played in public is *dakiu* (polo), which is very ancient in Japan. An immense crowd of spectators, prince, princess, lords and ladies, gentlemen, people, priests and students, gathered inside the riding course to see the game of "dakiu" played. I had one of the best seats given me in the pavilion occupied by the daimiō and his gentlemen in waiting. Every body was dressed handsomely, the weather perfect, the scene animating. Judges and scorers were in ceremonial dress.

At the signal, given by a tap of a bell, twelve players mounted. At the next, they rode into the lists, saluted the prince and judges, and proceeded to the end of the course, ranging themselves in Indian file, with their horses' heads to the wickets, which were two bamboo holes with a cord across them, about ten feet from the ground.

The rival parties, six players in each, called themselves the Genji and the Heikē. The Genji wore white, the Heikē red hats, according to the colors of the ancient flags. Each player had a long bamboo stick ("spoon") like a shepherd's crook, with net-work of cord. On the ground, in two rows at the side, and extending in front of the riders, were seventy-two red and white balls. The whites were to throw the red balls over and through the wicket, the reds to throw the whites. Balls going over the lists outside the wickets were tossed back again. Each party was to oppose the other. The red flag waved on the right wicket-pole, the white on the left.

At the signal, given by a wave of the judge's fan, both parties rode nimbly up the lists, picking up the balls, and flinging them over the wickets, if they could. The leaders having reached the wickets, and a number of balls having been thrown over, and others scattered over the field, turned back to oppose each other, and then the game grew intensely exciting. It was *shiuny* on horseback. Skillful handling of the horse, as well as of the crook, was necessary. Three riders were

The Game of Daki'u, or "Polo."

dismounted. Occasionally a man was hurt. The collision of excited animals against each other was frequent. The balls flew backward and forward, up and down. Finally, there was but one ball left. Twelve men and horses contested for it. The Heiké won the first game, having thrown all the thirty-six white balls over their wicket, while the Genji had three red balls left on the ground. Three games were played, the Genji winning two. The prizes, awarded by the prince, were a roll of silk, a helmet, a porcelain vase, and autograph scrolls.

August 25th. — I have returned from a trip to Hakuzan (Shiro yama, White Mountain) and Kaga. Emori and Iwabuchi accompanied me. I spent eight days among the mountains, being the first foreigner who has ever ascended Hakuzan. It is nine thousand three hundred and twenty feet high by imperfect method of measurement, with only a thermometer. At any rate, the summit of Hundoshi, and even the Japanese of [illegible] east, that Hakuzan is higher than Fuji, is disposed of. At the [illegible] Buddhist shrine, strongly built and handsomely furnished

I spent the night in a hut near the summit, in which some forty pilgrims slept besides my two servants. The scenery from the edge of the extinct crater, which was full of snow and water, was grand; but the mountain torrents, water-falls, and vistas lower down afforded the greatest pleasure. I passed villages full of girls reeling silk. The crops of tobacco, indigo, hemp, rice, etc., promise to be luxuriant. In the towns dense crowds lined the streets to see the foreigner. At the hotels the dainty Emori, in settling bills, never handles money, but folds the sum neatly in white paper, and ties it with the ceremonial red-and-white cord, and lays it on a tray, departing with many bows. I noticed many *ja-kago* ("snake-baskets"),

Rope-stakes, or "Snake-baskets."

or ropes of stones, used as piers and jetties to preserve river-banks from being washed away by flood or current. They are of split bamboo, plaited in cylindrical nets, from ten to one hundred feet long, the meshes being just the size to retain large pebbles. They are cheap, durable, and efficient. In some parts of Japan, notably along the Tō kaidō, there are miles of embankments formed by them.

At Doishōji a number of exiled "Christians" from Urakami, near Nagasaki, are confined. I was not allowed to see them. At the sulphur baths of Yamanaka, a noted watering-place, were a number of noblemen with their families. I also visited Sabaë, Katsuyama, Ono, Maruoka, all large towns, in Echizen. At Sabaë we were entertained in splendid style at the temple hostelry. The entire country is very rich in historical, legendary, mythic, and holy associations, and my enjoy-

ment was intense throughout. The Daimiō of Marŭōka is a descendant of the Daimiō of Hizen, friend of the Jesuits in the sixteenth century.

September 30th.—My new "foreign" house was finished some days ago. It was first visited by the prince and his officers, who enjoyed a luncheon, a social smoke, and a view of the mountains from the veranda. They wished to study a foreign house at leisure. The second

[illegible]

[illegible] to the west and south, [illegible] Hanazono [illegible] [illegible] [illegible]

"civilized countries" live. The refreshment-venders, the men who checked clogs, sandals, and umbrellas, did a thriving business. Probably twenty thousand people have inspected my new house.

After the last *narahodo* (Well, I never! Is it possible!) was ejaculated, I took possession. The materials of seasoned wood, stone chimneys, tiled roof, wall-paper, etc., are of the best. American hardware, grates, mantel-pieces, glass windows, wardrobes, etc., make a cozy and comfortable dwelling for the inmate, as well as a standing educator of the native public.* Extension-table, chairs, book-cases, and other furniture were constructed by cabinet-makers in Fukui, of sound old wood, chiefly keyaki. An exact reproduction of the writing-desk of Charles Dickens left with "the empty chair" at Gadshill, made after a picture in *The London Illustrated News*, came from the same skillful hands, and now adorns my study.

To-morrow Fukui bids farewell to feudalism. On the next day we shall be in a province without a prince. The era of loyalty is passed. The era of patriotism has come. To-day the prince sent me a note of farewell, accompanied by a present of choice viands in a picnic box, gold-lacquered in shell-fish designs, which he begged me to accept as a parting token of regard. He also requested my presence in the main hall of the castle, at the valedictory ceremonies prior to his departure to Tōkiō, where he is to retire to private life. This evening his six ministers dined with me, the prince being absent on account of a death in his household.

October 1st. —From an early hour this morning, the samurai in *kami-*

* It was originally intended to build four houses — one for the physician, one for the English teacher, one for the military instructor, and one for myself. The abolition of feudalism and the centralization of the government changed the entire scheme. Mr. Alfred Lucy, an English gentleman, who had been my co-laborer for about two months, left Fukui in June, and went to Awomori, in Rikuoku, to introduce English methods of agriculture and stock-raising. The physician recommended our feudal capital. Lieutenant Brinckley, of the Royal English Regiment, was retained in Tōkio by the Imperial Government. What was loss to Fukui became immense gain to all Japanese and English speaking people who wish to study the language of the other. The *Go-Gaku Hitori Annai*, three volumes, one thousand pages, or "Guide to Self-instruction in the Languages," by Mr. Brinckley, an English officer of artillery, printed by the Tsuki-Ki Press, 1875-8, I believe, the first original work written in the Japanese language by a foreigner. It is a masterpiece of scholarship. There are many idioms [illegible] lists of words. Mr. Brinckley may be called the discoverer. Its issue marks a new era of the knowledge of English in Japan, and of Japanese by foreigners. After I left Fukui, Mr. E. Madgett, of Napa, California, and Mr. M. N. Wyckoff, A.M., a graduate of Rutgers College, continued the instruction in English and the sciences.

[illegible] dressed have been preparing for the farewell, and have [illegible] assembling in the castle. I went over to the main hall at nine o'clock. I shall never forget the impressive scene. All the sliding paper partitions separating the rooms were removed, making one vast area of matting. Arranged in the order of their rank, each in [illegible] robes of ceremony, with shaven crown, and gen hammo[illegible] top-knot, with hands clasped on the hilt of his sword resting upright [illegible] sat on his knees, were the three thousand samurai [illegible] Fukui clan. Those bowed heads were busy with the thought [illegible] of the significance of the scene. It was more than a farewell [illegible] their feudal lord. It was the solemn burial of the institutions [illegible] which their fathers had lived for seven hundred years. Each [illegible] seemed to wear a faraway expression, as if their eyes were looking [illegible] the past, or striving to probe an uncertain future.

I fancied I read their thoughts. The sword is the soul of the samurai, the samurai the soul of Japan. Is the one to be ungirt from its place of honor, to be thrown aside as a useless tool, to make way for [illegible] pot and the ledger of the merchant? Is the samurai to be [illegible] less than the trader? Is honor to be [illegible] less than money? Is the spirit of Japan to be abased to the level of the sordid foreigners who are draining the wealth of Japan? Our children, too, what is [illegible]? Must they wear coat and trousers and carry their own [illegible]? Will [illegible] when [illegible] gentlemen are stooped [illegible] down to [illegible]'s position? Must we, whose fathers were [illegible] knights and warriors, and whose [illegible] and spirit were [illegible], be [illegible] to [illegible]? Must we, who would starve rather than [illegible] poverty, either [illegible] marry our daughters to a [illegible], or [illegible] to save our lives and [illegible]? Would [illegible] things?

These seemed to be the thoughts that shadowed that sea of dark [illegible] waiting [illegible]. One could [illegible] in respectful [illegible] and [illegible] the [illegible] of the chiefs.

Matsudaira Mochiaki, late Lord of Echizen, and feudal head of the [illegible], who [illegible] to [illegible] a [illegible], bowed [illegible] head, [illegible] to the [illegible]. He was a [illegible] of perhaps [illegible] years of age. He was dressed [illegible] a dark skate hue, embroidered on sleeve, back, and breast [illegible].

mass of solid gold. His feet, cased in white socks, moved noiselessly over the matting. As he passed, every head was bowed, every sword laid prone to the right, and Matsudaira, with deep but unexpressed emotion, advanced amidst the ranks of his followers to the centre of the main hall. There, in a brief and noble address, read by his chief minister, the history of the clan and of their relations as lord and vassals, the causes which had led to the revolution of 1868, the results of which had restored the imperial house to power, and the mikado's reasons for ordering the territorial princes to restore their fiefs, were tersely and eloquently recounted. In conclusion, he adjured all his followers to transfer their allegiance wholly to the mikado and the imperial house. Then, wishing them all success and prosperity in their new relations, and in their persons, their families, and their estates, in chaste and fitting language he bid his followers solemn farewell.

On behalf of the samurai, one of their number then read an address, expressive of their feelings, containing kindly references to the prince as their former lord, and declaring their purpose henceforth to be faithful subjects of the mikado and the imperial house.

This terminated the ceremony. The ex-daimiō and his ministers then left the castle hall, and he proceeded to the residence of the American instructor. I met and welcomed him, and he sat down for a few minutes. He thanked me cordially for my efforts to instruct the young men of Fukui, and invited me to visit him in Tōkiō. In return, I expressed my indebtedness for his many kindnesses to me, and then, after the manner of American politeness and Japanese courtesy, we exchanged farewells.

October 2d.—The whole city seems to be astir to-day. The streets are crowded with citizens in their best clothes, and thousands are in from the country. They have come to see their prince for the last time. It is a farewell gathering. Many hundreds of old men, women, and children are weeping. A regiment of one thousand men escort him to Takéfu, twelve miles off. A few faithful retainers, his physician Hashimoto, and his body-servants accompany him to Tōkiō. A similar scene to that of to-day has probably been witnessed in many castled cities in Japan during this month.*

* In a few cases the people rebelled against the orders of the Imperial Government, refusing to let their prince depart; but in general a very farewell and departure was said, quiet, and decorous.

Decay of Yedo.—Great changes have taken place in the city since the departure of the prince, and the change of the *han* (feudal tenure) to a prefecture of the Imperial Government. Most of the high officers have been called by the Imperial Government to Tokio. Mr. Kusumoto is now mayor of Tokio. Ogasawara, Tsutsumi, and several other officers have been made officials of other *ken*. It is the policy of the government to send the men of one *ken* to act as officers in another, and thus break up local prejudices. It is a grand idea. Sasaki Gentoku has been called to a position in the Department of Public Works. Many of the best teachers in the school have been given official places in the capital. My best friends and helpers have left Fukui; and now my advanced students, their support at home being no longer sufficient, are leaving to seek their fortune in Yokohama or Tokio. My classes are being depleted. Fukui is no longer the capital of a prince. It is simply an inland city. I can not blame the young men for wishing to see the new life and civilization of the nation at the ports and capital, but my lonesomeness and sense of exile increase daily. Since the summer of [illegible] I am told over seven hundred families have left Fukui. Yedo is passing up in preparation the loss of Yedo in 1869, when the daimiōs withdrew. I have not over half of my best students left. Two companies, whose members, disbanded, and the gunpowder works and [illegible] removed. Three companies of Imperial troops, [illegible] with Satsuma's crest, their flags, and the national flag (a red sun in a white field) as their standard, now [illegible]. [illegible] [illegible] [illegible]

clan have been disposed of at auction. Every thing pertaining to feudal Fukui is passing away. Japan is becoming unified. Nevertheless, it causes some local suffering, and the poverty of many families, once in comfort, is increasing.

December 15th.—The wild ducks and geese have come back from Yezo, and are thick in the fields. Great numbers of them are captured by the samurai, who go out at early morning and at sunset, on the hills around the city, armed with a huge triangular net, set in a bamboo frame and pole. A dexterous hunter can throw this up twenty feet in the air. Thus outspread, the flying birds are entangled. This is called *sakadōri* (hunting on the heights). Some men can take two ducks at once, or snare a fat goose at a throw, but many fail or wait in vain. The eligible places of vantage are bought for a trifling tax from the *ken*. To ward off the damp, the fowlers dress in grass coat and wide rush hat. Every morning I see them coming over the bridge. With pole, tunic, and hat slung on back like shields, they appear as old warriors in battle array. It is said that on certain nights the headless ghosts of Shibata and his warriors ride on horseback over this bridge into his old castle grounds. The country people imagine they can hear the clatter of hoofs, and see this troop of headless horsemen, on certain still nights; but, although I have lived seven months on the site of his old castle in which he died, I never beheld the old hero's shade; nor have I been tempted to scare any native Ichabod Crane by playing Brom Bones, though pumpkins are plentiful here.

Wild Geese in Flight.

December 25th.—Yesterday a party of students cut down young pines, hemlock boughs, cryptomeria, arbor vitæ, and other greenery, and decked my house, in and out, in Christmas garb. The large steel plate of "American Authors" received especial honor. My cook and his family and the students last night hung up their *tabi* (mittens, or "foot gloves"), in lieu of stockings. This morning they found them overflowing with American good things, both sweet to the palate and useful to the hand. Santa Claus did not even forget the tiny white socks of little Chenkey who is alternately dumfounded and uproariously merry.

Officers, priests, and students visited me during the day, in accordance with my invitation. I kept open house for all, and told them of Christ's example, life, work, and death. Many had never heard of Christ except as part of the *Jashumon* (corrupt sect), on the kosatsu, which hang near the main gate of the city. One bright boy, after peering about the house, vainly seeking something, finally whispered in my ear, "Where is your god house?"

January 7th, 1872.—The city to-day swarms with country people. An immense festival in honor of Shinran is being held. The streets are crowded, and the shops in full blast. The Shin temples are packed with people. Even the porch and steps and temple yards are full of pious folk. In the large kitchens attached to the temple are a number of iron boilers, each containing several bushels of rice. Vegetables are being cooked in other pots, and many hundreds of hungry folks are eating in the refectory, some bringing their own food. The priests very politely took me through the rear part of the temple, beyond the splendid altar, where I could see the vast crowd, and through the quarters occupied by the resident bonzes. The sight of so many thousand faces of people with hands clasped in prayer, with their rosaries, murmuring their petitions ("Namu Amida Butsu") in the great hall; that of the hundreds of hungry people feeding; children and families resting—many of them had walked from ten to twenty miles; the smoke in the fine light, begrimed with the smoke and sweat of the kitchen, the waiters bustling to and fro; the noise and clatter of tongues, and the epitome of Buddhism in its popular phase I can never forget.

January 10th.—Some months ago Buddhist missionaries to the Minister of Public Instruction in Tokio, urging the establishment of a propagandist school, giving plans and a few details. Evidently a scheme to capture Christianity is seriously entertained. To-day I received a letter from the Mayor of Tokio, informing me that I was to be invited to the capital to fill a position in such a school. Another letter, by the same mail, from the Minister of Education, [illegible] professorship [illegible] Medical College [illegible] Another answer is expected.

January 11th.—I received from the *Herald* office, this morning, a package of newspapers which I had not seen since I left Tokio, containing [illegible] Tokio, and [illegible] American [illegible]

if possible. Having, however, lost most of my best friends and advanced students from the city, and the loneliness having become almost intolerable, I have resolved to go to Tōkiō. For over six months I have not seen one of my own race. The tax on the nervous system of being isolated, looked at as a stranger and a curiosity, made the target of so many eyes, and the constant friction and chafing of one Caucasian against a multitude of sharp angles of an Asiatic civilization, as represented by servants, petty officials, and ignorant people; and the more delicate work of polite fencing with intellectual rapiers against cultured men educated under other systems of morals and ideas: the ruin of temper and principle which such a lonely life threatens, are more than I wish to attempt to bear, when duty as well as pleasure seems to invite me to the capital.

From the people, officers, and students I have received kindness and attentions both unexpected and undeserved. I find in them most of the tenderest feelings that soften and adorn human nature. Confidence, sympathy, respect, even affection from my students, have been lavishly bestowed. I have never had a quarrel with any one, nor have I been injured or insulted in any way.

August 21st. — From morning till night my house was thronged with people in the city—students, officials, mothers, fathers, and children, relatives of the students—who came to bid me good-bye. Every one of them, according to custom, brought a present, sometimes handsome and costly. In return, each received a trifle or refreshments, of which the solid remnants were wrapped in white paper, put into the sleeve, and carried away, as is the habit. "Leavings are lucky," saith the Japanese proverb.

During my life in a feudal city in Japan far away from foreigners, I have seen the Japanese at home. It has sometimes seemed to me, in my walks through the old castle, or along the moats, or upon the ramparts, in the cemeteries, in the houses of the people, on the mountains, in my rides through the villages, that I was in fairy-land or in a dream. Yet these people are just like ourselves, their hearts the same as ours. Their emotions and traits, both noble and despicable, are twin to those which belong to mankind between the Alleghanies and the Atlantic. This is a trite truism. Yet in its truth consists its novelty. When men of differing climes and nations see behind each other's mail of codes, manners, education, and systems their common humanity, the hope of their dwelling in peace as children of one Father is [illegible].

[illegible] Daimio must decrease that Dai Nippon may increase. [illegible] that the empire is becoming too much centralized. [illegible] and ports are absorbing the strength of the whole country [illegible] west. Only by centralization at this time can true nationality be attained. Make the heart strong and the blood will flow to all the extremities.

Japan's record of progress for 1871 is noble. The mikado's government is no longer an uncertainty. A national army has been created; plots and insurrections have been crushed; the press has become one of the motors of civilization; already several newspapers are established in the capital. The old feudal forms of authority are merged into the national, and taxes and government are equalized throughout the country. Feudalism is dead. An embassy has been sent to Europe, not composed of catspaw officials of low rank to represent the "tycoon," but nobles and cabinet ministers of the mikado's empire, to plead for Japan and the true sovereign. The mikado's castle, long veiled from the public gaze, now appears among his people, requiring no [illegible] to disappear. The *eta* and *hinin* are now citizens, protected by law. The swords of the samurai are laid aside. The peace [illegible] throughout the country appear wonderful. Progress is everywhere the watchword. Is not this the finger of God?

[illegible] Perry [illegible] knocking sturdily for admittance. [illegible] [illegible] [illegible]

XVI.

A TRAMP THROUGH JAPAN.

January 22d, 1872.—A pitiless blast. Snow drifting in heaps, and whirling fine dust. Baggage-carriers have gone ahead. Forty students wait to escort me to Morinoshita (Beneath the Grove), three miles distant. On Daimiō Avenue a crowd of officials, citizens, and lads wait to say farewell.

Sayonaras and good wishes are exchanged with mutual regret. The line of march is over New Bridge. In Boat-landing Street snow lies eight feet deep, with constant additions from the house-tops. Out on the plain, past the city, the blast is horizontal, its force overpowering, its sting terrible. It is difficult to keep the path. The cold is intense. Yet the students jest, laugh, and sing lively songs, as though on a summer's day.

At Morinoshita we halt. The younger students return to Fukui. Our party and six others push on to Takéfu. Here a farewell banquet is given me. Fourteen tables are set. Two hours of fun and cozy comfort pass. The hotel is warm. It seems madness to go out in the storm. Yet I will go.

We send out for kagos or horses. We can get neither. Not a man will venture, even a ri, for triple the price. We lose two hours in waiting, and at four o'clock set out on foot. One mile of floundering, and our strength is strained. It is getting dark. The landscape is level white. Even the stone idols are snowed up. No field, watercourse, house, bush, or shrine is in sight. We can not see a hundred feet before us, even where the furious wind allows us to look ahead. We have lost the path. Our case is desperate. To advance or return is alike impossible. Total darkness is imminent. To spend the night here is to freeze. But look! a lantern glimmers in the distance. We shout. The sounds are twisted out of our mouths, and swept into the snow-drift. Slowly the lantern vanishes, and with it our hopes disappear.

Night swoops on us. For another hour we flounder, vainly seeking

[illegible]. We are on the edge of despair. "Bearded Higo," calm and [illegible] vigorously punching the snow to find bottom. Eureka! He has struck the path. No pick of miner or drill of engineer ever struck gold or oil with intenser joy. We mount the crest of safety from our white abyss. Our leader keeps the ridge: we follow. We are often blown off or fall out, but his cane is surer than witch-hazel or divining-rod. We wade a mile farther. A shout from "Bearded Higo" announces a village. We peer through the blast. A house-gable looms up. Well named is Imadzuku (Now we rest). We crouch under the porch while one hies in quest of an inn. We enter not a palace; but cheery welcome glorifies host and house. We shake off, doff, and sit at the hearth, watching the cookery. Rice, bean-cheese, daikon, mushroom, fish, are served. Then we take up our beds and walk. With feet under kotatsu, come rosy slumbers and dreams of home.

January 23d.—Snow, snow, snow. Inouye has hired for me eight stalwart men, grasping staves, and shod with snow-shoes of birch boughs, two feet long, one foot wide, and well wattled, who wait at the door. Their leader punches the drifts for a footing, which on the mountains is tolerable, on the plains fearfully bad, often through slush and icy water. I wear straw boots: though wet, they keep the feet warm. After some miles, we tug up a steep pass with a warm name, Yasuoi (Hot-water Tail). Chattering girls, in rival inns, give us noisy welcome. We sit down, drink tea, and gossip. A priest on his way to Tokio last night lost his path, and froze to death. A postman was struck by an avalanche, knocked down, hurt, and nearly smothered.

We resume our march. Many tracks of avalanches, twenty feet wide, are seen. Outcrushes and trunkless just in front of us. I notice that the clapboard roofs of houses are weighted down by stones, like those on Swiss châlets. The tracks of boar, bear, foxes, and monkeys are numerous. It is the hunter's harvest-time. Dressed carcasses are on sale in every village. I wonder how a Darwinian steak would taste. "No, thank you: no missionary for me!" is my response to an invitation to taste my ancestors. Good people, you need "science" to teach you what cannibals you are.

At 1.30 P.M. we reach Imajō. At the huge fire-place, I warm and [illegible] myself to [illegible] to a dried herring. On [illegible] stood with [illegible] solemnity. Verily, it is delightful [illegible] unspoiled Japanese, who have never encountered civilization [illegible].

At 3.30 I mount a horse who has two legs and no tail. The saddle—a bundle of straw—rests on the man's loins. I bestride him, my legs on his hips, and arms round his neck. I can choke him if I like. I grip him tightly at dangerous places. These mountaineers think nothing of this work of carrying a man of sixteen-stone weight. Each man has a staff to prop me up when he stops to blow and rest. Riding man-back is pleasant, unless the animal (*ippiki*) is extravagant with pomatum, or his head-kerchief and the wash-tub are strangers. The horse-men carry us one ri. Snow is too deep: I dismount and plod on. Among solemn groves of pine, walls of rocks and hills, darkness falls; but the moon silvers the forest, burnishes the snow, reveals mystic shadows. Our six bearers light four huge torches of rice-straw leaves and twigs, ten feet long and six inches thick. The lurid glare lights up the gorges. Prismatic splendors dance in the red fire-light. Snow crystals and pendant icicles become chandeliers. Intense fatigue can not blind me to the glories of this night-march.

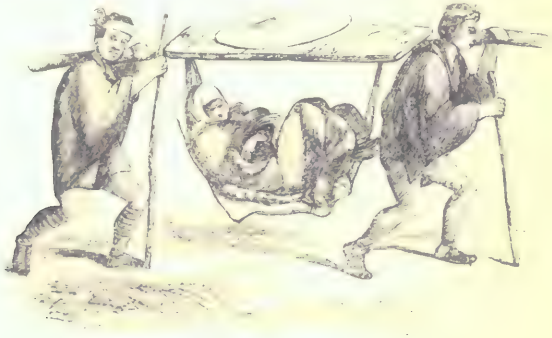
At nine o'clock the path is but a few inches wide. To miss a step is a serious matter. It plunges me to my waist in soft snow. The bearers pull or pry me out. Every step is misery. Another seems an impossibility. Yet none else of the party says a word. Admirable is the spirit of the Japanese in hardship. The last ri is torture to me. At last a light gleams above us. We file through the village street. Kindly welcome and tender care are mine from all. Sahei undresses me like a child. My limbs no sooner free, I sink, exhausted, asleep.

January 24th.—I am too stiff to stand. I feel like singing the college-song, "Saw my leg off," and with emphasis on the word "short." I hobble about for a few minutes. My joints relax. Our path lies through glorious valleys charged with vitalizing air. Amidst such scenery I forget my limbs. We hear the shouts of hunters. At ten o'clock we leave Echizen and enter Ōmi. In the village, at which we dine on wild-pork steaks, omelet, rice, and turnips, snow lies level with the eaves, shields of bamboo making a corridor between snow and houses. Our host, Nakano Kawachi, has speared eight hogs since snow fell. Strings of dried persimmons hang from his rafters like dried apples in an old-time New England kitchen. They look and taste like figs. The small boys are crazy with delight at the strange sight of a foreigner. A feint to scare them scatters the crowd and leaves a dozen sprawling in the snow. At Tsubaë we spend the night. The inns are full. Our rooms are poor. The *nomi* (*Pulex*

irritans) bite unusually hard. This is a rare behavior for them in winter.

November 25th. — Breakfast is flavored with fun and bright eyes. An extremely pretty, pearly-teethed, sweet-voiced, and bright-eyed girl waits on us. Her merry laugh and chatter make amends for shabby quarters. An unusually generous fee from the foreigner is on account of her reminding him of bright eyes in the home land. Faces here in Japan recall familiar faces long known, and every phase of character in New York is duplicated here.

We are descending the highlands of Echizen and Ōmi to the plains of Mino and Owari. Weather grows warmer, villages more numerous, road more regular. We are in a silk region. Plantations of mulberry-trees, cut to grow only six feet high, abound. Lake Biwa lies in the distance, a picture of blue massively framed in mountains. Dining at Kinomoto (Foot of the Tree), we embark in kagos. In these



How we travel in Ōmi.

vehicles I always find I sleep at the wrong end: my head remaining wide awake, while my feet are incorrigibly somnolent. I lie in all stages, from a curled rope to a pair of inverted dividers, with head wrapped from the cold and hardly enough face visible to make a rent-key. In the first house in Ōmi, the old lady hostess is very niggardly to her first foreign guest, and I settle in katakana in the "Ōmi inn chamber," with maps and books on the floor, when she resumes her spectacles and scolding. Round the room hang gilt-and-lacquered tablets of the lords and nobles who have lodged at this house. My name's card is among them. The old lady brings me sheets of paper to write my name, poetry, wise saws, etc., upon, as mementoes. After supper, Iwaye "fights his battles o'er." A bucket grazed his fea

head in the campaign of 1868–'70. The students recount the lore of the places passed, and the *Guai Shi* narratives. "To-morrow," says Iwoiyé, "we shall cross the battle-field of Sékigahara."

January 26th.—We have left the snow behind us. Through mulberry plantations, over dark and loamy soil, we pass under the shadow of Ibuki yama, his glorious form now infolded with clouds, now revealed in sunshine. We pass the tomb of beautiful Tokiwa, mother of Yoritomo. Every step is historic ground. The study of topography is a wonderful help to the imagination. We are now on Japan's greatest battle-field. The war panorama of October, 1600, appears before me. Here stood the head-quarters of Iyéyasŭ; there were the lines of battle; over that road the army of the league marched to take up their position; and beyond stood the Jesuit monastery where, botanists say, Portuguese plants grow, and flowers bloom. Here sat the victor who knotted the cords of his helmet.

We are now on the Tōkaidō. This I see at once, from its width, bustling air, and number of tea-houses. Over this road tramped the armies of Iyéyasū, plodded the missionaries of the Cross and Keys, moved the processions of the daimiōs, advanced the loyal legions from Fushimi to Hakodaté. To-day a different sight makes my heart beat and my eyes kindle. Emerging from a year's exile, here, in the heart of Japan, I see before me telegraph-poles; their bare, grim, silent majesty is as eloquent as pulses of light. The electric wires will soon connect the sacred city of the Sun Land with the girdle that clasps the globe. Verily, Puck, thou hast kept thy word even in Japan. Morse, thou hast another monument.

A glorious sunset writes in prophecies of purple and gold the weather "probabilities" for the remainder of my journey. At Ōgaki —the persimmon of Iyéyasu—" the splendor falls on castle walls," and evening glow gilds the old towers as we enter the historic gate-ways. We spend the night here.

January 27th.—I meet many of the jin-riki-shas of modern, and pass a grassy mound of skulls and skeletons, the memorial of some battle in ancient, Japan. The road, lined with pine-trees, which overarch and interlace, seems like a great cathedral aisle. We pass over long embankments, eighteen feet high and forty feet wide, made to keep off the tidal waves which sometimes arise. At Okoshi, we leave Mino, and enter Owari, with its many large towns and cities. At Kiyosi we visit Nobunaga's old castle. At 4 P.M. we enter Nagoya, the fourth largest city in Japan, with the finest castle outside of Tōkiō.

Two of its towers were formerly surmounted with huge fish made of copper, covered with plates of gold. A robber, who mounted on an immense kite in a gale at night and tried to steal the gold scales, was detected, boiled to death in oil, and the raising of large kites ever afterward prohibited in Owari. Nagoya is noted for fans, porcelain, and *cloisonné* enamel-ware. Miya is its sea-port.

January 28th. — Leave Chiriō at bright starlight, witnessing a glorious sunrise. At 9 A.M. I met an American gentleman, with five horses, on a walk from Tōkio to Kobé. Our meeting is mutually pleasant. His is the first white face I have seen for some months. Night spent at Shirasūka, in Totomi.

January 29th. — White Fuji, sixty miles distant, rises before me like a revelation. Almost simultaneously on my right I beheld the sea, broad, blue, myriad-smiling. *Thalatta! Thalatta!* I have not seen the Pacific, nor Fuji, for very nearly a year. At Araii, we take boat and cross an arm of the sea, to a town famous for its shell-fish. I send a letter to Clark at Shidzūōka. We are now in the coldest part of the year, called *kan*, but when near Hamamatsu (Strand-pine) two runners, naked to the breech-cloth, whizz past me. On the shoulders of each is a live fish wrapped in straw. Epicures in Hamamatsu like to eat fish fresh from the net, within an hour of capture, and human legs take the place of the lightning express. The fleet postmen are also clothed only in a suit of cuticle with loin-strap. A bundle of letters is slung on a pole over his shoulder. In the city we meet many natives between boots and hats, in the teggery, or a travesty of the tight clothes of civilization. [illegible] clocks, buttons, petroleum; pictures of Victoria, Lincoln, Bismarck, George Washington, Gladstone; English cutlery and manufactures; and French soap, beauty, and wines.

Fishermen seem to compose the bulk of population in Totōmi. Millions of small fish lie drying along shore, to be used as manure. The women are busy weaving cotton cloth in narrow breadths on rude looms. The [illegible] with baskets, saturate portions of sand repeatedly with sea-water, which, evaporated by solar heat and wind, leaves a highly impregnated sand, which is boiled, and the [illegible] obtained. [illegible] morning tides [illegible] the [illegible] sloping shores, which [illegible] and cultivation. Some portions are [illegible] [illegible] [illegible]

cleaning. To us travelers, who are usually at windward of the mat-beaters and sweepers, it occasions much dust, and more disgust. In a village noted for silk, crapes, and embroidery, I make purchases, as souvenirs of my journey, as the Japanese invariably do. I also meet two signs of the new national life; they are postage-stamps and silver yen, or dollars.

January 30th.—Start from Matsuyama. Clark will be coming from Shidzūōka to-day to meet me. Who shall catch first sight of the other? At 3.30 P.M., while passing over a long mountain pass, I roll out of my kago, to relieve the bearers and enjoy the exercise. I walk far ahead of my party. As I turn a rocky angle, I see him far ahead, leading his horse down a slippery path. A shout is answered by a halloo. In a moment more two old college chums, fellow-travelers in Europe, and co-workers in Japan, are in each other's arms. Our parties soon meet, and Shimojo, Clark's interpreter, exchanges his horse for my kago. Two "tō-jins," instead of one, astonish the natives as we gallop over the Tōkaidō into Shidzūōka,* the exile city of the Tokugawa. (Poor Shimojo, "one of the sweetest and gentlest spirits that ever quitted or tenanted a human form," now sleeps in one of the grave-yards in Tōkiō.) Old memories and new experiences make busy tongues. Our chat is prolonged far into the night. My sleep is untroubled with dreams or earthquakes.

January 31st.—To-day is for sight-seeing. I visit Iyéyasu's old castle, the school, the temples. I see the presents brought by Commodore Perry. Here is a sewing-machine with tarnished plates and rusty shuttles. There are maps, one of my native Pennsylvania and of Philadelphia, as they were in 1851. Here is a spectroscope, given before Bunsen and Kirchoff added to the alphabet of elements or analyzed the sun. There is also a miscellaneous array of English and other presents, including a gilt model of Victoria's crown. It awakes a curious medley of feelings to see this "old curiosity shop" in this "St. Helena of Tokugawaism."

> "Oh, what a tangled web we weave,
> When first we practice to deceive."

The labels seem the gibes of fate. I meet many once prominent retainers of Tokugawa, men who have led fleets and armies, or headed

* Formerly called Sumpu, from *sun* in Sunshin, the Chinese form of Suruga, and *fu*, a capital. Sun fu becomes by euphony Sumpu, the capital of Suruga. On old maps it is marked as Fuchiu.

confession. Others live in poverty and obscurity. Some bear sabre scars and bullet-marks as proof of their loyalty. Clark is extremely [illegible], having so many cultivated gentlemen, famous characters, and [illegible] intelligent helpers. The school was founded by Fukuzawa. Nakamura Masanawo, professor of Chinese, and also educated in London, his right-hand man, is printing his translation of "Mill on Liberty." He has shown me some of the cut wooden blocks; for the author is very often his own publisher in Japan. In his memorial on Christianity, some months ago, in which he urged toleration, he argued that without the religion of Christ the Japanese are plucking only the sideway leaves, while they neglect the root of the civilization of Christendom.

My host spreads a gorgeous American dinner in honor of his guest. Hattori, the governor of the ken, Nakamura, Yatabori, the school-officer, two Tokugawa ex-magnates, and two interpreters are present, the party numbering twelve in all. Mr. Katsū is unfortunately absent in Tokio, and Mr. Ōkubo Ichiō unwell. The latter sends me a fan inscribed with his congratulations, poetically expressed. A great many gifts, rather compliments, are showered upon me by officials and citizens, to whom I am hopelessly grateful for securing them so good a reception. I myself carry away the head of sponge-cake, confectionery, fowls, eggs, etc. I leave them to Sam Patch,* the veritable Sam, whom Commodore Perry brought back as a waif to Japan in 1856. He is now officiating as cook to Mr. Clark. Sammy's notoriety has somewhat spoiled his pristine modesty, and his head, having been [illegible] with cocoa-wood at the [illegible] gratification of visitors, is turned, to the [illegible] of his master.

February 1st. From Shidzuoka the journey is rapid, jinrikishas being superseded. Mishima and the rest of Nawazu are passed. The Hakonè Mountains are ascended and enjoyed. The path [illegible] under mossy [illegible] pines, through [illegible] bamboo. At the [illegible] the *Hakone* (great lake), and the [illegible]

[illegible]

[illegible]

[

a most hospitable custom. In these Swiss-like highlands I stop to buy specimens of the carved and mosaic wood-work of exquisite neatness and delicate finish. We sleep in castled Odawara.

February 2d.—Arrive in Yokohama at 2.30 P.M. My year's residence has given me the ken of a native. My eyes have not altered their angle, yet I see as the Japanese see. The "hairy" foreigners are ugly. Those proud fellows, with red beards and hair, look hideous. What outrageous colors, so different from uniform black! How ugly those blue eyes! How deathly pale many of them look! How proud, how overbearing and swaggering, many of them appear, acting as if Japan were their own! The white people are as curious, as strange, as odd as the Japanese themselves.

Yokohama has greatly increased in size since I last saw it. I spend the night in a Christian home. After supper, at which sit father, mother, and children, some of the old sweet music, played for me on the piano, recalls all the dear memories of home and the home-land. The evening is closed with worship, in which the burden of prayer is for the rulers and people of Japan. A sense of gratitude in place of loneliness is uppermost in my mind as I lie down to rest. I have escaped many dangers since I first left home, more than a year ago. A summary of these, as they flit across my drowsy consciousness, comprises great variety. No steamer on the Pacific or Lake Biwa has burned (as the *America* afterward), foundered, wrecked, broken machinery, or blown up (as one afterward did on Lake Biwa), with me on board. No stray gun-shot from bird-shooters in the rice-fields of Echizen has hit me. No rōnin's sword has slit my back, or cloven my head, as I was told it would. No red-capped, small-pox baby has accidentally rubbed its pustules or shed its floating scales on me. A horse has kicked, but not killed me. No fever has burned my veins, or ague, like an earthquake, shaken me back to dust again. No kago has capsized over a precipice, or come to pieces while crossing a log-bridge over a torrent. No seismic throes have ingulfed me, or squashed my house upon me, nor flood overwhelmed me, nor typhoon whirled or banged me to pieces, nor fires burned me. No kappa or any other mythic reptile has grabbed me. No jin-riki-sha has smashed me. I have not been poisoned to death by fresh lacquer. My still sufficiently sensitive nose has not, for agricultural necessities, been paralyzed by intolerable odors or unmentionable buckets. No charcoal fumes have asphyxiated me (alas! my poor, gentle friend Bates!). I have not been seethed to death in hot water by jumping unwittingly

into the boiling baths so often prepared for me. My temper, though badly damaged, has not, I hope, been utterly spoiled by Asiaticisms. No centipedes or scorpions have bitten me within a thread's-width of my life; neither have the fleas in mountain inns, though they have taken more than Shylock's portion, utterly devoured me. No drunken soldier has quarrelled with me, nor skewered me with his sabre. Neither did I use chemicals till I had proved them, testing before tasting. No carbonate of soda has entered my mouth till I happily showed the label a libel by a drop of sulphuretted hydrogen water, and found it to be arsenide of sodium (Na_3As_3). I have proved many, and discovered a few, things. The best trovers of all are the human hearts and kindly nature of the Japanese. God bless the people of Japan!

Echizen yd.—At 9·30 I take the steamer to Tokiō. A white and driveling drunkard, his native mistress, and a Briton indulging in brandy and tobacco, occupy the cabin. I go on deck. Landing at Tsukiji, I finish my winter journey of three hundred and thirty miles. At the French hotel, a good square meal seems such a triumph of civilization that I wonder how any one could ever commit *hara-kiri*. Tokiō is so modernized that I scarcely recognize it. No beggars, no guard-houses, no sentinels at Tsukiji, or the castle-gates; city wards' barriers gone; no swords worn; hundreds of yashikis disappeared; new decencies and proprieties observed; less cuticle visible; more clothes. Passage of pantaloons has come. Thousands wearing hats, boots, coats; carriages numerous; jinrikishas countless. Shops full of foreign wares and notions. Soldiers all uniformed, armed with Chassepot rifles. New bridges span the canals. Police in uniform. Hospitals, schools, and colleges; girls' seminaries numerous. Railway nearly finished. Excursion steamers to Yokohama. Gold and silver coin in circulation. Museums established. A corps of medical Germans and Dutch occupy the old mercantile Dutch General Capenhurst and staff of sojourning American gentlemen are housed in the shogun's Hall of Rest at Shiba. A commission of French military officers are in the yashiki of Ii Kamon no kami, whose son is studying in Broadway. Three hundred foreigners reside in Tokiō. An air of bustle, activity, and energy prevails. The camp [illegible] is no more. Old Yedo is [illegible]; Tokiō, the modern capital, is cosmopolis.

[illegible] three years' [illegible] in the great city.

XVII.

THE POSITION OF WOMAN.

No one who is interested in the welfare and progress of the Asiatic nations can approach the question of female education without feelings of sadness as profound as the need of effort is felt to be great. The American who leaves his own country, in which the high honor paid to woman is one of the chief glories of the race to which he belongs, is shocked and deeply grieved at beholding her low estate in pagan lands. He is scarcely surprised at the wide difference between the Eastern and the Western man; for this he has expected. He can not, however, explain the low condition of woman by the corresponding state of civilization. He sees that the one is out of all proportion to the other. An inferior grade of civilization does not necessitate the extreme subjection of woman. If Tacitus records rightly, the ancient barbarians, whose descendants are the Germanic races, surpassed even the civilized Romans in the respect paid to their women. The Western man in Asia sees that abject obedience as daughter, wife, and widowed mother is the lot of woman, as ordained by the wisdom of the ancients and fixed by the custom of ages. He sees the might of physical force, and the power of government and society, in league to keep her crushed as near to the level of the unreplying brute as possible. He finds that the religious systems agree in denying her a soul; the popular superstitions choose her as the scapegoat for all tempted and sinning men; and that spirit of monastic asceticism whose home is in the East selects her as the symbol of all that is opposed to the peace and purity of the aspiring saint.

The student of Asiatic life, on coming to Japan, however, is cheered and pleased on contrasting the position of women in Japan with that in other countries. He sees them treated with respect and consideration far above that observed in other quarters of the Orient. They are allowed greater freedom, and hence have more dignity and self-confidence. The daughters are better educated, and the national annals will show probably as large a number of illustrious women as

those of any other country in Asia. In the time of their opportunity [illegible] days of enlightenment—public and private schools for girls [illegible] opened and attended. Furthermore, some of the leading [illegible] New Japan, braving public scandal, and emancipating themselves from the bondage of an etiquette empty of morals, are learning to bestow that measure of honor upon their wives which they see is enthusiastically awarded by foreigners to theirs, and are not ashamed to be seen in public with their companions. A few have married wives on the basis of a civil contract, endowing them with an equal share and redress before the law. Still better, Christian Japanese lead their brides to Christian altars, to have the sanctions of religion, though not the despotism of a hierarchy, to cement their marital union. In Christian churches, Japanese father, mother, and children sit together—a strange sight in Asia. The mikado's Government has made direct efforts to improve the condition of his female subjects. The *eta* women, with the men, have been lifted to the level of citizenship. The marriage laws have been so reformed as to allow the different classes of society to intermarry.

The abolition of beggary, though a general public benefit, deserves to be spoken of in this place. The introduction of improved silk-reeling machinery and the increasing area of tea-producing territory, by widening the field of female employments, have tended to swell the number of virtuous women, and diminish the ranks of the courtesans. Above all, the grand scheme of educating the girls as well as the boys throughout the country, and the establishment of schools of a high grade for young women, are triumphant evidences of a resolution to elevate the position of women in Japan, and to develop the capabilities of the sex.

But what has thus far been done can not be looked upon as anything more than mere indications of the better time to come—the [illegible] to-day. As yet, the country at large has felt only the [illegible] of the new ideas. The bondage of [illegible] is [illegible] still popular superstitions are to be swept away, and the despotism of the Chinese classics in Japan [illegible] to rise higher in the scale of civilization than China is to be [illegible] to the Japanese woman becomes the test of invincible [illegible] in the progress-making generation of Japan which it is possible [illegible] to live.

[illegible] the progress of the [illegible] depends as much upon the condition of woman as upon that of man, is a principle not yet current in

Asia. The idea that still remains as a lingering superstition, and the grossest relic of barbarism among Western nations, that might makes right, makes religion, makes every thing, is the corner and cap stone of Asiatic civilization. The gentle doctrines of the Indian sage have mollified the idea somewhat; but in China and Japan, the hand that holds the sword is the sole arbiter of the destinies of woman. The greatest dread which the extreme conservatives of the *Yamato damashi* feel is that Western notions of the equality of man and woman should prevail. Such ideas, they imagine, will subvert all domestic peace, and will be the ruin of society and the nation. For the state of things to be "as if a hen were to crow in the morning," seems that point in the sea of troubles beyond which the imagination of man (in Japan) utterly fails to go.

The whole question of the position of Japanese women—in history, social life, education, employments, authorship, art, marriage, concubinage, prostitution, religion, benevolent labor, the ideals of literature, popular superstitions, etc.—discloses such a wide and fascinating field of inquiry, that I wonder no one has yet entered it. I resist the temptation to more than glance at these questions, and shall content myself with a mere sketch of the position and education of woman in Japan. The roots of this subject are not reached by a peep into a public bath-house. We must consult history, literature, art, and ideals. Our ideas and prejudices must not be the standard. Japanese see, with true vision, much to condemn among us that passes for purity and religion. Let us judge them fairly.

Of one hundred and twenty-three Japanese sovereigns, nine have been women. The custodian of the divine regalia is a virgin priestess. The chief deity in their mythology is a woman. Japanese women, by their wit and genius, made their native tongue a literary language. In literature, art, poetry, song, the names of women are among the most brilliant of those on the long roll of fame and honor on whose brows the Japanese, at least, have placed the fadeless chaplet of renown. Their memory is still kept green by recitation, quotation, reading, and inscription on screen, roll, memorial-stone, wall, fan, cup, and those exquisite works of art that delight even alien admirers east and west of the Pacific.

In the records of the Japanese glory, valor, fortitude in affliction, greatness in the hour of death, filial devotion, wifely affection, in all the straits of life when codes of honor, morals, and religion are tested in the person of their professors, the literature of history and romance,

the every-day routine of fact, teem with instances of the Japanese woman's power and willingness to share whatever of pain or sorrow is appointed to man. In the annals of persecution, in the red roll of martyrs, no names are brighter, no faces gleam more peacefully amidst the flames, or on the cross of transfixing spears, or on the pyre of rice-straw, or on the precipice edge, or in the open grave about to be filled up, than the faces of the Christian Japanese women in the seventeenth century. Such is the position of woman in Japan in the past.

So far of herself. The foreign reader must remember that I have not formed these opinions by a hasty glimpse of life at the sea-ports of Japan, where the scum of the world meets the dregs of that country, but after several years of residence in an interior city and in the capital. Further, I am placing the average woman in Japan against the average woman in other lands. I am stating the position of woman in her relation to man and society in Shin Koku. In comparing all other Asiatic nations, I am inclined to believe that Japan, in respect and honor to women, is the leader of them all.

The foreign resident of India, Burmah, or China, coming to Japan, is surprised and pleased to find the Japanese accord to their women so large a measure of respect and considerate care. No woman's feet are ever bound, and among the middle and lower classes she is almost as much at liberty to walk and visit as in our own land. An amount of social freedom prevails among womankind in Japan that could hardly be expected in a country at once Asiatic, idolatrous, and despotic. No foreign reader can accuse me of undue eulogy of the Japanese when including them within the pale inclosed by the three adjectives just penned, "Asiatic, idolatrous, and despotic." The educated, the enlightened, the rising men of Japan loathe the words. The writer who applies these stinging epithets to them will receive any thing but thanks. They do not like to be called Asiatics; they despise idolatry (Buddhism); and they are even now emerging from despotism to constitutional monarchy and representative government. Nevertheless I have written it, and it explains woman's position and character in Japan, and brings us to the standing-point where we may note the [illegible] in the picture.

I shall not dwell upon the prevalent belief of foreigners that licentiousness is the first and [illegible] trait in her character, nor upon the idea that ordinary chastity is next to unknown in Japan, for I do not believe that such is the case. That the idea of spiritual purity as [illegible] of the sin of adultery without reference to any

thing physical or external, the commission of sin by the mere thought of, or looking upon, lust—is generally unknown, I believe fully. That the loftiest teachings of Buddhism or Shintō have failed utterly to purify them of this phase of their low moral status, I also believe. On the other hand, it must be stated that the chief patrons of human flesh let out on hire in Japan are from Christendom.

It is the heathen religion itself that we are to arraign for the low state of woman in Japan as compared with that in Christian lands. The only religion in Japan worthy of a name, in the sense of a binding system of dogmatics, or a purifying and elevating moral power, is Buddhism. Yet even in this there is no hope of immortality for a woman unless she is reborn as a man, which means that there is no salvation for a woman. In the eye of Buddhist dogma, ecclesiastical law, and monkish asceticism, woman is but a temptation, a snare, an unclean thing, a scape-goat, an obstacle to peace and holiness. Shintō, a religion so called, seems to accord her a higher place; but Shintō can never sway the heart and mind of modern Japanese people.

A great principle and an Asiatic institution are the causes of the degradation of the Japanese women. The one is filial obedience, the other polygamy. The idea that filial obedience should be the cause of woman's degradation may strike the American reader as passing strange. In this land of irreverent children the assertion may be doubted, yet it is true. The exaggeration of this principle in China has kept that great nation stagnant for tens of centuries, and to-day blocks the advance of Christianity and of civilization. Duty to parents overshadows all other duties.

The Japanese maiden, as pure as the purest Christian virgin, will at the command of her father enter the brothel to-morrow, and prostitute herself for life. Not a murmur escapes her lips as she thus filially obeys. To a life she loathes, and to disease, premature old age, and an early grave, she goes joyfully. The staple of a thousand novels, plays, and pictures in Japan is written in the life of a girl of gentle manners and tender heart, who hates her life and would gladly destroy it, but refrains because her purchase-money has enabled her father to pay his debts, and she is bound not to injure herself. In the stews of the great cities of Japan are to-day, I doubt not, hundreds of girls who loathe their existence, but must live on in gilded misery because they are fulfilling all righteousness as summed up in filial piety.*

* More than one European writer has attempted to shed a poetical halo around

No such thing as the institution of concubinage exists in Japan, however much can be said in approach in purity and dignity to that in Christian countries. It is often asked, "Are the Japanese polygamous?" The question has two answers. A Japanese has but one legal wife, but he may have two or three more women if he chooses, or can support them.

One wife, if fruitful, is the rule. In case of failure of an heir, the husband is fully justified, often strongly advised even by his wife, to take a handmaid to raise up seed to preserve the ancestral line. To judge of the prevalence of concubinage in Japan, we must not select either Tōkiō or the sea-ports. The one is the capital, as full of political and social corruption as our own; the others are abnormally luxurious places. After careful examination of the facts, I believe the actual proportion of men who have concubines in addition to their true wives is not over five per cent. of the whole population. Of those financially able to maintain the indulgence, the percentage is probably twenty.

The husband holds the power of the sword. The divorced wife has little or no redress. Yet the facility of divorce is not availed of as much as if there were no father-in-law, brothers, male friends, or female neighbor's tongues in the question. Seven causes for justifiable divorce are laid down in the classics of Confucius, which are the basis of legal morals in Japan as in China, or as those of Justinian are with us. The wife may be divorced—

1. If she be disobedient to her parents-in-law. (After marriage, in her husband's home, his parents become hers in a far more significant sense than among us.)

2. If she be barren. (If the husband loves his childless wife, he keeps and supports her.)

3. If she be lewd or licentious. (She must not be given to loose talk or wine. It is not proper for her even to write a letter to any other man.)

4. If she be jealous (of other women's clothes, or children, or especially of her husband).

5. If she have a loathsome or contagious disease. (If dearly beloved, she may be kept in a separate room and cared for.)

6. If she steal.

7. If she talk too much.

It is needless to say that the seventh and last reason is the one frequently availed of, or pretended. The Japanese think it is a good rule that works but one way. The husband is not divorced from the wife for these equal reasons. Of course, woman in Japan, by her tact, tongue, graces, and charms, is able to rule her husband generally by means invisible to the outer world, but none the less potent. Though man holds the sword, the pen, and divorce, and glories in his power, yet woman, by her finer strength, in hut as in palace hall, rules her lord.

In the Japanese home, in which there is more that is good and mor-

ally who is no more than most foreigners who live only in the open ports are willing to acknowledge, may be found the place, by excellence, of the training of the female children. The rudimentary literary training of girls in the higher classes was exclusively there, at the hands of private tutors or governesses. The female children of the lower classes received tuition in the private schools so generally established throughout the country during the last two centuries. After the elementary training came the study of those books for the special use of the Japanese women, which are to be found in every Japanese household pretending to respectability. These books collectively are called *Ōnna Yashoka Mibu Banko*. They constitute a library of works on the duties of women, but are often bound up in one volume. If the reader will imagine a volume composed of the Bible, "Ladies' Letter-writer," "Guide to Etiquette," "The Young Ladies' Own Book," Hannah More's works, Miss Strickland's "Queens of England," a work on household economy, and an almanac, he will obtain some idea of the contents of the *Banko*, or "Japanese Lady's Library." With text and illustrations, the volume is very large; but if translated and printed in paper with the cuts, it would not probably occupy more space than one of our largest monthly magazines. The books composing it, in their order of importance, are the *Ōnna Dai Gaku* ("Women's Great Learning"—the moral duties of woman, founded on the Chinese classics); *Ōnna Shō Gaku* ("Woman's Small Learning"—introductory to the above); *Onna Nichi yō Oshiye* ("Women's Household Instructor," "duties relating" furniture, dress, reception of guests, and all the minutiæ of ordinary life, both daily and occasional); *Ōnna Imagawa* ("Moral Lessons" in paragraphs); *Ōnna Yōbunshō* ("Lady's Letter-writer"); *Nijūshi Kō* ("Twenty-four Children"—stories of model children in Chinese). Besides these works of importance, there are *Hyaku Nin Isshiu*—a collection of one hundred poems from as many poets, written in the old Yamato dialect, and learned in every household, and perpetually repeated with passionate fondness by old and young; *Onna Chōhō Ki*—lives of model women; household lore; almanac; moral learning; *Meōto Orai*—examples of the perfect agreement between man and wife; and a vast and detailed array of other knowledge of various sorts, both useful and ornamental to a Japanese maiden, wife, widow, or mother. This book is studied, not only by the higher classes, but by the daughters in almost every respectable family throughout the country. It is learned by heart, and committed to memory, so that the Japanese woman who has the Bible

the inmate of those homes in the West in which the Bible is the first, and last, and often the only book.

Only a small proportion of Japanese girls attain an advanced knowledge of Chinese characters, though many of the samurai daughters have read the standard Japanese histories; and in the best native schools at present a certain amount of the reading and writing of Chinese characters is taught, and one or two good histories of Japan are read. In the national, traditionary, heroic, and historic lore of their own country, I doubt very much whether the children of any country in the world are better instructed or informed than the Japanese children.

The fruits of this education, as modified or strengthened by social circumstances and religion, are seen in the present type of the Japanese woman. As compared with her sister in Western lands, and as judged by her own standards, she is fully the peer in that exquisite taste for the beautiful and becoming as displayed in dress and personal adornment; nor is she inferior in the graces of etiquette and female proprieties.

No ladies excel the Japanese in that innate love of beauty, order, neatness, household adornment and management, and the amenities of dress and etiquette as prescribed by their own standard. In maternal affection, tenderness, anxiety, patience, and long-suffering, the Japanese mothers need fear no comparison with those who know the sorrows and rapture of maternity in other climes. As educators of their children, the Japanese women are peers to the mothers of any civilization in the care and minuteness of their training of, and affectionate tenderness and self-sacrificing devotion to, offspring, within the limits of their light and knowledge. Though the virago and the shrew are not unknown characters in this Land of Great Peace, yet the three fundamental duties of woman, which include all others, and as laid down in the Chinese classics, are almost universally fulfilled without murmurings or hesitation. These duties are, first, obedience to her parents (the father) when a child; second, obedience to her husband when a wife; third (at least formal), obedience to her eldest son when a widow. Indeed, the whole sum of excellencies and defects of the Japanese female character arise from one all-including virtue, and the biography of a good woman is written in one word—obedience. Japanese biographies, let me add, contain quite as much truth as the average lives of dead people written in English. If unvarying obedience, acquiescence, submission, the utter absorption of her personality into that of her

husband, constitute the ideal of the perfect woman, then the Japanese married women approach so near that ideal as to be practically perfect, and in this respect are, as foreign women will cheerfully grant to them, unquestionably superior.

The Japanese maiden is bright, intelligent, interesting, modest, ladylike, self-reliant; neither a slave nor a wanton. What the American girl is in Europe, the Japanese maiden is among Asiatics. Both are misunderstood. A Japanese virgin may act in a way not reconcilable with our standards. She may expose her charms so as to shock our exalted and chaste masculinity. Lighter-skinned womankind may see moral obliquity in an eye not perfectly horizontal, when there is none. The Japanese virgin knows nothing of the white lady's calculated limits of exposure, or of scientific dress-making, which by an inch of affluent economy exerts a more wicked influence than a nude bust empty of intent to charm.

The importance of the new education of Japanese girls to their country can not be overestimated. The revolution through which the nation is passing requires completion. The new reforms, of the necessity of which the leaders of Japan are convinced, and to which they are pledged, require to be certified, and to become part of the home-life of the people. The work of the Government must be done in the homes. The foundations of society are there: and as the home is, so will the State be in every land. All governments, in their various forms, are but households of a larger growth. Given a sample knowledge of the average household in any land, and the real government is easily known and understood.

Looking at the question of female education even from the vulgar concrete standing-point — that woman is merely the supplement of man, and that the end and aim and Almighty purpose of a woman's creation is that she shall become some man's wife — the question is all-important. The rising generation, who are to take the places of the present rulers of Japan, are being educated in Western ideas, and are passing through a developing process which will tend to exalt the mental powers at the expense of the animal instincts. The decay of the old feudal frame-work of society, and the suppression of government pensions and hereditary revenues, by removing all actual necessity for marriage, will create in the minds of the increasing numbers of those who marry from the higher motives a desire for a congenial life-companion and helpmate, and not for a mere female of the human species. Though some of the present generation of students may

marry ordinary native women, those who wish for happiness in their home-life, who aspire to rise out of the old plane of existence and dwell permanently on the higher levels of intellectual life, will seek for educated women as wives. The new civilization will never take root in Japan until planted and cultivated in the homes, and, to secure that end, the thorough education of woman is an absolute necessity.

In conclusion, I must add my testimony and offer my plaudit to the earnest diligence and rapid progress of the girls in the national schools, of whose efforts and successes I have been witness, and which must be extremely gratifying to those who organized or who are interested in them. Of the signal success, far-reaching influence, and exalted teachings of the Christian missionary schools for girls, I can not speak in too high terms. In this good work, American ladies have led the way. By them the Japanese maiden is taught the ideals, associations, and ordering of a Christian home, a purer code of morals, a regenerating spiritual power, of which Buddhism knows nothing, and to which the highest aspirations of Shintō are strangers. Above all, an ideal of womanhood, which is the creation and gift of Christianity alone, eclipsing the loftiest conceptions of classic paganism, is held up for imitation. The precept and example of Christian women in these labors are mightily working the renovation of the social fabric in Japan.

I think none will accuse me of failure to see the best side of the Japanese character, or of an honest endeavor to estimate fairly the force and capability of the religions of Japan. Fully conscious of my liability to error in all that I have written in this book, I yet utter my conviction that nothing can ever renovate the individual heart, nothing purify society, and give pure blood-growth to the body politic in Japan, but the religion of Jesus Christ. Only the spiritual morality, and, above all, the chastity, taught by Him can ever give the Japanese a home-life equal to ours. With all our faults and sins, and with all the impurities and failures of our society, I believe our family and social life to be immeasurably higher and purer than that of Japan.

The religion of the Home-maker, and the Children-lover, and the Woman-exalter, is mighty to save the Japanese mother, and must be most potent to purify and exalt the Japanese home. Of all the branches of missionary labor in Japan, none, it seems to me, is of greater importance, or more hopeful of sure results, permanent and far-reaching in its influence, than the work of Christian women for women in Japan.

XVIII.

NEW JAPAN.

The history of Japan from 1872 to 1876 is intimately connected with that of the mikado. On the 1st of January, 1872, he visited the imperial navy, dock-yards, and machine-shops at Yokosūka, displaying the liveliest interest in all he saw. By his conduct throughout the entire day, and coolness and self-possession during a critical moment, when a damp mold, full of molten iron, exploded and bespattered the imperial person, he proved himself more than a petty pseudo-divinity. He showed himself a man. The last act of the mystery-play was over. As a god, the mikado is a failure; as a man, he is a splendid success. If he has any divinity, it is the divinity of common sense. From dwelling in mediæval seclusion in the palace, steeped in sensual delights, degraded in body and mind to the intellectual level of a girl, the sovereign of Japan has taken his place among men of thought and action, a student, a thinker, an earnest and enlightened ruler. In April, Mutsūhito visited the Imperial College; and, being in his presence several hours, and immediately before him during the performance of experiments and recitations by the students, I was enabled to study his countenance as he sat surrounded by princes of the blood, court nobles, and ministers of the cabinet, all robed in variegated brocade. He was then dressed in flowing robes of crimson and white satin, with black cap or crown, bound by a fillet of fluted gold, with a tall, upright plume, or stiff ribbon of gold. He appeared as the picture on page 102 represents some one of his ancestors. I afterward (January 1st, 1873) had the pleasure of an audience in the imperial palace, seeing him sitting on a chair, or throne, richly ornamented with golden dragons and lions, flanked by his sword-bearer and train of courtiers, in all the gorgeousness and variety of silk robes and ceremonial caps, so characteristic of rank in Dai Nippon. At the opening of the new buildings* of the

* These are built in modern style, in three wings, each 192 feet long, joined to

Imperial College—thenceforth called the Imperial University of Japan—I saw him dressed in the costume shown in the portrait on page 37, thoroughly Europeanized in dress and person. I consider the likeness in photograph and wood-cut to be a capital one.

On the 3d of April, 1872, at 3 P.M., during the prevalence of a high wind, a fire, breaking out inside the castle circuit, leaped wall and moat, and in five hours swept Tōkiō to the bay. Five thousand houses and hundreds of yashikis and temples—among them the great Monzéki, in Tsūkuji—were destroyed. The foreign hotels were left in ashes, which covered many square miles. Out of this calamity rose the phenix of a new plan with a new order of architecture. The main avenues were widened to ninety feet, the smaller ones to sixty feet. Rows of fine houses in brick and stone, and new bridges, in many cases of stone or iron, were built. Tōkiō is now thoroughly modernized in large portions. The foreign residents joined in the work of alleviating the distress. As bearer of their silver contributions to the mayor of the city, I found my old friend, Mitsūōka (Yuri), of Fukui, sitting amidst the ashes of his dwelling, but happy in the possession of an imperial order to visit America and Europe, to study municipal government and improvements.

... main building, 324 feet long. They contain 79 rooms. The students, who wear uniforms as in American schools, number 350, taught by 20 foreign professors. The Foreign-language School, in which students learn the English or other language preparatory to entering the college, is on Hitotsūbashi Avenue, opposite. It has 600 students and 20 foreign teachers. Both are well equipped with books and apparatus. At the banquet given October 9th, Higa-shi Fu-shimi no Miya, prince of the blood; Sanjō Sanéyoshi, Dai Jō Dai Jin; Eto Shimpei, Ōki, ...tol Itagaki, Counselors of State; Saigo Yorimichi, Yoshida Kiyonari, and many others, were present, all of whom I met. The empire is, for educational purposes, divided into eight districts, in each of which is to be a university, supplied by 210 schools of foreign languages. The elementary vernacular schools will number 53,000, or one for every 600 persons in the empire. They are supplied by native teachers trained in normal schools. At present, nearly 3,000,000 youths of both sexes are in school. With such excellent provision at home, the Government, having found out their expensive mistake of sending raw students abroad to study, and the political objects of the movement having been secured, recalled most of them in 1873—an order that was curiously misunderstood in America and Europe to mean reaction. This, however, is a mistake. Trained students versed in the languages and science have taken the place of many of those recalled. While the embassy was in America, David Murray, A.M., Ph.D., Professor of Mathematics and Astronomy in Rutgers College, was appointed Superintendent of Schools and Colleges in Japan. Dr. Murray, by his quiet vigor, unassuming manners, thorough competence, ability, and industry, has done much to improve and perfect education in Japan. He was, in 1875, also appointed Commissioner to the Centennial Exhibition.

During the summer, Mr. Katsŭ Awa was made Minister of the Navy, and Mr. Ōkubo Ichiō, Mayor of Tōkiō. A large number of ex-Tokugawa vassals were called into the service of the Government, and the old lines of division obliterated. The head of the Tokugawa family appointed by the mikado's court in 1868, is Jiusanmi Tokugawa Kamémosuke, whom I often met in Tōkiō. The Tokugawa clansmen are now among the loyal upholders of the throne and the new order of things. Mr. Katsū devoted himself to the thorough organization of the navy (see page 597). The British model had already been selected. In the accompanying cut is given a specimen of the national fleet, the *Tsukuba Kan*, which visited San Francisco during 1875. The portrait of the commander shows the Japanese naval officer of the period in modern tonsure and uniform. The sun-flag of Japan floats astern.

Japanese Naval Officer.

In the latter part of June, 1872, the mikado left Tōkiō in the flagship of Admiral Akamatsū, who was trained in Holland with Enomoto,

The Japanese Steam Corvette *Tsukuba Kan*.

and made a tour in Kiushiu and the South and West of the empire. For the first time in twelve centuries, the Emperor of Japan moved freely and unveiled among his subjects, whose loyalty and devotion were manifested in the intense but decorous enthusiasm characteristic of a people to whom [illegible] is second nature. In several ancient places the imperial hands opened, in anticipation of the Vienna Ex-

position, store-houses which had been sealed since the time of Seiwa Tennō (A.D. 859–876). *Vōnai* was already engaging the attention of the Government. The mikado visited Nagasaki, Kagoshima, Nara, Kiōto, Ōzaka, and other places, returning to Tōkiō, August 16th, riding from Yoko-hama by railway.

The 14th of October was a day of matchless autumnal beauty and ineffable influence. The sun rose cloudlessly on the Sunrise Land. Fuji blushed at dawn out of the roseate deeps of space, and on stainless blue printed its white magnificence all day long, and in the mystic twilight sunk in floods of golden splendor, resting at night with its head among the stars. On that auspicious day, the mikado, princes of the blood, court nobles, the "flowery nobility" of ex-daimiōs, and guests, representing the literature, science, art, and arms of Japan, in flowing, picturesque costume; the foreign Diplomatic Corps, in tight cloth smeared with gold; the embassadors of Liu Kiu, the Ainō chiefs, and officials in modern dress, made the procession, that, underneath arches of camellias, azaleas, and chrysanthemums, moved into the stone-built dépôt, and, before twenty thousand spectators, stepped into the train. It was a sublime moment, when, before that august array of rank and fame, and myriads of his subjects, the one hundred and twenty-third representative of the imperial line declared the road open. The young emperor beheld with deep emotion the presence of so many human beings. As the train moved, the weird strains of the national hymn of Japan, first heard before the Roman empire fell or Charlemagne ruled, were played. Empires had risen, flourished, and passed away since those sounds were first attuned. To-day Japan, fresh and vigorous, with new blood in her heart, was taking an upward step in life. May the Almighty Disposer grant the island empire strength, national unity, and noble purpose while the world stands!

These were my thoughts as the smoke puffed and the wheels revolved. Past flower-decked stations, the train moved on. When at Kanagawa, puffs of smoke and tongues of flame leaped from the fleet of the foreign war-ships as their broadsides thundered the congratulations of Christendom to New Japan. But all ceremony, pageant, and loyal hosannas paled before the sublime significance of the act of the mikado, when four of his subjects, in the plain garb of merchants, stood in the presence of majesty, and read an address of congratulation, to which the emperor replied. The merchant face to face with the mikado? The lowest social class before traditional divinity? It was a political miracle! I saw in that scene a moral grandeur that

measured itself against centuries of feudalism. What were war's victories, or the pomp of courts, compared with that moment when Japanese social progress and national regeneration touched high-water mark? It foreshadowed the time to come when the merchant, no longer despised, should take his place in the council-halls of the nation.

When representative government comes, as come it must, the merchant, becoming senator, will help to sway the national destinies. The emperor in whose reign the eta were made citizens—an act as morally grand as the emancipation of slaves—now dwells at times the guest of a merchant. Before the end of this century, it may be, the throne, no longer stilted on the effete fiction of petty divinity, may rest wholly upon constitution, law, and intelligent patriotism.

The doctrine of the divine descent of the mikado has been very useful in times past; but its work is done. Its light is paling; it is time for its wane; it can not long remain above the horizon. There are so many Sons of Heaven, so many Centres of the Universe, Infallibilities, etc., in Asia, where the fashion still lingers of making gods of men for the purposes of political machinery, that the very mention of such an idea is an evidence of weakness, even of imbecility. Japan will win the respect of civilization by dropping the fiction.*

Again, in the same year, Japan challenged the admiration of Christendom. The coolie trade, carried on by the Portuguese at Macao, in China, between the local kidnapers and Peru and Cuba, had long existed in defiance of the Chinese Government. Thousands of ignorant Chinese were yearly decoyed to Macao, and shipped, in sweltering ship-holds, under the name of "passengers." In Cuba and Peru, their contracts were often broken, they were cruelly treated, and only a small proportion of them returned alive to tell their wrongs.

The Japanese Government had, with a fierce jealousy, born of their experiences of slave-trade in the sixteenth century, watched the first beginnings of such a traffic on their own shores. Certain "Christian" nations seemed to have a special inclination to trade in human flesh. The Dutch at Déshima during two centuries gave them examples of sordid greed that stops not at selling men. Even their own [illegible] taught [illegible] the iniquity of the traffic. The works of

* The [illegible] society of [illegible] "The Mikado's Empire" to this book has [illegible] by [illegible], who [illegible] the [illegible] of the [illegible] that the [illegible] body now [illegible] to [illegible] [illegible] at the [illegible] [illegible] [illegible] Japan's [illegible] and

Japanese authors condemn the crime in unsparing terms, and load those guilty of it with obloquy. In the last days of the bakufu, coolie traders came to Japan to ship irresponsible hordes of Japanese coolies, and women for a viler purpose, to the United States. To their everlasting shame, be it said, some were Americans. A few cargoes were sent to Hawaii and California, and natives of Japan were actually sold for contemptible sums to task-masters. Of those who returned were some of my own students. Among the first things done by the mikado's Government after the Restoration was the sending of an official who effected the joyful delivery of these people and their return to their homes. No Japanese are ever allowed to go abroad, except as responsible, competent, and respectable citizens, who will do credit to their country.

The story of the *Maria Luz* is a long one. I hope to condense it justly. The Peruvian ship, loaded with Chinese, put into the port of Yokohama. Two fugitive coolies in succession swam to the English war-ship, *Iron Duke*. Hearing the piteous story of their wrongs, Mr. Watson, the British chargé d'affaires, called the attention of the Japanese authorities to these illegal acts committed in their waters. A protracted inquiry was instituted, and the coolies landed. The Japanese refused to force them on board in duress against their will, and later, shipped them to China, a favor which was gratefully acknowledged by the Peking Government. This act of a pagan nation achieved a grand moral victory for the world and humanity. Writing now, in 1876, we see the coolie-traffic—a euphemism for the slave-trade—abolished from the face of the earth, and the barracoons of Macao in ruins. China, shamed into better care of her people, has sent commissioners to Cuba and Peru, and has refused to enter into any treaty obligation with any South American State so long as a single Chinaman remains in the country against his will. Instead of a bombardment by Peruvian iron-clads, and war, so generously threatened, Japan and Peru have clasped reconciled hands in friendship. The case of the *Maria Luz*, referred to the Emperor of Russia for arbitration, was decided by him in favor of Japan. A Peruvian legation is now established in Tōkiō. Yet the act of freeing the Chinese coolies in 1872 was done in the face of clamor and opposition and a rain of protests from the foreign consuls, ministers, and a part of the press. But abuse and threats and diplomatic pressure were in vain. The Japanese never wavered. As straight as Gulliver through the hail of pin-point arrows, the Japanese marched to the duty before them.

They had freed their cats; they now liberated the slaves. The British charge and the American consul, Colonel Charles O. Shepherd, alone gave hearty support and unwavering sympathy to the right side.

During the year 1872, two legations and three consulates were established abroad. The number of these is now ten in all. At home the work of national consolidation went on, occasionally interrupted by sporadic uprisings of peasantry, too ignorant to see that local abuses or privileges were being adjusted to a national basis of just equality. The press of Japan passed from the realm of experiment into that of an estate. The wondrous growth of this civilizing force is best seen by a study of the postal statistics on page 590. Ten daily newspapers in the capital, and two hundred publications in the empire, furnished with metal type and printing-presses, are flooding the country with information and awakening thought. The editors are often men of culture, or students returned from abroad, and special scholars are found on the editorial staff. The surprisingly large measure of liberty of the press granted in 1872, 1873, and 1874 was severely curtailed in 1875, and the problem of allowing newspapers in a country still governed by a despotic monarchy remains unsolved. The Japanese statesmen seem to imagine that a people may be educated thoroughly, and yet be governed like children. To show the power possessed by the Government over the people, it is enough to say that the whereabouts of ninety-nine hundredths of all the citizens during any given past twenty-four hours can be told with great certainty.

The establishment of the press has also exposed the fact that in these islands of the blest, in which some foreigners supposed existed only innocence, gentleness, or good-mannered poverty, lurks every species of moral filth, abomination, crime, and corruption. To scan the columns of an average Japanese newspaper is to read a tale of horror and nastiness that puts to the blush the obscene calendars in two sensational dailies and illustrated *Police Gazettes* of New York, which find their way only too plentifully into the editorial rooms of Japanese cities. As to the measure of crime in Dai Nippon, I believe the number of executions and deaths in the native prisons averages three thousand per annum. There is scarcely a form of sin known to Sodom, Greece, Rome, or India, but has been, or is, practiced in Japan, which has sorest need of moral renovation.

Yet in the department of jurisprudence vast progress has been made. I doubt whether any nation on earth can show a more [illegible] of horrible methods of torture and punishment in the [illegible]

with so great amelioration in so short a time. Their cruel and bloody codes were mostly borrowed from China.

Since the Restoration, revised statutes and regulations have greatly decreased the list of capital punishments, reformed the condition of prisons, and made legal processes less cruelly simple, but with elaboration of mercy and justice. The use of torture to obtain testimony is now entirely abolished. Law schools have also been established, lawyers are allowed to plead, thus giving the accused the assistance of counsel for his defense. The cut represents the old style of trial.

Court Scene. Old Style.

The prisoner, the torturer, secretary, and judge were the chief or only personages at the trial. A museum as curious as any to be found in Europe might be made of the now obsolete instruments of torture. Let us hope that the system of jurisprudence founded on Roman law, infused with the spirit of Christianity, may be imported, and flourish in Japan. This is now being done.

In moral character, the *average* Japanese is frank, honest, faithful, kind, gentle, courteous, confiding, affectionate, filial, loyal. Love of truth for its own sake, chastity, temperance, are not characteristic virtues. A high, almost painful, sense of honor is cultivated by the samurai. In spirit, the average artisan and farmer is a sheep. In intellectual capacity the actual merchant is mean, and in moral character low. He is beneath the Chinaman in this respect. The male Japa-

nese is far less cavalier and more chivalrous to woman than any other Asiatic. In political knowledge or gregarious ability the countryman is a baby, and the city artisan a boy. The peasant is a protoplasmic pagan, with superstition ingrained and dyed into the very finest fibre of his nature.

In reverence to elders and to antiquity, obedience to parents, gentle manners, and universal courtesy and generous impulses, the Japanese are the peers of any, and superior to many, peoples of Christendom. The idea of filial obedience has been developed into fanaticism, is the main prop of paganism and superstition, and is the root of the worst blot on the Japanese character—the slavery of prostituted women.

To sum up: Japanese are simply human, no better, no worse than mankind outside. The attempts of good people, with eyes jaundiced by theological dogmatics, to put so heavy a coat of moral tar and feathers upon the Japanese as to make them sinners above all nations: or of hearty haters of all missionary labors, who are in love with the Utopia of their own creation, to make them guileless innocents, must alike fail before the hard facts.

The whole question of the ability of the Japanese to receive the highest form of civilization is intimately connected with their physical constitution.

The physique of the mountaineers and sailors, fishermen and steadily employed coolies, seems to be the finest. The average height of the men is five feet. The Japanese never smoke opium, like the Chinese; but the habit of filling the lungs with tobacco smoke and exhaling it through the nose does not tend to pulmonary health, and, in comparison with the white nations, they are notably flat-chested. The question has been raised as to whether the Japanese are a degenerate race. I think the evidence leans to the negative side. In their method of rearing infants, only the hardy ones can survive the exposure to which they are subject. Deformity is strikingly rare. Rheumatism, chills, and fever in the low-lying marshy districts, catarrh, and feebleness are common, though not strikingly so. Nervous diseases are not general. Leprosy, or elephantiasis, is known, and kebbo (goitre) is prevalent in Japan. It is probable that the people do not consider it a misfortune to bear deformed infants. Exposure and murder of children is an almost unheard-of thing. The number of maimings, caused by accidents—by falling, explosions, and frequent conflagrations where high buildings and inflammable materials are common—among the Japanese. Various [illegible]

resulting from sans-culottism, furnish a curious argument in favor of a liberal supplement to Eden's costume, even to the donning of unpicturesque pantaloons. Since the introduction of the jin-riki-sha, the prevalence of heart-disease among the coolies has assumed frightful proportions. The almost national change for the better in the diet, clothing, and public hygienic protection and education of the people must bear good fruit for future generations, and greatly improve the average physique of the nation.*

The Corean war project had, in 1872, become popular in the Cabinet. It was the absorbing theme of the army and navy. The samurai burned to make "the glory of Japan shine beyond the seas." It has been said that "if Japan weighs one hundred pounds, Satsuma is fifty of them." This warlike clan, and that of Hizen, boiling over with patriotism, vexed their righteous souls daily because the revolution of 1868 had gone too far. The Yamato damashi and warlike policy were giving way to considerations of finance. They clamored for a general return to ancient ideals, principles, dress, tonsure, and sidearms, to which they still clung. During the Tokugawa period Corea had regularly sent embassies of homage and congratulation to Japan; but, not relishing the change of affairs in 1868, disgusted at the foreignizing tendencies of the mikado's Government, incensed at Japan's departure from Turanian ideals, and emboldened by the failure of the French and American expeditions, Corea sent insulting letters, taunting Japan with slavish truckling to the foreign barbarians, declared herself an enemy, and challenged Japan to fight. The divulging of this news, after vain attempts to repress it, acted like a moral volcano.

About this time, a Liu Kiu junk was wrecked on eastern Formosa. The crew were killed by the savages, and, as it is said, eaten. The Liu Kiuans appealed to their tributary lords at Satsuma, who referred the matter to Tōkiō. English, Dutch, American, German, and Chinese ships had, from time to time, been wrecked on this "cannibal" coast, the terror of the commerce of Christendom. Their war-ships vainly

* *Medical Statistics, not including Naval and Military Medical Staff, Hospitals, and Schools.* There were in the empire in 1874: 1 Government hospital, 21 prefectural hospitals assisted by Government grants in aid; 29 private hospitals; 23,015 physicians practicing according to Eastern, and 5247 according to Western, science; 5205 apothecaries; 361 mineral springs; 944 patent medicines in use. There were, in 1875, as many as 25 foreign surgeons and physicians in Japanese Government employ, with 250 students in the Medical College in Tokio, and 75 in that at Nagasaki, instructed by German, Dutch, and English professors.

arranged to chastise the savages. Soyéjima, with others, conceived the idea of occupying the coast to rule the wild tribes, and of erecting light-houses, in the interests of commerce. China laid no claim to eastern Formosa, all trace of which was omitted from maps of the "Middle Kingdom." In the spring of 1873, Soyéjima went to Peking, and there among other things granted him was an audience with the Chinese emperor. He thus reaped the results of the diplomatic labors of half a century. The Japanese embassador stood upright before the Dragon Face and the Dragon Throne, robed in the tight black dress-coat, pantaloons, and white neck linen of Western civilization, bearing the congratulations of the young mikado of the Sunrise to the youthful emperor of the Middle Kingdom. In the *Tsung Li Yamen*, Chinese responsibility over Eastern Formosa was disavowed, and the right of Japan to chastise the savages granted. A Japanese junk was wrecked on Formosa, and its crew stripped and plundered, while Soyéjima was absent in China. This event piled fresh fuel on the flames of the war feeling, now popular even among the unarmed classes. The only thing waited for before drawing the sword was the arrival of the embassy.

In its subordinate objects the embassy was a signal success. Much was learned of Christendom. The results at home were the splendid series of reforms which mark the year 1872 as epochal. Moral, social, legal, political, educational, and material changes were so numerous and sweeping as to daze the alien spectator on the soil, and cause him to ask again, "Can a nation be born at once?"

In its prime object the embassy was a magnificent failure. Beyond amusement curiosity, thirst for knowledge, its purpose was [illegible] single sentence. It was to ask that in the revision of the treaties the extra-territoriality clause be stricken out, that foreigners be made subject to the laws of Japan. The failure of the mission was predicted by all who knew the facts. From Washington to St. Petersburg [illegible] refusal was made. No Christian governments would for a moment trust their people to pagan edicts and prisons. While Japan [illegible] Christianity by proclamations, imprisoned men for their belief, knew nothing of trial by jury, of the habeas corpus writ, or of modern jurisprudence; in short, while Japan maintained the institutions of the middle ages, refused to recognize her as peer in the family of nations.

Meanwhile, [illegible] was pressed. The subordinate [illegible] to be the keepers of the [illegible] native or European

obscene pictures, the lascivious dances, even to nudity, of the singing-girls, the custom of promiscuous bathing in the public baths, and of the country coolies going naked or nearly without clothing, were abolished. Public decency was improved, and the standards of Christendom attempted. The law entered that the offense might abound. Many things absolutely innocent became at once relatively sinful. It was an earnest effort to elevate the social condition. With a basis of education and moral training in the minds of the people to underlie the Government edicts, complete success may be hoped for; but even in the mikado's empire the moral character of a people is not made or unmade by fiat. Marvelous progress has, however, been made. The slanderous anti-Christian *kosatsŭ* were also taken down, and the last relic of public persecution for conscience' sake removed. The engraving, page 368, represents a vanished curiosity. A noble step was still further taken in the face of a bigoted priesthood and fanatic conservatives. All the "Christians" torn from their homes at Urakami, near Nagasaki, in 1868 and 1869, and exiled and imprisoned in Kaga, Echizen, and other provinces, were set free and restored to their native villages. This measure had long been urged by Hon. Charles E. De Long, Sir Harry Parkes, Mr. F. O. Adams, and Count Turenne. In this year (1872) I made a tour of one month, over nine hundred miles, to Shidzūōka, Kiōto, Fukui, and along the Sea of Japan, to near Niigata, thence through Shinano and Kōdzuké. I went to spy out the land and see how deeply civilization had penetrated. A week's journey was also made through Kadzusa and Awa, another in Shimōsa and Hitachi, and three separate trips for purposes of research in Sagami, Idzu, and Suruga. My intense enjoyment of the classic ground was shadowed by the vivid realization of the poverty of the country, the low estate of the peasantry, the need of something better than paganism, and the vastness of the task of regenerating an agricultural nation. The task, though great, is not hopeless. I was pleased to find education thoroughly extended, schools everywhere, and boys and girls alike studying with the help of such new improvements as slate and pencil, blackboard and chalk, charts and text-books on geography, history, reading, etc., translated from standard American school-books.

In Europe, Iwakura and his colleagues were cognizant of home affairs. With eyes opened by all they had seen abroad — mighty results, but of slow growth — they saw their country going too fast. Under the war project lay an abyss of financial ruin. It must be crushed. Shrewdly they laid plans, warily they kept silence, sudden-

ly they struck the blow. The war scheme, brought up in a cabinet meeting, was squelched. The disappointment of the army was keen, that of expectant foreign contractors pitiable. The soldiers vented their rage in curses, the contractors in printed mud. Finding it useless to resist the crushing power of Iwakura, backed by Ōkubo, Kido, Katsū Ito, and Ōki, the ablest men of the cabinet, Goto, Soyéjima, and Eto resigned and retired to private life.

The volcano hardened to an outer crust. The war-loving samurai looked upon Iwakura as a peace-at-any-price man. He was also intimately connected with the financial scheme, now promulgated, of commuting, with a view to final extinction, the samurai pensions. The nation, groaning under this burden—the legacy of feudalism—must throw it off, become bankrupt, or go back to isolation. It was throttling the life of the nation.

It has been said that "the actual government of Japan is despotism, tempered by assassination." The old spirit was not yet dead. On the evening of January 14th, outside the castle moat, and near the palace-gates, the U Dai Jin was returning from an interview with the emperor. In the twinkling of an eye, his bettō was cut down, the driver wounded, and the sides of the carriage pierced and cut to ribbons with spear-points and sword-blades. Iwakura, wounded in two places, leaped out on the edge of the moat. He fell, and rolled into the water. The foiled assassins, in the pitch-darkness, not daring to linger for search, and unable to see or find their victim, made off. In spite of wounds, cold, and immersion, the U Dai Jin recovered. Soon afterward, nine ronins—eight from Tosa and one from Satsuma—were arrested, and their crime proved. The U Dai Jin pleaded that mercy be shown them. In vain. The nine heads rolled into the blood-pit.

On the 17th of January, the ex-ministers, Goto, Soyéjima, Eto, Itagaki, with Yuri, of Fukui, and others, sent in a memorial, praying for the establishment of a representative assembly, in which the popular wish might be discussed. They complained that authority lay neither with the crown nor people, but with the officials in power. Their request was declined. It was officially declared that Japan was not ready for such institutions.

Hizen, the home of one of the great clans of the coalition of 1868, was now the chief seat of disaffection. With perhaps no evil intent, Eto, who had been head of the Department of Justice, had gone back to his home in Hizen, an example which many of his clansmen follow-

ed, among them Katsūki Kéguro, a student educated in Albany and London. It was the old story of sectionalism against national interests. It was miniature secession. Scores of officials and men, but very few students, bound by oath and duty to the National Government, which had nourished or educated them, assembled with arms and traitorous intent in Hizen, and raised the cry of "On to Corea!"

Here was armed rebellion. Were the flames to spread, all Kiushiu would be involved. In the midst of the impending civil war, the foreign ministers pressed the payment of the last installment of the Shimonoséki indemnity, expecting that Japan could not or would not pay it, but would grant more one-sided concessions. In pride and anger, the Japanese passed over the money-bags, and closed the contemptible business forever.

The political barometer now began rapidly to fall. The Hizen war-cloud gathered blackness. The storm broke in war-fires and battle-blood. The rebels attacked the castle, and killed the garrison. Elated, they waited to see all Kiushiu join them. Their reckoning was fifty years behind the age. The days of Old Japan were passed. The era of steam, electricity, and breech-loaders had come. From the national capital darted the telegraphic lightnings. On the wings of steam, the imperial battalions swooped on Saga, as if by magic. The rebellion was annihilated in ten days. The leader, master-spirit, and judge was Ōkubo, modest in demeanor, wise in council, but in the field the lion-hearted hero that knows no fear. Eto, Katsūki, and ten other ringleaders were sent to kneel before the blood-pit. The sword fell as each chanted his death-song. The heads of Eto and Shima were exposed on the pillory. The National Government was vindicated, and sectionalism crushed, perhaps, forever.*

The story of the Formosan affair is more familiar to my readers. Thirteen hundred Japanese soldiers occupied this island for six months. In the few skirmishes with the savages, breech-loaders prevailed over arrows and smooth-bores. The imperial troops were commanded by Saigo Yorimichi, brother of Saigo Kichinosuké. They built roads,

* In this campaign, over 40 villages and 1600 houses in Saga were burned, and 350 of the national troops and 400 of the insurgents were put *hors de combat*. About 500 persons thus lost their lives by war's accidents, and 195 were punished with hard labor, imprisonment, or degradation from the rank of samurai. Eto was discovered in disguise, by means of a photograph for which he had sat, to beguile a "rogue's gallery," when Minister of Justice, in Tokio. Ōkubo proved himself a Jackson, not a Buchanan, and made Saga both the Sumter and the Petersburg of the Hizen secession.

and kept camps, and made fortifications in the style of modern engineering and military art. The attitude of China at first had been that of the sleeping crocodile that allows the tiny bird to enter its mouth to pick its teeth for food. Incited, however, by foreign influence in Peking, the sleepy nation woke in wrath and shame at the rebuke of Japan. The Chinese Government began to urge their claims on Formosa, to declare the Japanese intruders, and to menace hostilities. For a time, war seemed inevitable. Again the man for the crisis was Ōkubo, who went to Peking. The result of this was that the Chinese paid, in solid silver, an indemnity of seven hundred thousand dollars, and the Japanese disembarked. To outsiders in Europe, the whole affair seemed but a "tempest in two tea-pots;" but, morally, it was sublime. Japan, single-handed, with no foreign sympathy, but with positive opposition, had, in the interests of humanity, rescued a coast from terror, and placed it in a condition of safety. In the face of threatened war, a nation having but one-tenth the population, area, and resources of China, had abated not a jot of its just demands, nor flinched from the wager of the battle. The righteousness of her cause was vindicated. China now occupies Eastern Formosa. The expedition cost Japan five millions of dollars. Seven hundred victims of disease in peaceful graves sleep under the camphor-trees on the templed slopes of the Nagasaki hills.

The Corean affair ended happily. In 1875, Mr. Arinori Mori went to Peking. Kuroda Kiyotaka, with men-of-war, entered Corean waters. Patience, skill, and tact were crowned with success. On behalf of Japan, a treaty of peace, friendship, and commerce was made between the two countries, February 27th, 1876. Japan has thus peacefully opened this last of the hermit nations to the world.

Japan was among the first to accept the invitation to be represented at the centennial of American independence. A commission was appointed, of which Ōkubo was made president, and General Saigō Tsukamichi vice-president.

Let us now award to every nation due honor. The Portuguese discovered Japan, and gave her slave-traders and the Jesuits; the Spaniards sent friars, slavers, and conspirators; the Dutch ignobly kept alive our knowledge of Japan during her hermit life; the Russians, after noble and base failures to open the country, harried her shores. Then came Perry, the moral grandeur of whose peaceful triumph has never been challenged or compromised. The United States introduced Japan to the world, though her opening could not have been long delay-

ed. The American, Townsend Harris, peer and successor to Perry, by his dauntless courage, patience, courtesy, gentleness, firmness, and incorruptible honesty, won for all nations treaties, trade, residence, and commerce. The Dutch secured the abolition of insults to Christianity. To the English was reserved a quiet victory and a mighty discovery, second to none achieved on the soil of the mysterious islands. English scholarship first discovered the true source of power, exposed the counterfeit government in Yedo, read the riddle of ages, and rent the veil that so long hid the truth. It was the English minister, Sir Harry Parkes, who first risked his life to find the truth; stripped the shōgun of his fictitious title of "majesty;" asked for at home, obtained, and presented credentials to the mikado, the sovereign of Japan; recognized the new National Government, and thus laid the foundation of true diplomacy in Japan. It is but fair to note that Americans have, in certain emergencies, derived no small advantage from the expensive show of English and French force in the seas of China and Japan, and from the literary fruits of the unrivaled British Civil Service.

Let us note what Americans have done. Our missionaries, a noble body of cultured gentlemen and ladies, with but few exceptions, have translated large portions of the Bible in a scholarly and simple version, and thus given to Japan the sum of religious knowledge and the mightiest moral force and motor of civilization. The standard Japanese-English and English-Japanese dictionary is the fruit of thirteen years' labor of an eminent scholar, translator, physician, and philanthropist, J. C. Hepburn M.D., LL.D. The first grammar of the Japanese language printed in English, the beginnings of a Christian popular literature and hymnology, the organization of Christian churches, the introduction of theological seminaries, and of girls' schools, are the work of American ladies and gentlemen. The first regular teachers in their schools, and probably half their staff in their colleges, are Americans. In the grand work of agricultural and mineral development, in the healing art, and in jurisprudence, education, and financiering, Americans have done valuable service.

Foreigners suppose the present Government to be modeled on the French system of ministries, whereas it is simply the modernized form of the constitution of the Osei era (see pages 103, 104): 1. the Emperor; 2. the Dai Jo Kuan; 3. the Sa In, Left Chamber; the Genrō In, or Council of State; 4. the U In, or Right Chamber, Council of Ministers or Heads of Department (Shō), which number ten (see page 598). The Dai Jō Kuan also directs the three imperial cities (*fu*) and

sixty-eight ken, or prefectures. The "provinces" are now merely geographical divisions.

In accordance with the oath of the mikado in Kiōto, in 1868, that "intellect and learning should be sought for throughout the world, in order to establish the foundations of the empire" (see page 318), about four hundred foreigners, from many countries, have been in the Civil Service of the Government. All these, with but two exceptions, are simply helpers and servants, not commissioned officers, and have no actual authority. To their faithful and competent advisers they award a fair measure of confidence and co-operation. To the worthless, nepotic, or those who would play the lord over their employers, they quietly pay salary and snub. Whoever expects to be master will find himself a cipher. Nevertheless, whosoever would serve well will surely rule.

Can an Asiatic despotism, based on paganism, and propped on a fiction, regenerate itself? Can Japan go on in the race she has begun? Will the mighty reforms now attempted be completed and made permanent? Can a nation appropriate the fruits of Christian civilization without its root? I believe not. I can not but think that unless the modern enlightened ideas of government, law, society, and the rights of the individual be adopted to a far greater extent than they have been, the people be thoroughly educated, and a mightier spiritual force replace Shintō and Buddhism, little will be gained but a glittering veneer of material civilization and the corroding foreign vices, under which, in the presence of the superior aggressive nations of the West, Dai Nippon must fall like the doomed races of America.

A new sun is rising on Japan. In 1870 there were not ten Protestant Christians in the empire. There are now (May, 1876) ten churches, with a membership of eight hundred souls. Gently, but resistlessly, Christianity is leavening the nation. In the next century the native word *kiristo* (christ, heory) will mean "heathen." With those forces that centre in pure Christianity, and under that Almighty Providence who raises up one nation and casts down another, I cherish the firm hope that Japan will in time take and hold her equal place among the foremost nations of the world, and that, in the onward march of civilization which follows the sun, the Sun-land may lead the nations of Asia that are now appearing in the theatre of universal history.

SUPPLEMENTARY CHAPTERS.

I.

JAPAN IN 1883.

Our record of events in the last chapter closed with a notice of the treaty made with Corea, February 27th, 1876, a diplomatic triumph which so silenced the disaffected, and so strengthened the power of the Government, that immediate advantage was taken of it to disarm the samurai. In response to a public sentiment already grown strong, and especially to the memorial of December 7th, 1875, from Yamagata, the Minister of War, the Premier Sanjō, on the 28th of March, 1876, issued a proclamation abolishing the custom of wearing two swords: "No individual will henceforth be permitted to wear a sword unless he be in court dress, a member of the military or naval forces, or a police officer." This measure, first advocated by Arinori Mori, in 1870, now became law throughout the land—even in Satsuma.

The Coreans responded promptly to their treaty obligations. A Japanese steamer was sent to Fusan; and the embassy from Séoul, numbering eighty persons in all, landed at Yokohama May 29th, the ambassador receiving audience of the mikado June 1st. These Coreans were the first accredited to Japan since 1835, and none had come as far east as Yedo since the last century. Then they were the guests of the shōgun; but now direct official relations with the mikado were resumed, after a lapse of nearly a millennium. These men, in huge hats, and white, blue, and pink cotton or silk robes, were profusely entertained in Tōkiō. They visited the public buildings, schools, founderies, and arsenals, inspecting the curious things of the nineteenth century, but avoiding all white foreigners as though they were reptiles, and embarked for home June 18th.

Meanwhile the mikado, accompanied by several members of his cabinet, set out on a tour overland to Yezo. No emperor of Japan had ever visited the northern provinces, and the delight of the people at seeing their sovereign was intense. Visiting Nikkō and the castled towns along the route, the emperor made himself everywhere

visible, allowing no check to be placed upon the business or behavior of the people, except that which their own sense of respect imposed. Among the excellent fruits of this tour were: the erection of a monument to the patriot Rin Shihei;* the making public of the documents and relics of Father Louis Sotelo;† and the gracious reception of an address to his majesty from the Greek Church Christians of Sendai, which augured the near future of complete religious toleration. The imperial journey, begun June 2d, was continued until the middle of July. His return to the capital amid many demonstrations of popular joy was soon after signalized by another bold stroke of power. On the 5th of August the measure, long before conceived, of extinguishing the hereditary pensions and life-incomes of the samurai, was proclaimed. Commutation in Government bonds, at from five to fourteen years' purchase, was made obligatory upon all. The scheme provided that the largest incomes should be extinguished first, and, when completed, will relieve the national Treasury of an annual burden of about $20,000,000. This act of the Government, which lightened the enforced poverty of thirty millions of people, and compelled the privileged classes to begin to earn their bread, was warmly welcomed by the masses.

On the 21st of August another measure in the interest of public economy and of centralization was carried out: the empire was redivided, and the sixty-eight *ken* or prefectures were reduced in number to thirty-five.

These radical measures enforced by the mikado's advisers—an irresponsible ministry, possessing slight facilities for adequately gauging

* Rin Shihei, a native of Sendai, whose work *San Koku Tsuran Zu setsu*, "General Views of the Three Kingdoms tributary to Japan" (*i.e.*, Corea, Yezo, and Riu Kiu), was printed in 1785, and translated by Klaproth in 1832, was born in 1737. After serving gallantly, he studied military strategy while making pedestrian excursions over the whole of Japan, especially along the coast, and by learning from the Dutch at Nagasaki and the Russians in Yezo. He was keenly alive to the subject of national progress and defense. His maps and books fell under the eye of the cousin of the shogun, who ordered the plates of his publications to be destroyed, and had him thrown into prison, from which he never came out alive.

† Father Louis Sotelo was a Spanish Franciscan friar, who, with Hashikura Rokuemon, a retainer of the daimio of Sendai, sailed across the Pacific in a Japanese ship (in 1613 to Mexico in 1614, and thence reached Seville and Rome [illegible] audience of Pope Paul V., and Hashikura was made a Roman senator. [illegible] of Mexico to Japan, but Hashikura was compelled to [illegible] and Sotelo was martyred at Nagasaki. (See Hildreth's "Japan," pp. 158, 199.)

public opinion—were not executed without protest within and without the cabinet. In the south-west, especially, were many earnest men, narrow and unprogressive, perhaps, who grieved deeply over the decay of old customs, the secularization of the Divine Country, the arbitrary policy and personal extravagance of "the bad councillors of the emperor," and his "imprisonment" by them, the influence of foreigners, the toleration of Christianity, and the loss of their swords and pensions. Among the leaders of these conservatives were Mayébara and Uyéno—the one a discharged office-holder, and the other a man of seventy—whose followers organized clubs named Jimpu (Divine Breath, or Wind) and Sonno-Joi (Reverence to the Mikado, and Expulsion of the Barbarian).

On the 24th of October a party of nearly two hundred of these fanatics, dressed in beetle-headed iron helmets and old armor made of steel and paper laced with silk, and armed with spears and swords, attacked the imperial garrison at Kumamoto, in Higo. They succeeded in injuring about three hundred of the troops before they were dispersed, taken prisoners, or had disemboweled themselves. Other uprisings, more easily quelled, took place in Kiushiu; while in Chōshiu, Mayébara led five hundred armed men vainly against the new order of things, in which rifles, cannon, telegraphs, and steamers played their part. As by some new Jove, with hands full of thunder-bolts, these Titans of a later day were transfixed by the lightnings hurled from Tōkiō in the form of steamers and rifled artillery. Quiet was entirely restored by December. A few heads were struck off, hundreds of the *chōtéki* were exiled or degraded, and another of the throes of expiring feudalism was over.

The next insurrections were by men equipped in calico, with rush hats and straw sandals, gathered under banners of matting inscribed with mottoes daubed on in ink, and armed with spears made by pointing and fire-hardening staves of bamboos. These embattled farmers were enraged because the taxes had been changed from kind to money, and, instead of being assessed on the produce, were laid on the soil. Assaulting the local magistrates' offices, they had to be dispersed by the military, in some cases only after bloodshed. Time, good roads, banking facilities, clearer understanding of the purpose of the Government, have already changed temporary distress, caused by innovations, into satisfied prosperity.

These violent expressions of the real grievances of the agricultural class, on whom the burdens of taxation mainly fall—three-fourths,

or $50,000,000, of the total revenue of the empire ($69,000,000), being drawn from the tax on land—hastened another beneficial reform. On the 4th of January, 1877, the national land-tax was reduced from three to two and a half per cent.—a loss to the Treasury of about $8,000,000. The local tax, formerly amounting to one-third of the land-tax, was reduced to one-fifth, or nearly one-half. About the same time two other sweeping measures of economy, intended as an offset, were carried out. Besides thus directly relieving the people, the salaries of nearly all the Government officers and the expenses of the departments were reduced, several thousand office-holders were discharged, the Department of Religion (Kiō Bu Shō) and the Prefecture of Police were abolished, and their functions transferred to the Home Department, and a saving of about $8,000,000 annually effected, to balance the loss to the Treasury from reform in the tax on land. Such a movement in official circles, popularly called a *jishin* (earthquake), met with the keen satisfaction of the majority, the joy of the citizens and peasantry being "beyond imagination." The Government now began to be less afraid of Satsuma; less careful, also, perhaps, to keep informed of the state of public opinion, since the press laws were excessively stringent, and there was no safety-valve for discontent.

The year 1876 will ever remain memorable as the critical year in Japanese journalism, when the severity of the press laws and Government prosecutions was more than equaled by the courage, firmness, and patience of a noble army of editors and writers, who crowded the jails of Japan, and joyfully suffered fines and imprisonment in order to secure a measure of "the freedom of the press"—a phrase which is the watch-word of liberty, not only in Europe and America, but among the Japanese also, in whose language it has become domesticated in common speech, like the new words which science, religion, and advancing political knowledge require for their expression.

Closely connected with all measures of genuine reform is the name of Kido, "the finest intellect" and "the brain and pen" of the revolution. While other leaders were eager and able to break down, Kido was pre-eminently the builder-up, and his genius essentially [illegible]. Himself the purest representative of the mind of Japan, he had applied the logic of the cardinal doctrines of Japanese [illegible] divine right of the mikado to govern his people—and [illegible]. He believed in discussion, in the wisdom of the many, [illegible] established newspapers and provided for a [illegible]

tive assemblies. He incarnated the soul of peaceful progress. He opposed alike the Corean and Formosan war projects, and the too rapid capitalization of the samurai's pensions. He applied himself to master the details of local administration, and carefully studied the problems of taxation and municipal procedure, both at home and in Europe and America. To rare political ability he joined an unselfish patriotism and a stainless record. Amidst all the clash of opposing interests which the destruction of the old and the creation of new institutions called out the voice of Kido was ever authoritative. While Ōkubo represented the foreign side of the revolution, and Saigō the military genius of Old Nippon, Kido embodied in himself the best elements of New Japan. He had been especially earnest and influential in bringing about the reforms in taxation and governmental economy, and in the calling together of a deliberative body of the *ken* and *fu* magistrates, which, meeting in Tōkiō in 1875, was opened by the mikado in person, and presided over by himself. He was now hoping to conciliate the disaffected samurai of Kiushiu and the one man whom they trusted, after having been, as they believed, betrayed by Ōkubo and the irresponsible ministers in Tōkiō. Had Kido lived, the sad and costly civil war might not have broken out. In the moment of his country's greatest need this noble patriot, overwearied and wounded in spirit, was seized with a disease which soon made him understand that his work was nearly over. He died at Kiōto, May 27th, 1877.

Ever since 1868 Satsuma had remained the one portion of the empire unassimilated to the life of progressive Japan. The old clan which of old had awed the Yedo shōguns now terrified the rest of the country. Goaded by hatred and long-cherished revenge, the Satsuma men, without any sympathy with the nation at large, had led in the overthrow of their enemies, the Tokugawas. The political education of most of the clansmen was purely feudal. Their compass of duty, vibrating between reverence to the mikado and hatred to barbarians, pointed to personal loyalty as their lodestar. Anything broader in scope than the old elements of Japanese politics—loyalty to their chief, clan-fights, struggles between rival factions for the person of the mikado, the reign of the sword held by the idle and privileged classes, the grinding of the peasantry, and the expulsion or subordination of foreigners—in a word, the virtues and the vices of feudalism —was not within their horizon. As for Saigō, their leader, with all the qualities in his character so attractive to a Japanese, he lacked

genuine patriotism, and probably aspired to be simply another "man on horseback," furnishing to history one more illustration of the Japanese variety of Cæsarism. Had not this ninth decade of the nineteenth century been one of steam and electricity, instead of armor and arrows, the Tōkiō ministers might have kneeled at the blood-pit as *chōtoki* while Saigō dictated to Dai Nippon as Sei-i Tai Shōgun. Providence meant it otherwise. The old style of Japanese Cæsarism was over.

After the revolution large numbers of Satsuma men had been appointed to posts of honor in the army, navy, and police force, while Saigō and Shimadzū Saburo were offered seats in the Cabinet; but one after another the liberal political measures were carried out against the sentiments of men steeped in the vices of feudalism. Peace with Corea, commutation of pensions, the abolition of swords, and the contempt cast upon the wearing of the top-knot—as significant of the feudal spirit to a Japanese of the old school as a Pawnee's war-lock is to the red rider of the prairie—were too much for both Saigō and Shimadzū. The former, retiring to Kagoshima, founded a military school, which was soon attended by the flower of Satsuma's youth, while nearly twenty thousand men in Satsuma and Ōzumi, living with their faces to the past, looked to Saigō as their master. The writer cherishes very vivid remembrances of walking unarmed in Tōkiō, and meeting face to face in narrow streets these fiery men of the old swashbuckler spirit. With their hair shorn off their temples, a general wildness of expression in their faces, a scowl of mingled defiance and contempt in their eyes, with their protruding swords and long, red-lacquered scabbards, they seemed the incarnation of fanatical patriotism and diabolical pride. Their favorite proverb was, "Though the eagle be starving, he will not eat grain," and rather than earn their living by vulgar trade, and accept the new order of things, they would gratify their thirst for blood. So great was the influence and prestige of Satsuma, that the impression became general throughout the country that the Government was afraid of this one-moon clan. What lent additional danger to the situation was, that a large arsenal, equipped with steam machinery and full of military stores, together with two powder-mills, capable of turning out thirty thousand pounds of powder daily, stood near the city of Kagoshima.

Hitherto all revolts against the imperial authority had been minor [illegible], undertaken by men of no special fitness for their task. This [illegible] now discontent was organized by the ablest mili-

tary mind, backed by the best fighting blood in the empire. Had the Government remained inert much longer, the plans of Saigō would have been matured, and with ampler resources the issue might have been different, or the struggle prolonged to the ruin of the nation.

Wisely the rulers in Tōkiō resolved to precipitate the crisis, or at least unmask Saigō's designs, and a vessel was sent to Kagoshima, in January, 1877, under Admiral Kawamura, to remove the gunpowder. An attack threatened upon it by boats full of armed men was avoided by the admiral, but the arsenals and powder-mills were seized February 1st, 1877, by a body of two thousand five hundred samurai. At this time the mikado and most of his Cabinet were in Kiōto, whence they had come to inaugurate the opening of the railway between Kobe, Ōzaka, and Kiōto, which was celebrated on the 5th of February. At once recognizing the gravity of the situation, they dispatched the flower of the army and police to Kiushiu in steamers. All doubts as to Saigō's personal participation in the uprising were set at rest by his appearing before Kumamoto castle, to which he laid siege.

The Island of the Nine Provinces was ordered to be placed under martial law, and Saigō, now named Saigō Takamori, was degraded from his rank as Marshal of the Empire, and Prince Arisugawa no Miya was appointed to the supreme command. Saigō and his generals, Kirino, Beppu, and Shinohara, were branded as *chōtéki*, but Shimadzŭ Saburō remained loyal. The insurgent ports were blockaded, and fresh levies of troops were made and hurried forward. After a siege of fifty-five days, during which Kumamoto castle was nobly defended by Colonel Tani and his little band, Saigō was compelled to retreat.

The war soon became scattered. The imperial army, under Yamagata and Kawaji, marched in two large divisions from Kumamoto and Kagoshima, intending to inclose the rebels in a cordon. After many bloody skirmishes and a great battle, the two divisions effected a junction. Saigō Tsukumichi, a brother of the rebel leader, took the field in July, during which month, owing to the hard fighting, six thousand of the mikado's troops were killed or wounded. While the imperialists were largely raw levies from the peasantry and middle classes, the rebels were in the main the veteran samurai of 1868. Even their women fought under the rebel banner. Defending themselves in some instances by making a shield of the light, thick floor-mats, or *tatami*, the rebel swordsmen, by a sudden charge, drew the fire of the troops harmlessly, and rushing on them with their swords butchered them easily.

On the 16th of August, Saigō Takamori's forces, reduced to less than ten thousand men, were attacked at Nobéoka, an old natural stronghold, and the bloody conflict resulted in a complete victory for the imperialists. With a few hundred followers the rebel leaders escaped into Hiuga, whence, on the 2d of September, they made a dash on Kagoshima, and held it two weeks. Thence they were driven out to Shiroyama, a few miles from the city. There, on the 24th of September, Saigō, Kirino, and Murata, having less than four hundred followers, were attacked by fifteen thousand troops of the imperial army, with mortars, cannon, and rifles. Armed only with swords, the little band fought, scorning quarter. Many of them committed *hara-kiri*, and Saigō was beheaded by one of his friends, who as a favor performed this act of kindness. Not one of the imperial soldiers was killed. The three leaders and nearly three hundred of the band gladly met their death with unquailing courage, proud to die in blood by their own or at their comrades' hands, knowing no greater glory than to imitate Kusunoki and the ancient models of that ferocious military virtue of Old Japan — *Yamato damashii*.

This was the mightiest rebellion, inspired by the spirit of the past, against which the mikado's Government has had to cope. It was the supreme effort of defiance of the forces of feudalism and misrule against order and united government. The Old met the New — mediævalism was pitted against the nineteenth century, and failed. "What Saigō could not achieve, no imitator will presume to attempt." The rebellion cost Japan fifty millions of dollars. The rebel troops of Satsuma, Ōzumi, and Hiuga numbered 39,760, of whom 6803 men were killed, 4344 wounded, and 3123 missing. Of the imperial army, probably an equal number or more suffered the fate of war, a very large proportion of wounds being cuts from the old two-handed sword-blades. In the cities and villages of Japan, once quite free from the sight of legless and armless men and the results of gunshot wounds, the spectacle of empty sleeves, of men hobbling on crutches, and of bullet-scarred victims of gunpowder wars, is no longer a rarity. In the treatment of the rebels the Government displayed a spirit of leniency unknown to Asia, and worthy of the Christian name. Of the 21,951 persons tried at Kiushiu, there were 295 acquitted, 15,918 [illegible] 20 fined, 117 degraded from the class of samurai, 1793 condemned to imprisonment, with hard labor, for terms varying from thirty days to ten years. Twenty persons were decapitated.

Notwithstanding the war in the south, the enterprises of peace

went on. The National Industrial Exhibition at Uyéno, on the site of the battle-ground of 1868 (p. 315), which was closely modeled upon the Centennial Exposition at Philadelphia, was opened August 21st, and closed November 30th, and was in every respect successful. During this time the cholera broke out in Japan, but by the stringent enforcement of sanitary measures its ravages were slight. Out of 11,675 cases, there were but 6297 deaths—a victory of science no less renowned than that of the army at Nobéoka.

The year 1878 marked the first decade of the mikado's government by means of an irresponsible ministry. The oath made by His Majesty in Kiōto in 1868 to form a deliberative assembly had never been fully carried out. The earnest men in office were perhaps too busy to remind the mikado of his promise; but the equally earnest men outside, continually advancing in political knowledge, and seeing one cause of the troubles that afflicted the nation in the official ignorance of public sentiment, had lost no opportunity to make their convictions known. By agitation in the newspapers, by memorials to the Government, by public lectures, the subject was pressed. One or two steps had been taken. In 1875 a Senate (Genro-in, or House of Eders) had been established, and an assembly of the ken governors — the creation of Kido—held one session in the capital, but only one. Under the pretext of the mikado's journey north in 1876, and of the war in Kiushiu in 1877, the meetings of this body had been adjourned, greatly to the irritation of those who clamored for it as a national right, and complained both of the excess of personal government, and of the flagrant defiance of popular rights as based on the mikado's oath.

Yet, more rapidly than the petitioners dreamed, the era of personal government was drawing to a close; and, as usual in Japanese politics, the new era was to be ushered in by assassination. Ōkubo was murdered in the public highway in broad daylight May 14th, 1878.

Within one year Japan lost her three ablest men—Kido, Saigō, and Ōkubo. Of all these, Ōkubo, by temperament, training, and character, was best fitted to be the interpreter of foreign ideas to his colleagues. Resolute, daring, ambitious, his will was iron and his action lightning. His burning desire, to raise his country from the low level of semi-civilized states to the height of equality with the proudest nations of the earth, created in him a ceaseless energy, that showed itself in a long list of reforms with which his name is inseparably associated. He expected almost to see his country regenerated in a life-

time. His chief idea was the thorough unification of Japan, and the extirpation of all vestiges of the feudal spirit and of sectionalism. He believed that a railway built from Yezo to Kiushiu, even if it paid no dividend for a thousand years, would be of incalculable advantage to the country in unifying the people. In order to hasten the growth of a century in a decade, he considered, perhaps too blindly, a strongly centralized Government to be of the first necessity, and in this opinion he was seconded by his colleagues of like mind.*

Hence the error of these able men in not estimating at its proper value the equally eager desire of men outside the Government to take part in the tasks of civilization. Kido had warned them not to cling too closely to the traditions of paternal government, and the charge began to be made that Ōkubo was an enemy to public discussion and popular rights. Again the assassin's sword cast its shadow.

On the evening of May 13th, 1878, having been warned of the impending danger, Ōkubo expressed before a party of friends his belief in the decree of Heaven, that would protect him if his work were not yet done, but which otherwise would permit his death, even though he were surrounded by soldiers. His words were prophetic. He spoke better than he knew. His work—the work of personal government—was over; the era of representative government had begun. The next morning, while on his way to the mikado's palace, unarmed, he was murdered by six assassins, who were said to have been runaways from the Satsuma rebellion. The mikado immediately conferred upon his dead servant the highest rank, and elevated his sons to the nobility. The funeral cortège, in which princes, nobles, and the foreign diplomatic corps joined, was the most imposing ever seen in Tokio.†

* [illegible]

† [illegible]

The long step forward toward representative institutions was taken July 22d, by the proclamation for the calling of Provincial Parliaments, or Local Assemblies, composed of one delegate from each district (*kori*), which were to sit once a year in each ken. Under the supervision of the Minister of the Interior, these bodies are empowered to discuss questions of local taxation, and to petition the central government on other matters of local interest. The qualifications for members and electors are limited by ability to read and write, and the payment of an annual land-tax of at least five dollars. Each registered voter, who must be twenty years of age, must himself write his own name and the name of the candidate voted for on a ballot. In this one respect the Japanese excels the American method. The foundations for further improvements were now broadly based.

To anticipate, and pass over details, except to notice the constant agitation kept up by new engines in Japanese politics—the press, the lecture platform, and the debating club—the mikado, yielding to the irresistible pressure of public opinion, expanded and confirmed his oath of 1868, in the famous proclamation of October 12th, 1881: "We therefore hereby declare, that We shall in the 23d year of Meiji (1890) establish a Parliament, in order to carry into full effect the determination We have announced ["gradually to establish a constitutional form of government"], and We charge our faithful subjects bearing our commissions to make, in the mean time, all necessary preparations to that end. With regard to the limitations upon the Imperial Prerogative, and the constitution of the Parliament, We shall decide hereafter, and shall make proclamation in due time."

Three political parties in Japan are now distinctly organized, each with its newspapers, clubs, mass meetings, and peripatetic lecturers, or "stump-speakers." They are the Constitutional Monarchists, Liberals, and Constitutional Reformers, with minor cliques representing various phases of radicalism or conservatism. Local societies cherishing socialistic, communistic, and even nihilist principles add to the variety of opinions now distinguishable in a once hermit nation, whose entire stock of political knowledge, a generation ago, consisted of the two ideas of personal loyalty and hatred of foreigners. As a Japanese writer remarked in the *Jiyu Shimbun*—the organ of the liberals—"The impulse of progress and innovation has invaded the na-

[illegible] intended to explain our affairs to your countrymen, but I wish that [illegible] would write an instantly popular book explaining to our own people the Constitution of the Government. Too many of them refuse to understand."

tion with the strength of a rushing torrent. A totally new Japanese empire is in process of establishment."

Let us glance at Japan's foreign policy and state-craft. With the Restoration of 1868 was born the desire to thoroughly consolidate the empire, and bring its outlying portions into closer relations to the throne. Some students of history will also say that the long-slumbering lust of conquest awoke to new vigor. A school of Japanese thinkers claimed that the fullest expression of nationality would include not only Riu Kiu, Yezo, Saghalin, and the Bonin Islands, as constituent portions, but also Corea and Eastern Formosa, as tributary dependencies—the last claim being based on Japanese settlement, as well as lack of Chinese jurisdiction. The solution of the Formosan and Corean problems was, as we have seen, soon reached. The Bonin Islands, first held in fief by Ogasawara, a daimiō, in 1593, and visited by a party of explorers from Nagasaki in 1675, who gave the name Munin, or Bonin (no man's), had been neglected by the Japanese for centuries, though long a noted resort of whalers. In 1823 the American Captain Coffin, and in 1827 Captain Beechy, an Englishman, visited the islands; and Commodore M. C. Perry, in 1854, stocked them with sheep, goats, and cattle. In 1877 there were on the islands a motley company of seventy persons, chiefly sailors from whaling-ships, Americans, Englishmen, and Hawaiians. In 1878 the islands were formally taken possession of in the name of the mikado, and a local government established by Japanese officials. Coaling Island was provided as one of the terminals of the proposed trans-Pacific submarine cable from San Francisco to Yokohama.

Saghalin and the Kurile Islands had been the debatable ground between the Japanese and Russians since 1709, the prospect of mineral deposits and natural monstrances, and the scene of some bitter retaliation and bloodshed. In 1875 Admiral Enomoto, at St. Petersburg, concluded a convention by which Japan received the Kurile Islands, as Chishima, and Russia the whole of Saghalin. The Kuriles were well-known seal-fishing grounds, and Saghalin was a famous penal settlement. The empire of Japan, as seen on the map of the world, now sweeps by a long chain of islands from Corea to Kamtschatka and Formosa.

The island of Yezo was placed under the control of a special bureau, the Kai Taku Shi or Department for the Development of Yezo, which was established in the year 1882. Its immediate object was to [illegible] by Yankee and Scottish methods, [illegible] Ainu

pendix to this work. Many millions of dollars were spent in developing Yezo, under the oversight of Kuroda Kiyotakŭ—the negotiator of the Corean treaty, and a military leader of no mean abilities, as shown in the civil wars of 1868 and 1877. On January 11th, 1882, General Kuroda was appointed Cabinet Adviser, and the property and industrial undertakings of the department were sold—a proceeding which provoked a furious controversy among the political societies. On the 8th of February, Yezo was divided into the three ken, or prefectures, of Hakodaté, Némuro, and Sapporo, and governed like the rest of the empire.

Before examining into the matter of Riu Kiu let us glance at Corea, with which a more vigorous policy was determined upon immediately after the Satsuma rebellion. A legation was established in Sĕoul, and Hanabusa, one of the ablest of Japan's rising young men, appointed minister. In the Coreans the Japanese saw themselves as they had been—hermits in the market-place—and many of the foreigners' experiences with them before the opening of their ports were repeated in Corea, the Japanese in this case being the aliens and reputed aggressors. A fresh treaty opened Gensan (Corean, Wŏnsan), on the north-east coast, May 1st, 1880, and three months later a second embassy of portly Corean men, in red, pink, green, violet, and azure, visited Tōkiō, to pray that the opening of the port of In-chiŭn, near Sĕoul, be postponed. The Japanese refused their request. The Coreans were now divided into conservatives and radicals, or progressives and reactionists. Even among the liberals some favored friendship with and imitation of Japan, while others looked to China as ally and model. One view of the Japanese which gained ground in Corea, especially in 1881, was, that the Japanese were arbitrary and high-handed in their dealing, and an Exclusion-of-the-Japanese Party began to form. Evidently the same state of feeling characteristic of Old Japan existed in Corea, in which all the elements of a political explosion lay ready. To blind hatred of all foreigners there was added a conservative bigotry willing to fan popular passions and superstition into a flame, while of two great feudal houses in bitter hostility to each other, one was in, and the other out of power.

A third party, or embassy, composed of Corean liberals anxious to study civilization and progress in the neighbor-country, came to Japan in 1881. At this time it was uncertain whether the reactionists or progressives would sway the policy of the Sĕoul government. The young king, who had come to the throne in 1873, was backed in

his enlightened policy by his consort and her relatives, the king's monstrous [illegible] arrayed against them were the Tai-wen Kun, the late regent, and father of the king, with his feudal retainers, and the conservative and reactionary literati who looked to him as their exponent [illegible]. As this old man had persecuted the Christians and driven off the French in 1866, and the Americans in 1871, and was still full of physical and mental vigor, he was a hopeful leader. The jealousy and bitterness between his family (Ni) and that of the queen's (Min) kept increasing daily. (See "Corea, the Hermit Nation.")

The treaty with the United States was made May 9th, 1882, at Ju-chi-an, and soon after conventions were signed with Great Britain and other European nations. Drought prevailed throughout the country, and the bigoted conservatives wrought upon the superstitions of the masses by ascribing the lack of rain to the anger of the spirits, because treaties had been made with foreigners. The soldiery of the capital, led chiefly by officers of the house of Ni, were on the verge of mutiny because of arrears of pay. They were further exasperated because, while their rations of rice were stopped, or at least curtailed, the foreigners (Japanese) had plenty. These apparently trifling causes, acting at a time when the relations of the two noble houses of Min and Ni (the queen's and the ex-regent's, respectively) were strained, provoked a bloody riot at Séoul, July 23d, 1882. The populace [illegible] attacked the [illegible] Japanese [illegible], the [illegible] and the barracks, at which a picked force of [illegible] military were being drilled by a Japanese lieutenant. Four of the [illegible] and several [illegible] officers were [illegible]. The Japanese, after holding the mob at bay for over seven hours, rushed out of their burning quarters, charged the crowd, and made a [illegible]. [illegible], they crossed the [illegible]. While resting in the governor's house they were again attacked, and started for the sea-shore. After some [illegible] they were [illegible] by the British [illegible] [illegible]. [illegible] twenty-six [illegible] of the [illegible] [illegible]. [illegible] the Corean Government were now under [illegible]. The [illegible] this [illegible].

Immediate and thorough preparations for war were made in Japan, [illegible] [illegible] [illegible]

were made, and the demands of Japan were acceded to. Corea agreed to pay $50,000 to the families of the slain and $500,000 to the Japanese government, to dispatch an embassy to Tōkiō to offer apologies, to allow an armed escort in Séoul, and to extend farther privileges to Japanese officers and residents in Corea. Hanabusa was soon after promoted to be minister to Russia. A large deputation of Coreans visited Tōkiō in October, making a long stay, and receiving much attention from foreigners as well as natives.

China's action after the Corean riot and usurpation of Tai-wen Kun was remarkable and unjustifiable. Dispatching a large fleet, with several thousand soldiers, to the peninsula, the capital was occupied, and the king restored to power. Tai-wen Kun, entrapped on board a Chinese gun-boat, was kidnapped and taken to China, to live imprisoned as an exile. This object of high-handed assumption of power in a really independent state, and only nominally tributary, was evidently to checkmate the suspected designs of Japan, to assert Chinese supremacy, and to warn her ambitious neighbor that a third affair, like those of Formosa and Riu Kiu, was no longer possible.

This warlike policy of China is but an indication of the state of feeling between the rival nations, which must at some future day eventuate in war. Ever since Japan's full assumption of sovereignty over Riu Kiu, the relations between China and Japan have been strained. At this little island-kingdom, noted alike for its sugar and its peaceful character, let us now glance.

On a Mercator map of the Western Pacific, looked at from the east, the mikado's empire (cutting off Yezo) resembles a silk-worm erect, and spinning from its head (Kiushiu) a thread of islands which are strung along southwardly to Formosa. To this lengthened cord the name Okinawa (long rope) was very anciently given. The name—which the Japanese pronounce Riu Kiu, the Chinese Liu Kiu, and the islanders Loo Choo, which means sleeping dragon—well describes this land of perpetual afternoon. The people, numbering one hundred and twenty thousand—of whom as many as one-tenth lived on the public treasury—are true Japanese in origin, language, and dynasty, their first historical rulers having been descendants of the renowned Tametomo. As, however, the Riu Kiuans—calling China their father, and Japan their mother—sent tribute in junks to both countries, cultivated religious, literary, and friendly relations with either, both rival empires claimed the little kingdom. So long as neither nation asserted supreme right all was well. The Ming dynasty had given the

Riu Kiu king a silver seal, and to his kingdom a name signifying "hanging-bells," intimating that the thirty-six islands of his petty domain were a fringe of tassels upon the skirts of China's robe. Hidéyoshi once demanded that the islanders should pay tribute only to Japan; but the Corean war coming on, he had never enforced his demand. In 1609 Iyéhisa, the daimiō of Satsuma, conquered the islands, and secured their tributary allegiance to his house and to the shōgun. China, however, knew nothing of this act of Japan until after it was over; nor, on the other hand, does any restriction seem to have been laid on the Riu Kiuans sending an annual tribute junk to Ningpo, China. Fifteen embassies from Riu Kiu visited Yedo, for investiture of the island-king, or to congratulate the shōguns upon their accession to power, between 1611 and 1850; but the same policy was pursued toward China also. Both Corea and Riu Kiu were political Issachars bowing down between two burdens and two masters. After the revolution of 1868 Riu Kiu was made a *han* of the Japanese empire, and the king acknowledged the mikado as his suzerain. When, for the sake of the Riu Kiuans wrecked and murdered on Formosa, the Japanese sent an expedition to chastise the Botan savages, they took a step forward, and reducing the king to the status of a retired daimiō, erected Riu Kiu into a ken, or prefecture, like the other parts of the empire. To this the Riu Kiuans did not all agree, and continuing to send a junk to Ningpo, acted as suppliants for China's mercy; while the Peking government considered that Japan was feloniously cutting off the fringes of China's robe.

Under Japan's rule the sleepy dragon is waking up. Trade with Corea has begun, and with the other ports of Japan increased; and old customs are giving way to more enlightened methods of life. Yet still the irritation between Japan and China continues. China having already a large naval force and a numerous soldiery, the questions of increasing the number of costly iron-clad war vessels, of building new forts, of enlarging the army, and of levying taxes in order to provide the sinews of war, have engaged the attention of the Cabinet in Tōkiō during the past year. A hundred vessels of war and a standing army of one hundred thousand men are not considered too many in case of war with China; but to provide and maintain such a force [illegible] such as Japan, in this con[illegible] will cover [illegible] estimated total revenue for 18[illegible] [illegible], which every dollar is required. Forty ships and forty thousand soldiers are thought to be the minimum for safety

in defense. Such enlargement of war material means, unfortunately, curtailment in the amount devoted to education. A national debt of $349,771,176 (May 31st, 1882) acts as a wholesome check upon too rapid expenditure. A revision of the treaties with foreign nations which will secure to Japan the rights of a sovereign state, especially the power, now wrongfully denied her, of regulating her own tariff, may enable her to swell her revenue, and thus in some measure provide for that collision with her giant neighbor which seems inevitable.

Christianity in three forms, Greek, Roman, and Reformed, is now a potent factor in the development of the nation. At the opening of the ports, in 1859, the Roman Catholics, with the advantage of historic continuity, began their labors at Yokohama and Nagasaki. The Holy Synod of Russia, five Protestant missionary societies — four American and one English — sent their agents to Japan. For ten years they were unable to make many disciples, and none openly, on account of the jealous hostility of the Japanese Government. The old anti-Christian edicts were enforced, and a native became a disciple of Jesus at the risk of his life. Some of the first teachers of the foreigners were thrown into prison, and several thousand villagers from Urakami, near Nagasaki, were deported to northern provinces, away from the influence of their French teachers. Meanwhile the language was being mastered, and the work of healing, teaching, and translation engaged in. The first Protestant church in Japan was organized in Japan by the Rev. J. H. Ballagh, of the Reformed Church in America, March 10th, 1872; the edifice, costing $6000, standing on part of the Perry treaty ground. Other churches were soon organized, the first in Tōkiō, and the fourth in Japan, being on the 3d of September, 1873. During this year the anti-Christian edicts were removed, and Christian churches established in the interior, since which time the Christians have worshiped unmolested. Most of the important evangelical societies in Great Britain and the United States are now represented in the missionary work in Japan, and Sunday-schools, theological seminaries, native Christian associations, the press, Christian literature, Bible and tract distribution, public discussions, and open-air meetings are among the varied means used for the diffusion of Gospel truths.

To Protestant missionaries belongs the honor of having translated the Bible into Japanese. Eighty years of Roman Christianity in the sixteenth and seventeenth centuries failed to give the people of Japan the Scriptures in their own tongue. Gutzlaff, in 1838, and S. Wells

Williams, in 1839, at Singapore, made the first attempts, which, after several tentative translations by Brown, Verbeck, Hepburn, Green, and others, ripened in the fruit of a complete Japanese New Testament in the high middle style of the language. This event of national importance was celebrated by a public meeting of the missionaries and native pastors in Tōkiō, April 19th, 1880. Many thousands of copies have been sold throughout the empire, and the Bible has now millions of readers. There are now probably forty thousand nominal Christians among the mikado's subjects. Shintō does not seem to flourish in the air of the nineteenth century, though Buddhism, especially the "Reformed" or Shin-shiu sect, which claims ten millions of adherents, is vigorously contesting with Christianity the possession of Japan.

The wondrous assimilation of the salient features of modern civilization by the Japanese has smoothed the path for success in Christian missionary labor which is marvelous. The literary hostility to Christianity was not at first great, nor is it yet of a character to inspire respect for the Japanese intellect. Nearly all the ammunition of the priests, pagans, and opponents of the new faith is furnished by translation from Occidental sources. The literary, medical, and pedagogic work of the missionaries has borne a mighty harvest of good to the nation at large, while the friendly rivalry between the common schools and the missionary educational institutions is most wholesome. The influences of the religion of Jesus are penetrating deeply into the social life of the people, and rooting themselves into heart and intellect alike. Licentiousness, intemperance, and lying are the moral cancers of the national character; but the ideals of Jesus are seen by an increasing number of the people to be the best inspiration to individual and national progress.

II.

JAPAN IN 1886.

THE year of our Lord eighteen hundred and eighty-six, the nineteenth of the Restoration, and of the reign of Mutsŭhito, the one hundred and twenty-third mikado of Japan, finds the empire at peace, and in full career of progress. The emperor, now thirty-three years of age, is surrounded with a new generation of advisers. The old heroes and counsellors of '68 have mostly passed away. The old nobilities—of court and of land—have shrunk to a status almost wholly non-political. With new men and times come new measures and problems.

Notable among those of national fame who have "changed their world" have been the junior premier Iwakura Tomomi, "the last tycoon" Keiki, and the elder prince Arisugawa. At an age still counted as mid-life by European statesmen, Iwakura sank in the plenitude of his influence, dying of an hereditary disease July 20, 1883. Born in Kiōto in 1825, of most illustrious ancestry, whose blood flowed from imperial and Minamoto stock, Iwakura was made personal attendant upon the Mikado Koméi at the age of twenty. Educated in traditions of antagonism to the Yedo system, he was, in 1861, on account of his opposition to the marriage of an imperial princess to a Tokugawa, forced into exile. Living in retirement and with shorn head during several years, he was yet in active communication with the leaders of the impending crisis; and in 1868, to the surprise of the Yedo authorities, he emerged at the head and front of the new movement. Until the age of forty-three he had never seen foreigners, but on his first interview with Sir Harry Parkes was converted to belief in their equality, humanity, and abilities. Heartily accepting the principles of western civilization, he sent his three sons to study under Guido F. Verbeck, at Nagasaki, and thence to the United States. For fifteen years he was the close counsellor of the young mikado, who in 1871 personally visited his subject, and said, "It is to you, under the favor of the gods, that we owe the flourishing condition of the empire." It was Iwakura who, when opportunity like a flame softened the national heart as wax, bade the mikado with his divine prestige stamp it, and give to the fusing mass the express

image of a nation by the abolition of feudalism. Utterly fearless of [illegible] consequences, this foremost man among the nobility pressed to their conclusion the results of the revolution during his twelve years of incessant toil. Emerging scathless from repeated attempts upon his life, he died quietly in his bed. Buried with all possible funereal pomp, he received from the mikado the posthumous title of Dai Jō Dai Jin. Like Moses, having led a nation from narrow horizons to a higher outlook, he died at the right time. His death, as we shall see, paved the way for a closer union of the throne and the people. No successor to Iwakura — well named "Rock-throne" — could be found, while from below the new man for the new work was at hand.

"The last of the Tokugawas," the ex-tai-kun Keiki (Hitotsubasi Shigéchidé), who since 1868 had lived in close retirement at Shidzūoka, died March 6, 1884. He was a kindly gentleman, of irreproachable private life, a patriot, and historically the victim of circumstances. Arisugawa Takahito no Miya, a prince of the blood and of the highest rank, father of the military leader who bore the imperial brocade [illegible] in 1868, died January 24, 1886. Among others who have bowed to the harvest of Death were many of the old daimiōs, the [illegible] merchant Godai of Ozaka, several female children of the mikado, and so many promising young men who had entered or were [illegible] as to suggest painfully the weakness of the Japanese physique. The percentage of deaths among the students abroad and at home is a constant source of sorrow and disappointment. Of [illegible] years' standing from preparatory studies in the [illegible] Universities, over forty disappeared on account of disease or weakness.

Other causes than the knock of Pallida Mors have operated in the retirement from public view of men once prominent. The tendency [illegible] 1868, to the evident end in the year of 1890, has been to eliminate entirely the old nobility, and to advance to power men for the time bred in the lower social ranks. The composite government which resulted from the ruins of the dual system in 1868 was [illegible] on the theory of the union of the throne with the people, its only intermediary being the kugé, or court nobles. This took the [illegible] shape of the Dajōkuan; Sanjōsei [illegible] two [illegible] highest [illegible] some of the details of administration were [illegible] on by the ministers, who were men of the samurai class. [illegible] forces of intellect, of natural ability, and of education

manifested themselves, driving out inferior men, unable to cope with the new problems of statecraft or to resist the pressure from below, and elevating to influential position the able men of low rank. These demanded not only office and hearing, but tangible recognition, in the form of social advancement, from the throne itself. In response to public opinion the mikado issued an edict dated June 6, 1884, which readjusted the system of nobility. In the newly-created orders of princes, marquises, counts, viscounts, and barons, were found many men once in the class of gentry only, who had performed distinguished services on behalf of their country. Nearly three hundred persons in the aristocracy of intellect were thus ennobled on the basis of merit. Orders and decorations have also been distributed with lavish hand to both natives and foreigners. It is expected that the nobles will furnish the personnel of the Upper House of Lords or Notables for the Parliament of 1890.

To this goal the forces of Japanese politics have kept steadily moving, though with many fluctuations and vicissitudes, among which have been the rise and fall of parties, plottings, riots, dynamite, suspicion, imprisonments, trials, release or executions. For various reasons the Liberal party was dissolved in October, 1884.

Within the Government circles there had been occasional shiftings of office without radical change; but a movement of almost revolutionary import took place at the end of 1885. The death of Iwakura, and the apparently approaching senility of Sanjō, gave the opportunity; while necessity, in view of the strides of time that wait for no man, forced the issue. With the unexpected suddenness of an earthquake shock, every member of the old court party was retired from active office, while young men educated abroad—Ito, Inouyé, Mori, Enomoto—stepped into the highest offices.

By recommendation (on paper at least) of Sanjō, and by decree of the mikado, December 22, 1885, the triple premiership, the privy council, and the ministries as then constituted were abolished. In their place a cabinet was established, at the head of which was a minister-president of state. The old boards of government, with a new one of communications (railways, telegraphs, mails), were reorganized in such a way as to discharge from public employ about eight thousand office-holders. The new crystallization of political forces is in the interest of democracy and economy, as well as of executive uniformity and vigor. All in the new cabinet are men of modern ideas, culture, and conviction, while the Asiatic features of the Government

have retired into shadow. The Mikado Mutsuhito now meets his ministers in council, deliberates with them, and must share personal responsibility. The throne, by having several courses of intermediaries quietly and safely removed, is more nearly "broad-based upon the people's will." It may be that the future parliament will check any undue tendency in the ministry to bureaucracy. As yet it is uncertain whether the form of representative government in Japan will most closely approach the British or the Prussian model. It will be a bitter disappointment to the liberal patriots if the ministry is to be made responsible to the sovereign and not to the parliament.

The temptations which beset Asiatic nations in adopting the salient features of modern civilization to embark upon costly schemes of reform and equipment are great, and the possible dangers are greater. The Japanese Government seems wisely anxious to study economy and avoid undue expenditure. Besides reducing the once abnormal force of office-holders, western methods of book-keeping have been introduced into the public service, and the financial estimates for each year are reduced to the lowest point. The total national revenue for the nineteenth fiscal year of Meiji was $74,695,415, and the expenditure was $74,689,014. About $20,000,000 is applied yearly to the extinguishing of the national debt, which in 1885 was $245,427,329.

The customs returns of trade since 1868, published in July, 1886, shows that the foreign commerce of Japan is healthfully developing. In 1869 the exports were less than $13,000,000, but during each of the last five years they have not fallen below $30,000,000. The imports in 1868 were valued at ten and a half, in 1880 at thirty-six, and in 1885 at twenty-eight millions of dollars. The excess of imports over exports during eighteen years of foreign trade amounts to fifty-one millions. Great Britain has been the largest importer, but her imports have fallen from nineteen millions in 1880 to twelve millions in 1885. The United States takes most of the silk and tea of Japan, and returns machinery and coal, two-thirds of the exports to Japan being in petroleum. Japan's silk crop, in all its products, is valued at eighteen and a half millions of dollars, and her tea crop at over thirty-five millions of pounds. While the yield of tea has increased threefold since 1868, the price has fallen one-half. In the manufacture and export of art-products there has been a marked increase. This is manifested not only in the customs returns, but in the houses, gar[illegible] of Europe and America. Japan is already recog-

nized as "the land of dainty decoration," and her art has added new elements of delight and surprise to the world's store.

The social revolution which has affected all classes in the mikado's empire has given rise to new industries and handicrafts. The concentration of capital, the improvement of labor, and the elevation of the working-classes through the influence of schools and the cheapening of justice, have changed the entire industrial system. The pitiful tales of the laborer's wrongs, as told in Mitford's "Tales of Old Japan," seem now mythical. The introduction of machinery and the establishment of large arsenals, founderies, mills, steamship and railway companies, seem to prove that Japan is not only providing for her own needs, but is developing her resources in order to enter as a competitor for the manufacturing supremacy among Asiatic nations. Fully equipped railroads, men-of-war, steam and sailing vessels, houses in European style, the product of native brain and muscle, are no longer curiosities. Patents are issued, inventions are encouraged, and museums are established in most of the large cities. In exhibitions of industry held in the provinces and capital, art, mechanical ingenuity, trades, and business are stimulated to higher excellence. In the expositions held in Europe, America, Australia, and India, the artistic ability, manual dexterity, and inventive genius of the Japanese have won abundant recognition. An exhibition of Asiatic products is to be held at Uyéno, in Tōkiō, in 1890.

It is a noteworthy fact that the opening of Japan to the world was coincident with the age of iron, steel, steam, and electricity. The telegraph, introduced in 1869, has become a net-work of fifteen thousand miles of wire. Four cables connect the island empire to the Asian main-land, two making landfall at Vladivostok, one at Fusan in Corea, and one at Shanghai in China. The telephone and the electric light are seen in the large cities. Of railways there were, in the summer of 1885, 265 miles open, 271 miles in course of construction, and 543 miles in contemplation. Except the railway from Sapporo to Poronai in Yezo, these roads are constructed and equipped on the British model. Most of the survey, engineering, and constructive work, and all of the mechanical labor on the new roads, are done by natives. The trains, engines, and offices are worked by Japanese, and the wood and lighter metal portions are made at home, the heavy castings, engines, and rails being brought from Great Britain. The Japan Mail Shipping Company employs a large fleet of steamships and sailing-vessels in their coasting trade and passenger lines to China, Corea, and the island

portions of the empire. In 1885 the postal department forwarded nearly one hundred million letters and packages.

The return, in 1884, of the principal of the Shimonoséki Indemnity, so long unjustly withheld by the United States from Japan, has been of some assistance in carrying out her schemes of national improvement. Besides postal and money-order arrangement with the United States, a treaty of extradition was ratified by the Senate June 21, 1886. This important diplomatic action places Japan, so far as the American Government is concerned, upon the same footing as that of the most enlightened nations in Europe. In these two acts the United States leads the way in encouragement and recognition of Japan's purpose to assimilate her civilization to that of Christendom.

Ever since the American flag was first carried round the world by Major Shaw, of the United States First Artillery, the part played by our country towards Asiatic nations has been in the main kindly, honorable, and unselfish. In the renovation of Japan this disposition to assist and not to retard her progress has been manifest. In 1878, in Tōkiō, the Japanese themselves, in their own language and way, celebrated, with congratulations and rejoicing, the quarter-century of the arrival of Commodore M. C. Perry in Yedo bay.* Our American teachers, missionaries, and scientific men in active labors on the soil; our ministers in their diplomacy; our hospitable schools, homes, and friends in need welcoming the students;† our Government in treaties, have all shown a desire to assist Japan which is as sincere as it is morally beautiful. The standard political literature of the United States, translated and widely read, has done much to educate Japan-

* See the "Life of Matthew Calbraith Perry," in Vol. I. of "American Naval Officers," for the setting of this scene.

† [illegible] of the Japanese students [illegible] they came [illegible] New [illegible], N.J. [illegible] [illegible] [illegible]

opinion, and to show how liberty may exist under law. Science, religion, the press, and public-schools are now training the Japanese people for their coming responsibilities. Nearly six hundred young men have, since the first exodus in 1865, been educated abroad at the public expense, most of them in the United States. An equal or greater number have attended foreign schools at their own charges, while the number of travellers and those who have intelligently studied western civilization cannot fall short of three thousand. The Japanese have now their legation, consulates, bank, clubs, and a Christian church in the United States. At least three thousand in various industrial capacities are living in Europe, China, Hawaii, and other countries. No year passes without seeing delegations of public inspectors or private students abroad, all restlessly eager to know the secrets of power possessed by the western nations.

Though the Japanese long ago accepted the axiom that "education is the basis of all progress," yet their efforts in intellectual advancement have been impeded by their long use of the Chinese graphic system. The best years of a student's life must be devoted to learning thousands of arbitrary characters in order to know how to read. To be a learned man in the Japan of to-day one must know, besides his own language, the cumbrous Chinese system of writing, with much of its body of learning, and, in addition, the English or some other modern European language. No youth are more burdened in obtaining an education than are the Japanese. Hence the vast sacrifice of health and life among them, and their early intellectual decay.

Fully realizing these indisputable facts, the thinking men of this generation have resolved to break the yoke, to cast off the incubus, and to free the intellect of the future. In 1884 the Roma-ji Kai, or Roman-letter Association, was formed in Tōkiō, and has now six thousand members, native and foreign, among whom are all the missionaries. Their purpose is to supplant the Chinese character and native syllabary by the Roman alphabet as the vehicle of Japanese thought. They have demonstrated that all possible sounds and vocal combinations can be expressed by using twenty-two letters. They print a newspaper, edit text-books, and will transliterate popular and classic texts in the chosen letters of the alphabet now most widely used over all the earth. It has been proved that a child can learn to read the colloquial and book language in one-tenth of the time formerly required. The reform is making rapid progress; and if, as seems very probable, the

natives universally adopt the system, the gain to mind and body will be like that of adding youth and years to a nation's life.

By an imperial decree, issued November 29, 1884, the English language was made part of the order of studies in the common-schools. Over three million children and youth now attend daily the public institutions of learning. Education is both compulsory and free. English seems destined to become the speech of the educated and the vehicle of knowledge for all the mikado's subjects.

The progress of Christianity shows no sign of check or halt. To all three forms of the faith converts are flocking, but indications seem to show at present (1886) a greater relative gain to the churches of Reformed Christianity. The majority of the two hundred Protestant missionaries now working in the white harvest-field of Japan are Americans. The writer saw the organization of the first Protestant Christian church in Japan in 1872. There are now nearly two hundred organized churches (about half of which are self-supporting), with a membership of over thirteen thousand. In 1885 the adult converts baptized numbered 3115. Native Christian helpers, assisting the foreign teachers, number about two hundred and fifty, of whom seventy are ordained ministers. The native Christians contributed in 1885 over twenty thousand dollars. The systems of heathenism are waning, and the chief supporters of Buddhism are now old men and women. The shaven-pated priests no longer hold the monopoly of fees for the performance of burial rites. Both belief and burial are now free. Religious liberty has become a fact. The attitude of the intelligent people is that of friendliness towards what they believe to be the best religion, and the one which Japan ought to have.

Japan's opportunity seems unique in history. Under Divine Providence she began renascence at a time coincident with the highest development of the forces, spiritual, mental, and material, that control human society. Christianity, the press, and steam are transforming the nation. Under such continuing auspices people and rulers confront the twentieth year of Meiji (Enlightened Peace), the twenty-five hundred and [illegible] "from the foundation of the empire," and the eighteen hundred and eighty-seventh of the Christian era.

NOTES AND APPENDICES.

THE JAPANESE ORIGIN OF THE NORTH AMERICAN INDIANS.

An examination of a good globe or map of the Pacific Ocean, with the currents well marked, will show that the Kuro Shiwo, or Black Stream of Japan, arising from the equatorial belt, flows up past Formosa, Japan, the Kurile, and Aleutian Islands, Alaska, Oregon, California, and thence bends westward to the Sandwich Islands. A junk or tree left in the Kuro Shiwo off Kiushiu would, if not stopped or stranded, drift round the circuit from Japan to Hawaii.

For twenty centuries past, Japanese fishing-boats and junks caught in the easterly gales and typhoons have been swept into the Kuro Shiwo, and carried to America. Their number, large before the full development of marine architecture in the Ashikaga centuries, must have been greatly increased after the early Tokugawa period, when ship-building was purposely confined to junks and fishing-boats. Traditions and absolute facts of this kind are known to fishermen and junk-sailors all along the eastern coasts of Japan. It is to them an ever-threatening danger. Had we the records of all the Japanese and Ainō boats wrecked on American shores, the number would probably be thousands, and the Japanese origin of many, at least, of the aboriginal tribes of America be demonstrated.

From 1782 to 1876, we have certified instances, with dates, of forty-nine purely Japanese junks wrecked, met, or seen on American and Hawaiian shores. I had already made a list of these; but as that of Mr. Charles Wolcott Brooks, H. I. J. M. Consul at San Francisco, is much larger, I summarize his data, first read in a paper before the San Francisco Academy of Sciences, and given in the *Daily Evening Bulletin* of March 2d, 1875. Of the forty-nine junks, nineteen stranded, or their crews landed, on the Aleutian Islands; ten in Alaska or British America; three on the coast of the United States; and two on the Sandwich Islands. Nearly every one of the others was picked up within the currents along the American coast, or in the westerly current toward Hawaii. Of the junks, some had been eighteen months adrift, a few were water-logged, full of live fish, or black with age.

An average crew for a trading-junk consists of ten men: passengers would increase the number. Of junks picked up on the Pacific by foreign captains, the known crews were respectively 17, 9, 9, 17, 13, 15, 12, 20, 12, and 16 souls; the known number of corpses seen were 14, 5, 14, 9, 4, 4, 11, "many," "several," "a number," etc.; the known number saved was 112 at least. Instances of men landing from junks are also traditionally known, but numerical data are lacking. In the absence of exact numbers, "many," "several," describe the number.

All probabilities tend to demonstrate the Japanese origin of a large portion of the American native races. It is evident that the number of Japanese known to

have reached America in eighty-six years is but a fraction of those subject to the same influences during two thousand years, and cast away. I do not know of any [illegible] among the waifs, but I know that women often live on board the fishing and fishing-boats in Japan. The probabilities favor the idea of Japanese women reaching America also.

Arguments from language are not wanting, though this field of research awaits a competent tiller. The comparison both of languages and other data should be [illegible] those of *ancient* as well as modern Japan and those of America. In examining vocabularies of Indian languages, I have found unaltered Japanese words and shortened forms. A knowledge of the phonetic changes, and a view of vocabularies Romanized according to a uniform system, with a study of structural forms, will undoubtedly yield rich results. Some of the very peculiar Japanese idioms, constructions, honorific, separative, and agglutinative particles are found identical, or nearly so, in the Indian languages. The superstitions, customs, and religions of ancient Japan and America bear an extraordinary resemblance. The sacred mask-dances, the worship of the sun and forces of nature, are instances. In the Aztec and Japanese zodiac, six of the elements agree in both. As the horse, sheep, bull, and boar were not found in ancient America, the absence of these animals as signs in the Mexican system is easily accounted for. The most characteristic superstitions in Japan are the fox-myths, in which the powers of metamorphosis and infliction of evil or mania are ascribed to these animals. These identical ideas were found by the first European settlers among the Indians in New England and in Mexico. They are still universally current among the aborigines of the Pacific slope, the coyote being the object of them. The totems, crests, wampum-belts, calculating-machines of colored threads, picture-writing, etc., all bear striking resemblance to ancient methods in Japan. There is little in Aztec, Central American, or Peruvian antiquities that might not have been derived from *ancient* Japan.

Arguments from physiognomy are not wanting. I took a number of photographs of [illegible] Nootka Indians while in Japan. On showing them to the Japanese, they were invariably taken for their own countrymen. Some at first [illegible] See also in the "Mémoires du Congrès International des Orientalistes," Paris, 1874: "Rapport de la Commission d'Amérique."

[illegible] Chilian [illegible] America [illegible] the coast of Chile. [illegible] Kuro-shiwo. Boats [illegible] Peru and Sandwich [illegible] Japan [illegible] "First" and the phrases "[illegible]" "[illegible]" [illegible] English [illegible] Japanese [illegible] "many" [illegible]

A large majority of the Japanese waifs were rescued by American captains in American [illegible] Vessels [illegible] English [illegible] American [illegible] these [illegible] were Mr. [illegible] Nakamura, [illegible] United States, now [illegible] English [illegible] Brooks, [illegible] Nagasaki [illegible] the Imperial Japanese [illegible] Kuroshiwo [illegible] Pacific [illegible] March 11, 1869 [illegible] Smithsonian Publications [illegible] pages 548 and Dall [illegible] pages 22, 24 and [illegible] pages 45, 50, and [illegible] Japan," New York, [illegible] [illegible] [illegible]

up after drifting fifty days at sea. Toro was for a time clerk to Wells, Fargo, & Co. Héko, educated in Baltimore, is now an American citizen, doing business in Yokohama. Denkichi became a British citizen, and was interpreter of Her British Majesty's Legation. Other waifs, whose names I do not have, were more or less well educated in the United States, or in Holland or England. They returned to Japan, and are now prominent in disseminating the ideas that dominate in the mikado's empire.

Mr. C. W. Brooks has also pointed out the bearing of data furnished by a study of the Japan current on the great similarity between the flora and fauna of the Pacific Coast and those of Japan. The necessity of supposing the floor of the Pacific to be a submerged continent, on which life existed, seems to be made unnecessary by proofs of the work done by this Gulf Stream of the Pacific in transporting the seeds, animals, and men of the Central Asiatic to the Western American continent.

ASSOCIATED IDEAS IN ART AND POETRY.

THERE are certain pairs of objects which form the main stock of the Japanese artist's designs. With many variations and combinations, they appear over and over again in pictures, on vases, lacquer-ware, trays, dishes, embroidery, bronze, and other articles of use and virtu, and objects of art, and form the set of symbols oftenest employed by the poet. The pine-tree and stork, emblems of longevity, are embroidered on robes, presented to newly born infants. The willow and swallow, and bamboo and sparrow, indicative of gentleness, are seen oftenest on screens, fans, and upright objects of household adornment. The young moon and cuckoo, the bird flying across the crescent, is a poetic reference to Yorimasa, a renowned archer, who shot a hideous beast, having the head of a monkey, body and claws of a tiger, and the tail of a dragon. This monster, who came at night to disturb the rest of the mikado Narihito, 1153, was hit in the eye by Yorimasa's arrow, three feet long, and finally dispatched by his trusty sword. The mikado rewarded him with a famous sword, *Shishi no ō* (king of wild boars), by the hands of a kugé who, when about to present it, heard a cuckoo, and, catching the bird's note, extemporized seventeen syllables, or the first strophe of the thirty-one syllable distich (*hōnka*). Yorimasa being as good a poet as he was a brave soldier, immediately replied with the second strophe of fourteen syllables. The "open secret" of the poem is thus roughly given in English:

	LITERAL.	OCCULT.
Kugé.	The cuckoo.....	Like the cuckoo,
	Above the clouds.....	So high to soar,
	How does it mount (like the archer to honor).....	How is it so?
Yorimasa.	The waning moon bent bow.....	Only my bow I bent,
	Sets her (it will) a-sped shaft).....	That only sent the shaft.

The neatness of the allusion, the skill of the improvisatore, and the liquid cadences (utterly lost in translation) make the poem a joy forever to the ear of the native, as the silver bow and the "Japanese nightingale" are things of beauty to his eye.

The phœnix bird *hōwō* and the *Paulownia imperialis* tree are often together as twin imperial emblems on the mikado's robes, rugs, curtains, and painted or

gilded on screens and hanging scrolls. This tree, so common in Japan, is an emblem of rectitude. Its leaves form the imperial *mon*, or crest.

The peony and Chinese lion—a beast which never trod this earth, but which may be seen rampant on temple screens, yashiki doors, panels—form a couplet, with which lovers of the huge and monstrous may regale their vision. Another pair of these Siamese twins of Japanese art are the sleeping wild boar and a cluster of *hagi* (Lespedeza). The mulberry and the goat are put together by the artist, since this animal has the appetite of a silk-worm, and feeds voraciously on mulberry leaves or the paper which is made from its bark.

The hare peeps out of the rushes on many a lacquered box or tray, or is wrought in gold-threaded embroidery. Instead of seeing a man in the moon carrying a bundle of sticks, Japanese fancy beholds this leaping rodent scouring the face of the silver luminary, with *equisetum*, or scouring rush. This is a favorite subject on the lacquered bodies of *jin-riki-sha*.

The red maple leaves and the stag are painted with fine effect on screens. "In autumn the maples crimson, and the stag calls the doe." The Japanese word *iro* means both color and love; and in this stanza, as in a thousand others, the play is on that word. For a lover to send his once loved a sprig of autumn maple is equivalent to giving the "mitten." The leaf and the heart have both changed their *iro* (color).

The cherry-blossom and pheasant are fitly wedded together in poetry and art. The most beautiful bird (*kiji*) is this many-tinted iridescent queen of the groves in the Sun-land, and the bloom of the sakura-tree (*Prunus pseudo-cerasus*), which is cultivated solely for its blossoms, is the national flower of the Land of Great Place. "There are snow-showers which do not descend from the skies," and the falling bloom-flakes spread many a white carpet on the stone paths leading to the temples. It is often as large as a rose, and as beautiful. The plum tree, also cultivated for its blossoms, is joined with the *uguisu* (nightingale). The plum is, by excellence, the poet's tree, and the nightingale is the poet of birds, loving song more than they all. "Send forth your fragrance upon the eastern winds, O flowers of the plum-tree! and do not forget the spring, because of the absence of the sun," cries a native poet. Not unfrequently does one see the plum-tree stand all leafless in the snow, but adorned with white blossoms, like a bride before the altar. It bursts into clouds of fragrance and beauty in February, the leaves appearing later.

It is said that geese in flying on long journeys carry rushes in their bills, and drop them before alighting on the water, and then alight upon them. The rushes and geese are figured together. A comical couplet is the baboon and the moon's reflection in the water. The long-armed, stump-tailed fool sees the image of the moon in the water, and in vain attempts to grasp it.

The couplet of the chrysanthemum and fox refers to one of the hundreds of the current fox myths and stories. A fox, assuming the form of a lovely woman, bewitched a certain prince. One day, happening to fall asleep on a bed of chrysanthemums, she resumed her normal shape. The prince seeing the animal, shot at him, hitting the fox in the forehead. He afterward saw that his concubine had a wound in the corresponding part of the head, and thus discovered her true nature.

The tortoise and tiger, which are often seen together on large objects of use or ornament, the tiger, being afraid of the tortoise, hides in the bamboo jungle. The peach-trees and oxen, a less common design, had reference to a line in a Chinese poem. [illegible] The dragon-fly is the dragon crossing the summit of Fujiyo through the clouds. As the small snake becomes a dragon, so does a man of low estate often rise by triumph over obstacles to exaltation and honor.

For a number of the facts here given I am indebted to Captain E. Pfoundes, whose "Budget" of Japanese notes, entitled *Fu So Mimi Bukuro* (Trübner & Co., London), is a valuable thesaurus of condensed information.

THE TESTAMENT OF IYÉYASŬ.

"THE Legacy of Iyéyasŭ" is a document whose authenticity is yet to be proved. It purports to be the testament of the founder of the last shōgunate; but a thoroughly critical examination of its claims has not, I believe, been made. It is certain that it was not popularly or generally known in Japan, nor ever reckoned as within the body of standard legal literature. It was translated into English (thirty-seven pages print) by Mr. J. F. Lowder, some years before its publication by him in Yokohama, in 1874. The title of the pamphlet read thus: "The Legacy of Iyéyas (deified as Gongen-sama): a Posthumous Manuscript, in One Hundred Chapters, translated from three collated Copies of the Original," printed at *The Japan Herald* office.

Dr. Walter Dixon, also, in his work on Japan, gives (chapter vii.) another version, with notes and comments. W. E. Grigsby, Professor of Law in the Imperial College in Tōkiō, in a paper read before the Asiatic Society of Japan, has given a scholarly analysis of the document, showing especially its similarity to most ancient law codes, such as those of Solon and Lycurgus, the Twelve Tables, the Mosaic, and the early Teutonic codes. He terms it "the most original monument which Japan has produced in the way of legislation," with which compare Dixon, pp. 269, 270. Whether authentic or not, it embodies the policy of Iyéyasŭ, is a mirror of feudalism, and is of great historic value.

The work consists of one hundred sections, in no logical sequence, and difficult to determine in the original. Of these, sixteen consist of moral maxims and reflections, which are quotations, or intended to be such, from Confucius and Mencius; fifty-five are connected with politics and administrations; twenty-two refer to legal matters; and in seven Iyéyasŭ relates episodes in his own personal history. No sharp distinction is made in it between law and morality, between the duties of the citizen and the virtue of the man. The man who obeys the law is virtuous; he who disobeys it is vicious and low. It is the province of the legislator to inculcate virtue. All that we understand by law—all that embraces the main bulk of modern law, the law of contracts, of personal property, of will, commercial and maritime law—finds no place in this code. This arose from the fact that human life within the daimiōate was regulated by custom, not by agreement; and there was hardly any intercourse between the various daimiōates, because the only property of any importance was land, and no will was allowed. On the other hand, great stress was laid on criminal law, the law relating to landed property, the law relating to the status of persons and classes, to etiquette and ceremonial, to tables of rank and precedence, and to political administration and government. On these points, especially the latter, minute details are entered into with a peculiarity which is striking, when compared with the poverty of the code in respect to those matters which seem to us most important in a system of law. Another of the many points of similarity to ancient codes of law, notably the Mosaic, is the elaborate provisions with respect to the avenging of blood and personal satisfaction for injuries done. The individual does not, as in more advanced societies, give up his right of private vengeance. Great stress is laid on caste dis-

[illegible] made more sharp and distinct by reducing them to writing, [illegible] the unequal stages into which early society is divided.

[illegible] further remarks that there is one great difference between [illegible] early codes, viz. its secrecy. It was in express terms forbidden to be promulgated. The perusal of it was only allowed to the chief councilors [illegible] How can people obey laws if they do not know their nature? A [illegible] found in the history of the Aryan race. In Greece and Rome, at the beginning of their history, the knowledge of the laws and their administration was confined to the aristocratic class, and the first struggle of the commons was [illegible] this knowledge from them—a struggle which ended in these codes being reduced to writing and promulgated. The parallel is not complete in respect to writing. In the case of Greece and Rome, the laws were unknown [illegible] written; in Japan, though written, they were yet to be unknown. In [illegible] institutions, custom has a despotic sway. The magistrates, as Iyeyasu says, are [illegible] rectors of the mode of government; they but report, not make, the law. Any additions to the old customs were to reach the multitudes by filtering down through the magistrates, who alone would be conscious that they were new. To the multitude they would only be slight modifications of the customs they had always observed. As a code of laws, this was the character of the testament of Iyeyasu, who claims merely to be a transmitter, not a framer, of the law. His work was a compilation, not a creation; a selection from old, not a series of new laws.

The "Legacy" is invaluable in representing to us the condition of society in [illegible] Japan. The basis of Japanese life, the unit of civilization, is the family, which is a corporation, the most characteristic mark of which was its perpetuity. The head of the family held a power similar, in nearly all respects, to that of the paterfamilias at Rome, having complete power over the persons and property of his children, and doing as he pleased with both, fettered only by that custom [illegible] to despotism and early communities. But [illegible] with us, with the whole responsibility. He was [illegible] doings of any of his family. A Japanese family was not, however, what we [illegible] it was often [illegible] but [illegible] we should exclude from the family were admitted into it, and those who with us [illegible] In Rome [illegible] was employed merely to enlarge the family; in Japan, solely to perpetuate it. [illegible] ral child; and, in early times at least, he must take the name of the adopting par- [illegible] which hold that the natural tie of brother and sister was formed by adoption, and [illegible] the family were an infant, he could adopt. This practice was often resorted to in [illegible] male children, the lands escheated to the lord. The second method [illegible] ter.

at sixteen, of a woman at thirteen, was not a contract between the parties or a religious institution, but a handing-over of the bride to the family of her husband by her own family, she passing completely under the control of her husband, both as to person and property, subject to reference to a council of family relations.

So far the internal aspect of the family. Each family, however, was connected with other families, as in early Greece and Rome; and thus about fifty great clans were formed, of which the four principal were the Minamoto, Fujiwara, Taira, and Sugawara, all the families of which were, or claimed to be, descended from a common ancestor. Certain sacrifices were peculiar to each, and certain dignities confined to certain families. Thus the office of kuambaku was monopolized by the Fujiwara, and the shōgunate by the Minamoto clans (the families in succession being, the line of Yoritomo, the Ashikaga, and the Tokugawa). This condition of society was analogous to that in Italy and Greece from 1000 B.C. to 500 A.D. But what is peculiar to Japan is that, with this primitive form of society remaining unchanged, we find a system that did not arise in Europe till about the eleventh century A.D. Thus the superstructure of feudalism was reared on the basis of the family—an incongruous social edifice, as it seems to our minds.

In Japan, then, at the time of the formation of the code, the mikado and the imperial court were above, and not included in, the theory of feudalism, at the head of which was the shōgun, and beneath him the daimiōs, each with a territory of greater or lesser extent, which he farmed out to the samurai, or vassals, in return for military service. In the greater daimioates these vassals underlet their lands on the same conditions; in other words, subfeudation was common. A vassal not able, by reason of age or sickness, to perform this service abdicated in favor of his son. If a man died without leaving any children, natural or adopted, his property was retained for him by a legal fiction, for his death was concealed till permission was given by his lord for him to adopt a son, and only after such permission was given was his death announced. The necessity of having an heir, that the vassal's land might not escheat to the lord, but be kept in the vassal's family, greatly extended the practice of adoption. If the vassal proved faithless to his lord, both escheat and forfeiture were incurred.

The leading principles of Iyéyasŭ's policy are thus summarized: The position of the shōgun to the mikado was to be one of reverential homage. The shōguns were in no way to interfere with the mikado's theoretical supremacy, but to strengthen it in every way, and show all respect to the emperor's relatives, and [illegible] aristocracy. Secondly, toward their inferiors the lords were to behave with courtesy and consideration. All insult and tyranny were to be avoided, and the weight of power was not to press too harshly. The neglect of this principle, as shown in insolence to inferiors, was the rock on which the governments in nearly all ancient communities struck. This caution proves the consummate knowledge of human nature and the profound mastery of state-craft possessed by Iyéyasŭ. Another recommendation of Iyéyasŭ was, that the governments of the lesser daimioates should be frequently changed. The motive alleged for this was the prevention of mal-government, but the real reason was, that they might not have sufficient time and influence, and so endanger the power of the shōguns. This was similar in its purpose to the policy adopted by William the Conqueror, in portioning out the territories of his barons among several counties. In England the plan was completely successful; in Japan it failed, as we have seen, because the shōguns never dared to enforce the measure in the case of the greater daimiōs, who were the only ones to be dreaded.

CENSUS OF JAPAN FOR THE FIFTH YEAR OF MEIJI, THE 2532D YEAR FROM THE ACCESSION OF JIMMU TENNO (A.D. 1872).

Colonies (Hokkaidō—Yezo and Kurile Islands)	1	Kōri (departments)	717
Fu, or imperial cities (Tōkio, Ōzaka, Kiōto)	3	Kuni, or rural parishes	6,862
Ken	75	Mura, or rural parishes	70,413
Hoka, or tributary principality (Liu Kiu)	1	Towns	12,565
Gun	72	Shinto shrines	128,523
Provinces, or capitalled divisions	86	Buddhist temples	98,204
		Houses	7,337,811

	Males.	Females.	Total.	Male.	Female.	Total.
	Members of Families.					
Princes and princesses	7	4	18	29	14	43
Nobles (kuge and daimios)	349	..	2,207	2,666	1,599	4,265
Samurai (samurai of the 2d grade)	258,200	33	1,028,215	1,282,767	634,701	647,466
Samurai (samurai of lower grade)	166,870	2	492,199	659,074	334,407	324,667
Commercial samurai	646	..	2,670	3,316	1,715	1,601
Priests, Buddhists	75,925	9	[illegible]	211,846	153,677	58,169
Shinto officials	20,895	43	81,539	102,477	52,141	50,336
Nuns	..	6,068	24,359,948	6,068	..	24,359
Common people	6,326,571	179,572	..	30,855,271	15,613,048	15,242,223
Priesthood of Sintoism	..	..	..	2,588	1,356	1,232
Ryo-shi (Sintoist Samurai-priests) of Ise and Izumo						
H. E. M. Legation, Attachés, &c.						
Members of Foreign Embassies				1,288		
Retainers				1,170		
Children				2,725		

AGES.

	Males.	Females.		Males.	Females.
Under 15	4,500,000	4,400,000	80 and upwards	75,000	100,000
15 to 20	2,000,000	[illegible]	Not known	1,844	1,800
20 to 50	5,000,737				
50 to 80	3,000,000	3,000,000	Total	16,706,376	16,148,087
60 to 80	3,148,875		Total population		32,854,463

OCCUPATIONS (HEADS OF ADULT POPULATION), ETC.

	Males.	Females.	Total.
Farmers	5,104,074	6,806,[illegible]	11,[illegible]
[illegible]	427,[illegible]	38[illegible]	[illegible]
Mechanics	[illegible]73	481,[illegible]	[illegible]
Merchants and dealers	752,[illegible]	47,[illegible]	[illegible]
Total	3,056,317	1,145,[illegible]	[illegible]

	Males.	Females.
Married [illegible]	6,[illegible]	[illegible]
[illegible]	[illegible]	77,[illegible]
[illegible]	20,[illegible]	20
[illegible]	2,[illegible]	[illegible]

CENSUS ACCORDING TO PROVINCES.*

	Provinces.	Houses.	Population.
Kinai.	1. Yamashiro	108,030	429,030
	2. Yamato	95,866	418,326
	3. Kawachi	53,168	237,678
	4. Idzumi	50,863	209,174
	5. Settsu	197,137	729,444
Tokaido.	1. Iga	21,415	97,164
	2. Ise	126,476	585,988
	3. Shima	8,974	37,439
	4. Owari	175,315	727,437
	5. Mikawa	110,837	482,661
	6. Tōtomi	88,945	414,925
	7. Suruga	77,755	368,505
	8. Kai	75,793	360,068
	9. Idzu	30,459	149,749
	10. Sagami	69,577	356,638
	11. Musashi	434,232	1,943,211
	12. Awa	27,535	154,683
	13. Kadzusa	82,973	419,069
	14. Shimōsa	121,776	645,029
	15. Hitachi	124,752	648,674
Tōzandō.	1. Ōmi	146,221	576,564
	2. Mino	143,886	660,896
	3. Hida	18,555	98,378
	4. Shinano	209,968	919,115
	5. Kadzusa	121,010	507,235
	6. Sōmōtsuke	96,068	498,520
	7. Iwaki	60,251	348,308
	8. Iwashiro	78,580	427,933
	9. Rikuzen	88,139	534,609
	10. Rikuchiu	92,658	570,521
	11. Mutsu	83,868	473,244
	12. Uzen	97,578	560,984
	13. Ugo	115,959	630,036
Sōdōdō, Hokuriku.	1. Wakasa	16,994	85,487
	2. Echizen	96,568	461,032
	3. Kaga	95,027	403,357
	4. Noto	51,539	262,486
	5. Etchiu	138,829	615,663
	6. Echigo	253,642	1,568,428
	7. Sado	22,259	103,098
Sanindō.	1. Tamba	68,581	295,359
	2. Tango	57,971	160,932
	3. Tajima	40,769	187,086
	4. Inaba	37,367	162,842

	Provinces.	Houses.	Population.
Sanindō.	5. Hōki	45,121	174,158
	6. Idzumo	77,493	340,042
	7. Iwami	61,626	259,611
	8. Oki	5,943	28,531
Sanyodō.	1. Harima	156,931	635,791
	2. Mimasaka	50,609	215,602
	3. Bizen	83,362	331,878
	4. Bitchiu	90,769	396,880
	5. Bingo	99,168	456,461
	6. Aki	152,645	667,717
	7. Suwo	113,658	497,034
	8. Nagato	75,584	330,502
Nankaidō.	1. Kii	136,964	613,925
	2. Awaji	34,460	164,939
	3. Awa	125,704	586,046
	4. Sanuki	125,662	559,712
	5. Iyo	171,020	775,974
	6. Tosa	112,447	524,511
Saikaidō.	1. Chikuzen	87,139	411,175
	2. Chikugo	77,254	391,535
	3. Buzen	66,385	314,574
	4. Bungo	120,250	562,318
	5. Hizen	229,441	1,074,461
	6. Higo	192,752	953,037
	7. Hiuga	90,442	376,527
	8. Ozumi	37,235	172,877
	9. Satsuma	136,467	633,379
	1. Ishikari	1,896	6,003
	2. Shiribeshi	4,793	19,098
	3. Iburi	1,614	6,251
Hokkaidō.	4. Oshima	18,392	75,830
	5. Hitaka	1,601	6,574
	6. Tokachi	288	1,404
	7. Kushiro	407	1,754
	8. Nemuro	244	832
	9. Chishima	103	437
	10. Kitami	486	1,511
	11. Teshiwo	569	1,567
	1. Iki	8,757	33,010
	2. Tsushima	6,302	29,684
	Liu Kiu	27,167	166,789
	Saghalin	Not known.	2,358
	Total	7,107,841	33,110,825

	Total Population.		Total Population.		Total Population.
Kinai	2,023,652	Hokurikudō	3,299,551	Nankaidō	3,225,107
Tōkaidō	7,392,411	Sanindō	1,608,561	Saikaidō	4,889,883
Tōzandō	6,816,563	Sanyodō	3,431,865	Hokkaidō	121,301

The Bureau of Official Statistics in the Nai Mu Sho has charge of the census and the registers of births, marriages, and deaths. The result of the second enumeration of the population of Japan following that given above, which was completed after two years' labor, is as follows: Total population, 33,300,675 souls, of whom 16,891,729 are males, and 16,408,946 are females. This shows an increase over the former census of 189,850; of whom 95,571 are males, and 94,279 are females. During the year 1874, 230,836 males and 278,198 females were born; and 108,292 males and 197,312 females died. The number of kuazoku, or nobles, was 829. The number of shinto officials was 76,119; of Buddhist [illegible]zuzu, 207,669; and of nuns or priestesses, 9326.

* See pages 54 and 84. The numerals to the left of the province refer to their order in the map of Dai Nippon, which faces page 17.

MINES AND MINERAL RESOURCES.

By [illegible] statements of Japan's mineral wealth are presented in the R[illegible] Mr. F. R. Pearson, of the British Legation, to Sir Harry Parkes, and [illegible] *Japan Weekly Mail* of January 29th, 1876. Most of the matter [illegible] from official data. "In almost every portion of Japan are found [illegible] kind, and there is scarcely a district in which there are not traces of mines having been worked. Most of these, however, are abandoned, or worked in a very slovenly manner." The methods still pursued are, with few exceptions, the same as those followed in ancient times. Mines are still attacked by adits. Japanese hardly ever sink a shaft; and as the water gets up on the main lode, the mine is abandoned. No mines can be worked without special license of the Government, and foreigners are excluded from any and all participation in the mining industry of the country. No foreigner can hold a share in a mine, nor lend money on the security of a mine. Foreigners may, however, be employed as engineers, and a number are already in such employment.

The mining laws of Japan are based on those of Prussia and Spain. Twenty-[illegible] foreigners, mostly Europeans, the superintendent being Mr. H. Godfrey, [illegible] by the service of the Mining Department; and a number of natives have been [illegible] to study the modern systems of engineering, both practically at home, in America and Europe, and in the Imperial College of Engineering in Tokio.

The right to work a mine does not belong to the owner of the soil; for in Japan possession of the surface does not carry with it the right to the mineral wealth below. That belongs by law to the Government, which exacts from the [illegible] a varying royalty, and a surface rent of [illegible] yen per eight-[illegible] [illegible] except from coal, which pay half the [illegible] land is also charged to the miner.

The Dutch and Portuguese [illegible] seventeenth and seventeenth centuries exported [illegible] as follows:

[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]

From 1600 to 1858, 200,000 [illegible] exported. [illegible] Department Dec. [illegible]

[illegible] established [illegible] to 749. [illegible] [illegible] examined [illegible] [illegible] [illegible]

Copperas	8	Amber	1
Antimony	2	Sulphur	21
Yellow realgar, arsenic, and lead mine	1	Realgar orpiment	1
Arsenic mine	1	Manganese	1
Cobalt	14	Alum	18
Agate	3	Salt mines	2
Quartz	9	Fire-clay	3
Marble quarries (spotted)	6	Kaolin	110
Marble quarries (white)	3	Mineral resin	1
Marble quarries (striped)	1	Coal mines	768
Steatite mines	5	Petroleum	197
Flint	7		
Mica	2	Total number of leases granted	1856

2. LIST OF MINES WORKING FOR EXPLORATION.

Gold mines	28	Smoky quartz	1
Gold, silver, copper, and lead mine	1	Marble quarries (white)	5
Gold sand (alluvial gold)	2	Marble quarries (striped)	2
Silver mines	31	Agate mines	4
Silver and copper	24	Steatite	9
Silver, copper, and lead mines	2	Flint	3
Silver and lead	1	Rock crystal	9
Lead mine (containing silver)	1	Amethyst	1
Quicksilver mine	1	Quartz	1
Copper mines	187	Sulphur	3
Copper and lead	13	Copperas (sulphate of iron)	1
Copper, tin, and lead	2	Salt	1
Iron	15	Antimony	1
Iron sand	12	Coal	163
Stream tin mines	2	Petroleum	77
Stream tin and lead	1		
Lead	29	Total number of mines working for exploration	637
Ochre	1		

ESTIMATE OF MINERAL PRODUCTION OF JAPAN IN 1874.*

Minerals.	Estimated Production.	Price Each.	Total Value.	Duty Value.
Coal	330,000 tons	5 yen	$1,650,000	£338,125 0s. 0d.
Copper	3,000 "	300 "	900,000	184,350 0 0
Silver	2,500 kwanmme	150 "	390,000	79,995 0 0
Gold	100 "	2,500 "	250,000	51,241 13 4
Iron	5,000 tons	30 "	150,000	30,625 0 0
Coal-oil	575,000 sho	4 sen	23,000	4,715 16 8
Lead	175 tons	115 yen	21,250	4,353 12 11
Tin	7½ "	400 "	3,000	632 10 0
			$2,687,275	£692,818 12 11

ACTUAL PRODUCTION OF COAL IN JAPAN IN 1847.

	Tons.
Yezo	72,450
Mogi	65,024
Ishikari district	33,667
Takasu	29,378
Karatsu, in Hizen	58,288
Higo	6,250
Rest of Japan, estimated at	74,933
Total	340,000

* See "The Engineering and Mining Journal," New York, Dec. 21, 1874, p. 404, and 1875, p. 13, with map, and "The Mineral Wealth of Japan," by Henry S. Munroe, E.M.

The total coal production of Japan is thus put down at 390,000 tons, of which no less than 265,097 tons come from the consular district of Nagasaki.

ESTIMATE OF THE PROBABLE EXTENT OF THE COAL-FIELDS IN KIUSHIU, NEAR NAGASAKI.

Takashima	133	acres.
Mike	16	square miles.
Imabeika district	70	"
Taka	56	"
Karatsu district	40	"
Hirado "	120	"
Total	282	"

The total exportation of coal from Nagasaki has increased in a wonderful proportion of late years; for whereas in 1866 it was only 10,185 tons, and in 1867 56,170 tons, it amounted in 1870 to 56,200 tons; 1871, to 102,700 tons; 1872, to 137,499 tons.

Near Tōkiō there is a coal field thirty miles long by seven and a half miles wide. In Kii and in Echigo are also large coal fields. For lack of good roads, these are nearly useless. A geological survey of Japan has not yet been made, and the Government does not yet possess a correct map of the empire. In 1874, 207,243 gallons of excellent petroleum were produced. With American methods of drilling, pumping, and refinery, the yield and area of trial are increasing.

Copper is of very good quality, and found in numberless places. Ordinary ores yield from two and a half to twelve per cent. pure metal, always free from antimony and arsenic. In 1874, two hundred mines turned out only three thousand tons. Foreign machinery and methods would in all probability greatly increase this yield. Ōzaka is the chief dépôt for copper. In the export of copper, old idols, bells, Buddhists, etc., etc., figure largely.

VALUE OF COPPER, ETC., EXPORTED FROM JAPAN FROM 1870 TO 1874.

Year	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1870	$25,250	$117,150	$1,463	$143,863	$29,938 [illegible]
1871	105,433	288,704	20,655	414,792	86,297 [illegible]
1872	114,278	806,902	12,710	1,133,890	237,897 [illegible]
1873	206,945	400,985	65,845	702,875	139,846 [illegible]

The following is an estimate of the average cost of producing a ton of [illegible] according to the present native methods, viz., 100 yen per ton, or $[illegible]

[illegible]	[illegible]
Ex[illegible]	"
S[illegible]	
[illegible]	[illegible]
Ma[illegible]	"
S[illegible]	"

GOLD AND SILVER.

[illegible] $[illegible] [illegible] [illegible] [

Probably the expense of improved machinery and tram-ways was not taken into account. The cost of production of gold is $2 for every 58½ grains, and for silver $95 for 8½ pounds.

Next to coal, iron is most commonly found in many varieties of ore. In Hitachi, a bed of iron-stone, eighteen to eight feet in thickness, is worked by English engineers with blast furnaces. Magnetic iron ore is very abundant; heretofore the cost of production of this ore has been nine dollars per ton. The total output in Japan in 1873 was but three thousand tons. The future yield may be vastly increased. Lead is found in twenty provinces, but only one hundred and eighty-five tons were produced in 1874. In 1873, $84,693 worth of lead was imported from abroad. The tin mines in Satsuma, Bungo, and Suwō are not worked. Quicksilver in Hizen and Rikuchiu await miners. Sulphur is abundant, but most of that mined comes from Awomori.

THE HŌKKAIDŌ.

The geological reconnoissances and surveys of Yezo have been under the supervision of American engineers. Professors Blake and R. Pumpelly, who were engaged for one year by the bakufu, visited Yezo in 1862. (See "Across America and Asia," by R. Pumpelly, New York: Leypoldt & Holt.) They made a report, and introduced blasting and some other improvements. In 1871, Thomas Antisell, M.D., and, in 1873, Professor Benjamin J. Lyman, and Henry S. Munroe, E.M., all on the staff of the Department of the Development of Yezo, made examinations. From their reports, coal and iron sand seem to be abundant, well distributed, and of fair quality; gold and silver occur in small quantities; copper, zinc, and lead are found, but not in rich deposits. Petroleum issues in a few places. The result of their labors seems to show that Yezo is poor in mineral wealth, except iron and coal, in which it is very rich. The outcome of the highly creditable labors of these gentlemen will be a vast saving to the Japanese of money for useless mining. From the nature of the case, the limited time, and small number of the staff, the greater part of the interior of Yezo and the Kurile Islands is as yet unexplored. For maps, reports, etc., see "Reports of General Capron and his Foreign Assistants," Tōkiō, 1875. The undoubted wealth of the Hōkkaidō is in timber, fisheries, furs, and agricultural products.

LAND AND AGRICULTURE.

The exact area of Japan is not known, though computed at from 140,000 to 150,000 square miles, with a population of from 200 to 210 persons to a square mile. The number of acres under cultivation is about 9,000,000, or one-tenth of the entire area, supporting a population of 3½ persons to the acre. Not one-fourth of the fertile area of Japan is yet under cultivation. Immense portions of good grass land and fertile valleys in Hondo, and almost the whole of Yezo, await the farmer's plow and seed, to return rich harvests. For centuries the agrarian art has been at a stand-still. Population and acreage have increased; but the crop, in bulk and quantity, remains the same. The state records of Iyeyasu's time give 29,000,000 koku as the yield of the empire. The present estimate of an average crop is still under 30,000,000 koku.

In spade-husbandry, the Japanese have little to learn. In stock-rearing, fruit-growing, and the raising of hardier grains than rice, they need much instruction. On the best soils they raise two crops of wheat, rice, other grains, or root vege-

tables. Fifty bushels to the acre is a good average, though much of the land [illegible] a return. The great need in Japanese farming is live-stock. The people are [illegible] changing their diet of fish and vegetables, and becoming [illegible] to their present pre-Buddhistic habits. Material for the [illegible] supply and for the raw material of shoes and clothing must be provided for. At present, Japan imports 55,000,000 pounds of woolens and mixed goods, which in time she may dispense with. Her pastures are capable, judging from [illegible] data, of keeping 28,000,000 sheep, yielding an average weight of five pounds per fleece. Sheep farms, by fertilizing the soil, will prepare it for mulberry and tea plantations, thus increasing the supply of silk, and bringing in a train of new industries. Hitherto, human manure has been almost exclusively used, costing twelve dollars per acre.

The system of land tenure and taxation has differed in ancient and modern times. Theoretically, all the soil belongs to the mikado. Anciently, the land was divided into squares, which were subdivided into nine smaller squares, eight of which were cultivated, each by one man, and the ninth—reserved for the mikado—was worked by the nine collectively. The *tan* is still the unit of measurement. Each man held two tan, or half an acre. In time, this system fell out of use. Farmers in debt would sell their land to a richer one, and thus gradually the land became, in actuality, the property by an ownership approaching to simple. The land-owners of the present day have either bought their holdings or have reclaimed their lands; and to no one has now the power of taking these away from them. The peasants, holding their land as absolute property, are easily governed; but as soon as an attempt is made to touch their land, redistribute it, or shift ownership, the passive peasants, who submit like children to financial or political despotism, rise in rebellion to violence and blood.

The taxes, which were very light under the ancient mikado's rule, increased greatly under the dual system, and under feudalism were extremely onerous. In Hideyoshi's time, the Government tax was two fifths of the crops; in the Tokugawa period, one half or more. The landlord took twenty-five per cent. for rent, so that the tenant got but one fourth of the crop for his labor, seeds and profits. In a very bad year, the whole crop went for taxes; and the farmers then, becoming insolvent, were driven from the [illegible] by the [illegible] of the rulers. The system of land-holding and taxation varied in almost every daimio's territory, often having [illegible] in a district. The first attempt of the new régime, in 1872, to correct the abuses of feudalism, and to place the system of land taxes and tenure on one uniform national basis, led to many [illegible] Bands of peasants in certain districts, jealous of local rights, [illegible] long customs, knowing little, and suspecting much, of the policy of the rulers in the distant capital, resisted what was an act of beneficence and justice to millions of people in the whole empire. They were easily subdued.

[illegible] is the chief source of Government revenue. Four classes of [illegible] and [illegible] are recognized. Paddy, or rice-lands, [illegible] land, and tax-free land. The land pays about eight per cent. per annum. The peasant's houses are rarely built in the [illegible] higher tax, and the rural population is thus clustered entirely in hamlets or villages.

[illegible] mineral [illegible] Mexico [illegible] farming. The [illegible] with special reference to the [illegible] Agricultural [illegible]

ence have been engaged as theoretical and practical farmers and stock-breeders. In Tōkio, model and experimental farms, gardens of trial and acclimation, cattle-runs and plantations, and training schools and colleges have been established, in which the upper class of land-holders have taken much interest; nearly two hundred acres of many varieties of grass are being cultivated and tested; a large number of foreign works on stock-raising and agriculture have been translated into Japanese; two thousand cattle and ten thousand sheep have been introduced from the United States and Australia.

About eight hundred beeves are now slaughtered per week in Tōkiō to supply meat food, and six thousand cattle were sold to natives in Kobé in 1875. In the Kai Takū Shi, farms of two hundred and fifteen acres in Tōkiō, arranged under General Capron's superintendence, the excellent breeds of horses, sheep, cattle, and pigs, in spite of all drawbacks first felt from inexperienced keepers and disease, are thriving and multiplying. Over one hundred thousand young apple, pear, and other fruit trees, from American grafts, are set out, and yielding well. Improved implements are also made on the farm-smithy, from American models, by Japanese skilled hands. Besides making its own tools, the Nai Mu Shō distributes seeds, cuttings, models, etc., throughout the country, and the Kai Takū Shi, in the Hokkaidō. Model farms have also been established in Sapporo and Hakodaté.

It has been demonstrated that Yezo is capable of yielding good crops of hardy cereals and vegetables, that Japan is a country eminently adapted to support sheep and the finest breeds of cattle, and has a climate suited to develop to perfection cereals, leguminous plants, and artificial grasses, such as red and white clover, alfalas, and the rye family. Time and steady perseverance are, however, needed before national success is achieved. It is gratifying to know that, in the improvement of this mother of all arts, Americans have been the pioneers, and have done so much and so well. Next to the uprooting of superstition and gross paganism by pure religion and education, there is nothing more important for Japan than the development of her virgin land and the improvement of her ancient agricultural resources. For detailed information, see *The Japan Mail* of November 23d, and December 5th, 1874; F. O. Adams's "History of Japan," vol. ii., chap. xii.; and "Reports of General Capron and his Foreign Assistants," Tōkio, 1875.

MINT AND PUBLIC WORKS.

The Ōzaka mint is a series of fine and substantial buildings, in the Roman style of architecture, equipped with twelve first-class English coining-presses, thirty-seven melting-furnaces, and a sulphuric and nitric acid manufactory. The mint makes its own tools, cuts its own dies, and performs the usual bullion, assaying, refining, and analyzing business of a mint in other countries. The establishment was organized by Major T. W. Kinder, who was the efficient superintendent from 1870 to 1875. To his energy and ability are due the success and reputation of the mint, which it devolves upon the Japanese to maintain. Three hundred and eighty natives and several Englishmen are employed in it. The coins minted are gold, silver, and copper, and of the same weight, fineness, denomination, and decimal division as the American coinage. They are round, with milled edges. They are stamped with the devices of the rising sun, coiled dragons, legend of date and denomination, in Chinese and Roman numerals,

chrysanthemum, and *Paulownia imperialis* leaves and flower. Japanese prejudices are against the idea of stamping the mikado's image on their coins. This dislike will probably pass away before many years. From 1871 to 1875, the number of pieces coined was 136,885,541, their value being $62,421,544. The denominations are fourfold: five being gold, five silver, and four copper. The average metal money now in circulation is nearly two dollars per head of the population, consisting of about seven eighths of that sum per head.

The coasts of Japan, once the most dangerous, are now comparatively safe by night and day. The statistics of 1875 (below the maximum in 1876) show that there are thirty-one light-houses, two light-ships, five buoys, three beacons, and two steam tenders in operation. Over three million dollars have been expended by the Light-house Bureau (Tō Dai Riō). All the modern improvements dictated by advanced science and mechanical skill have been made use of. The coast of Japan now compares favorably with any in Europe. Mr. R. H. Brunton, the capable foreign superintendent, was in the Government service from 1868 to 1876.

The railway from Yokohama to Tōkiō, eighteen miles long, carried, in 1873, 1,145,556 passengers; and, in 1874, 1,592,514 passengers. The railway from Ōzaka to Kōbé, twenty-two miles long, began operations in 1873. The railway from Ōzaka to Kiōto is nearly finished, and will probably open in autumn, 1876. From Kiōto the road is surveyed to Tsuruga. Steam-transit lines are also projected from Kiōto into Kii, from Kiōto to Tokio and thence to Awomori. The excellence and convenience of transit by sea, and the fact that the mass of the people follow the agricultural life and habits, more than the lack of capital, will delay the completion of these enterprises for years. The great need of Japan is good wagon roads: comparatively few of these exist.

Telegraphs are now completed from Nagasaki to Sapporo, in Yezo. The main line connects the extremities, through the centre of the empire. A number of branch lines are also in operation. All the kens will probably soon be in electric communication with the capital. Two submarine cables cross the Sea of Japan to Asia, and two wires the Straits of Shimonosēki and Tsugaru. The material used is English, and the Wheat-stone system and katagana letters are used. All [illegible] Government enterprises and property. The Public Works Department has charge of [illegible] see page 602, dock yards and foundries. A [illegible] of steam [illegible] bleaching, weaving, spinning, sawing, boring, printing, type-[illegible], and other establishments, representing a great variety of new industries, [illegible] Many of these were established or encouraged by the Government.

SILK CROP OF 1875.

THE following notes of raw silk arriving in Yokohama for export in 1875 will show the principal localities in which this staple is produced: In Hitachi, 1,500,000 pounds; Shinshiu, 1,500,000; Iwaki and Rikuzen, 210,000; Musashi, 175,000; Kōzuke, 150,000; Hida, 90,000; Echizen, 17,000; Echigo, 12,500; various places, 18,000; total, 1,190,000 pounds. Only a certain portion of silk raised in Japan [illegible] for export. The total [illegible] silk from 1862 to 1874 was 12,567,000 pounds, or 1,048,000 pounds per annum. The percentage of silk [illegible] to annum: Italy, 37; China, 30; France, 8; Bengal, 7; Japan, 6; Spain, 2; [illegible] Levant, 4.

WEIGHTS AND MEASURES.

LONG OR TIMBER MEASURE.

The unit of timber measure is the shakŭ, which is equal to the English foot, and is divided into tenths (*sun*), hundredths (*bu*), and thousandths (*rin*). This foot is called the *kané-shakū* (metal foot).

1 rin		.012	English inch.
1 bu	=	.12	" " or one-tenth of a "Japanese foot."
1 sun	=	1.2	" inches, or one "Japanese inch."
1 shakŭ		12	" or ten Japanese inches.
3	"	1	yard.
6	" =	1	ken, or fathom.
60 ken	=	1	chō.
36 chō	=	1	ri, or 2.45 English miles.

Nice comparisons of Japanese metal measures in use in Tōkiō have shown the iron carpenter's measure, which is bent at a right angle (*kiyoku-shakū*, or bent-foot), to be equal to 0.305 metre, or 0. 11 11 , or .994 of an English foot. (See "Tables of Comparisons of Japanese, English, and French Measures, and of Useful Properties of Materials, compiled for the Engineering Classes of Kaiseigakko," by Prof. R. H. Smith, Tokio, 1876.)

CLOTH MEASURE.

The cloth shakŭ ("whale-foot," because made of whalebone, or bamboo) is three inches longer than the foot of timber measure. It is also decimally divided.

1 rin	=	.015	English inch.
1 bu		.15	" "
1 sun	=	1.5	" inches.
1 shakŭ		15	" "

A *tan*, or piece of cloth, varies in length from 25 to 30 or more feet. A *hiki* is 2 tan, or about 52 feet.

SQUARE OR SUPERFICIAL MEASURE.

The unit of this measure is the square ken of long measure, or 36 English square feet, or 3.2779 metres, called a *tsubo*.

1 tsubo	=	36	square feet, English.
1 sé	=	30 tsubo, or	1,080 square feet.
1 tan	=	300 " or	10,800 "
1 chō		3000 " or	108,000 "
1210 tsubo	=	1	acre.

A tan is the usual size of a rice-field, 20 tsubo in length, 15 in breadth. A sé is a rectangle of 6 tsubo in length, and 5 in breadth. A chō is 60 tsubo in length, and 50 in breadth. In Japanese houses, rooms are measured by, and their area spoken of, in mats (*tatami*), which are made of rice straw tightly bound together, and covered on the upper surface with matting; each piece being 6 feet long, 3 feet wide, and 2 inches thick, the edges being neatly bound with cloth. A mat is half a tsubo, and 2 mats make 1 tsubo. A tsubo is also called a *pu*, or *po*.

MEASURES OF CAPACITY.

The unit is the *masu* or *sho*, a wooden box, usually with a transverse bar of iron across the top for a handle. It is used for measuring both dry and liquid sub-

stances, such as rice, beans, salt, grain, and soy, oil, vinegar, sake, etc. It is decimally divided into *go*, *shaku*, *sō*, *satsai*, and *kō*. "The *go* bearing the Government stamp measures just 2.50 inches square by 1.75 inches deep, and, consequently, contains 10.9375 cubic inches. The *shō* would then be 109.375 cubic inches, the *to* 1093.75 cubic inches, and the *koku* 10,937.50 cubic inches. According to this, the *koku* equals 39.447 imperial gallons, or 4.93 bushels, or a little less than 5 imperial bushels, and the *to* a little less than half a bushel." DR. J. C. HEPBURN, in *The Japan Mail*, November 25th, 1876, in answer to criticisms made upon the statement in his dictionary (and in many books) that a koku contains 5.13 bushels.

10 shakū	1 gō.
10 gō	1 shō.
10 shō	1 to.
10 tō	1 koku.

Go-go is the name of a measure of 5 *gō*. A *tawara* is a sack or bag made of straw for holding rice, charcoal, or grain. A *hiyo* is a straw bale or bag, containing about 2½ bushels, or half a koku, for holding rice, which is always stored and handled in hiyo. In the Government granaries, as the salaries of officials, or in allegory, or the symbols of art, the full hiyo is the emblem of wealth.

MEASURES OF WEIGHT.

Weights are divided on the decimal scale, with the exception of the *kin* or "catty." The unit is the *monme*, which, carefully weighed by Dr. J. C. Hepburn in November, 1876, is equal to 57 grains troy. The precious metals are also weighed by this scale.

10 mo	1 rin, or .57 grain troy.
10 rin	1 sen, or 5.7 "
10 sen	1 monme, or 57 grains troy.
100 monme	100 monme = "hyaku-me."

Weights of large quantities are expressed in *me* or "mete," up to 1,000,000. Ten monme of "me" of silver, make the unit money coin, the "riō." A riō is 160 monme, equal to a little more than 9 pounds avoirdupois.

MONEY.

The only officially recognized currency now in Japan is that founded on the decimal system, now exchanged at the Imperial Mint at Ozaka, of which the unit is the *yen*.

100 sen	1 yen, or dollar.
1000 rin	1 yen, or dollar.

The old money, paper, gold, silver, copper, brass, bronze, and iron, is still in circulation, though it is gradually being withdrawn. In Japanese currency, the "mon" (equivalent to .1 cent, or one mill) and its multiples 5 mon, do not appear on any coin, but are used to denote values. Bank and exchanges being made in paper, which money was originally by weight only. There are many possessors of ancient stamped lumps of the old coin, which is commonly cited, and known as Koban. The names of the old coins and paper money, seldom or never seen, are as follows.

Names.	Value in Mon.	Value in Cents.	Remarks.
Mon	1	0.01	Round cast-iron coins, rusty, often chipped and cracked. Of same size and bearing same Chinese characters as Chinese "cash" of the same denomination.
Shi-mon	4	0.04	
Jiu-mon	10	0.1	Of bronze. Size of an English farthing. Smooth back. Raised Chinese characters on front.
Jiu-go-mon	15	0.15	Round. Larger than the above. Waved lines on the back. Chinese characters.
Ni-jiu-mon	20	0.2	Round. Larger and thicker than the above. More brassy. Chinese characters.
Tempō	80	0.8	Oval brass or bronze coin.
Is-shiu	625	6.25	Oblong paper card. (See page 425.)
Ni-shiu	1,250	12.5	Card. Same symbols as above, but larger.
Bu, or Ichi-bu	2,500	25	" " " "
Ni-bu	5,000	50	" " " "
Riō	10,000	100	" " " "

The new copper coins have no holes in the centre. The old zéni, or cash, were strung on straw twine, in strings of one hundred each, or stuck on skewers or pins in shops or at the toll-gates. The inscription on the cash is usually that of the year-name, and "TSUBŌ" (current money). "Tempō" is the name of the year in which that coin was issued. Of the square silver coins, *ichi-bu* and *is-shiu*, the former was first cast in 1837, and the latter in 1854. The is-shiu, being largely used to pay the laborers employed to build forts (*dai-ba*) in Yedo Bay in front of Tōkiō, were called "dai-ba." The gold koban, with its divisions of halves, quarters, eighths, and sixteenths, the coins made of an alloy of gold and silver, and the issues of the ō-bans, or oval sheets of gold, from two and a half to six inches in length, and worth from ten to sixty dollars, have passed out of circulation, to be melted up and recoined, or be kept as curiosities.

On the subject of Japanese money, see pp. 88–97, "Mémoires du Congrès International des Orientalistes," Paris, 1873; Dr. S. R. Brown's and J. J. Hoffman's "Japanese Grammar;" and the various Japanese works on numismatics, and the official pamphlets, with rich illustrations and full descriptive text. For weights and measures, see Smith, Brown, Hoffman, and Hepburn.

NOTATION OF TIME.

THE first systematic attempt at marking and recording time was in A.D. 602, when a Buddhist missionary from Corea, named Kuanroku, brought to Japan a Chinese almanac, and taught its use. From this time, the years, lunar months, and days are counted, and the years named after the characters in a cycle of sixty years, which is made up of one series of ten, and another series of twelve, characters. The cycle of ten series is called from "the five elements," Wood, Fire, Earth, Metal, and Water, each of which is taken double, or masculine and feminine.

The cycle of twelve series is formed, according to the division of the zodiac, into twelve equal parts, to each of which the name of some Japanese animal is assigned. These are the Rat, Ox, Tiger, Hare, Dragon, Serpent, Horse, Goat, Ape, Cock, Dog, Hog.

By making a square, in which twelve lines are drawn horizontally, and ten

periods of sixty, we have one hundred and twenty squares, of which sixty are used. From the ten series at the top, and the twelve series on the left side, and the numbers from 1 to 60 in diagonal lines in the spaces from left to right, and from top to bottom. Thus the cyclical name of the year 1711 (see page 288) is "water"-"dragon," or the ten-series name, "water," and the twelve-series name, "dragon." The first year of the current cycle is 1864, and the cyclical name of 1877 is "fire"-"bull," the first belonging to the ten-series, and the second to the twelve series cycle. (See diagram in Hoffman's "Grammar," page 156.) This method of reckoning time is still in use among the Chinese, Coreans, and the Japanese Buddhist world and priesthood. All Japanese literature is full of it, and it will be printed in the native almanacs for some years to come. As it is the offspring of Chinese philosophy, so the doctrines of *in* (female principle) and *yo* (male principle), *fong shuey* ("air and water" — a system of gross Chinese superstition) are involved in it, and from its very nature it is the mother of superstitions innumerable. No severer blow has been dealt at priestcraft, necromancy, and the thousand forms of delusion, than the abolition of the lunar calendar, and no greater evidence of the desire of the rulers of Japan to break from Asiatic trammels has been given than their adoption of the solar calendar. The measurement of apparent time in hours and minutes was, for centuries, by the clepsydra. The first is said to have been made by Tenchi Tenno when still a prince, and was re-mounted in 671 A.D. Time-keepers after the European fashion were introduced from China during the time of Taiko. In ordinary Japanese clocks the dial is perpendicular, and the hour and minute hand, being one, describes, while seconds are beaten by an escapement, and shown on a small round dial at the top. At present, many thousand New England clocks and foreign watches are in use, and even the common people are learning the meaning of a "second" of time.

ENUMERATION OF YEARS BY YEAR-PERIODS.

From 645 A.D., under the mikado Kotoku, the system of reckoning the years by certain cyclical periods called *nengo*, or year-names, has been in use. In historical works, and in Japanese literature generally, these year-periods are always referred to, and learned Japanese gentlemen committed the entire list to memory. Others used little tablets, kept in their pocket-books or hung in their houses. No special rule or system was observed in changing the names, though the accession of a new sovereign, the advent of war or peace, a great national calamity or blessing, a profound social change or great national event, was made the pretext for adopting a new name. It thus results that from 645 to 1868 A.D. there have been 240 *nengo*, including those used by the "Northern dynasty" during the period 1336-1392, treated of in Chapter XIX. The year-names are appointed by the mikado, and are chosen from sixty-eight Chinese words or characters specially set apart for the purpose. They are often very poetic and striking. (See "Old Buddhist Coins," page 157.) In the following list, it will be noticed that the same syllables recur often. The dates can not exactly correspond with those of January 1st. A new year's day (1872) "Gwannen-no-hatsu-hi" of the "Nihon-Ki-Jiuuki Tenno-shogaku-no-shiran," or Chronological Table of Japanese Emperors, page 1. Hence, in the newspapers of all dates, from 1872, "the [illegible] year of the Japanese empire," or "from the foundation of the empire," or "from the accession of [illegible]" [illegible] [illegible] with the Roman "Anno Domini" [illegible] purely arbitrary.

LIST OF YEAR-PERIODS.

	A.D.
Taikwa	645
Hakuchi	650
Shuchi	672
Hakuho	673
Shuchō	686
Taikwa	695
Taiho	697
Taihō	701
Keiun	704
Wadō	708
Hōki	715
Yōrō	717
Jinki	724
Tempyō	729
Tempyō Shōhō	749
Tempyō Hōji	757
Tempyō Jingo	765
Jingo Keiun	767
Hōki	770
Ten-ō	781
Enryaku	782
Daidō	806
Konin	810
Tenchō	824
Jōwa	834
Kashō	848
Ninjiu	851
Saiko	854
Tennan	857
Jōgwan	859
Gengyō	877
Ninna	885
Kwampyō	889
Shōtai	898
Engi	901
Enchō	923
Shōhei	931
Tengyō	938
Tenryaku	947
Tentoku	957
Ōwa	961
Kōhō	964
Anna	968
Tennoku	970
Tenroku	973
Ten-en	976
Jōgen	978
Tengen	983
Eikwan	985
Ennin	987
Eiso	989
Shōryaku	990
Chōtoku	995
Chōhō	999
Kankō	1004
Chōwa	1012
Kwannin	1017
Jian	1021
Manju	1024
Chōgen	1028
Chōriaku	1037
Chōkyū	1040
Kōhei	1044
Jiryaku	1046
Enkyū	1069
Shōho	1074
Shōryaku	1077
Eiho	1081

	A.D.
Otoku	1084
Kwanji	1087
Kaho	1094
Eicho	1096
Shotoku	1097
Kowa	1099
Chōji	1104
Kajo	1106
Tennin	1108
Tenyei	1110
Eikiu	1113
Genei	1118
Hoan	1120
Tenji	1124
Daiji	1126
Tensho	1131
Chosho	1132
Hoyen	1135
Eiji	1141
Koji	1142
Tenyo	1144
Kyuan	1145
Nimpei	1151
Kiuju	1154
Hogen	1156
Heiji	1159
Eiroku	1160
Owa	1161
Chokuan	1163
Eiman	1165
Ninan	1166
Kawo	1169
Shoan	1171
Angen	1175
Jisho	1177
Yowa	1181
Juei	1182
Moji	1185
Kenkiu	1190
Shoji	1199
Kennin	1201
Genkiu	1204
Kenyei	1206
Shogen	1207
Kenreki	1111
Kempo	1213
Jokiu	1219
Jowo	1222
Gennin	1224
Karoku	1225
Antei	1227
Kwanki	1229
Joyei	1232
Tembuku	1233
Bunreki	1234
Katei	1235
Rekinin	1238
Enwo	1239
Ninji	1240
Kwangen	1243
Hoji	1247
Kocho	1249
Kogen	1256
Shoka	1257
Shogen	1259
Bunwo	1260
Kocho	1261
Bunyei	1264
Kenji	1275
Koan	1278
Showo	1288

	A.D.
Einin	1293
Shoan	1299
Kengen	1302
Kagen	1303
Tokaji	1306
Enkei	1308
Ocho	1311
Showa	1312
Bumpo	1317
Genwo	1319
Genko	1321
Shochiu	1324
Karoki	1326
Gentoku	1329
Genko	1331
Kemmu	1334

SOUTHERN DYNASTY.

Engen	1336
Kokoku	1340
Shohei	1346
Kentoku	1370
Bunchiu	1372
Tenjiu	1375
Kowa	1381
Genchiu	1384

NORTHERN DYNASTY.

Reki wo	1328
Koyei	1342
Tehwa	1345
Kwanwo	1350
Bunwa	1352
Embun	1356
Owa	1361
Toji	1362
Oan	1368
Eiwa	1375
Koreki	1379
Eitoku	1381
Shitoku	1384
Kakei	1387
Kowo	1389
Meitoku	1390
Oyei	1394
Seicho	1428
Eikio	1429
Kakitsu	1441
Bunan	1444
Hotoku	1449
Kiotoku	1452
Kosho	1455
Chooku	1457
Kwansho	1460
Bunsho	1466
Onin	1467
Bummei	1469
Chokio	1487
Entoku	1489
Mojwo	1492
Bunki	1501
Eisei	1504
Taiyei	1521
Kyoroku	1528
Tenbun	1532
Koji	1555
Eiroku	1558
Genki	1570
Tensho	1573

	A.D.		A.D.		A.D.
Bunsoku	1892	Genroku	1688	Kiowa	1807
Kyoho	1896	Hoyei	1704	Bunkwa	1804
Genroku	1695	Shotoku	1711	Bunsei	1818
Kyoho	1624	Hokio	1716	Tempo	1830
Shoho	1644	Gembun	1736	Kokwa	1844
Keian	1648	Kwampo	1741	Kayei	1848
Shoo	1652	Enkio	1744	Ansei	1854
Meireki	1655	Kwa-Wei	1748	Manyen	1860
Manji	1658	Horeki	1751	Bunkiu	1861
Kwambun	1661	Meiwa	1764	Genji	1864
Enpo	167-	Anyei	1772	Keiwo	1865
Tenwa	1681	Tenmei	1781	Meiji	1868
Jokio	1684	Kwansei	1789	Meiji twelfth year	1877

FOREIGN TRADE OF JAPAN.

Year.	Exports.	Imports.	Total.
1871	$17,747,696	$19,184,805	$36,930,430
1872	26,288,441	24,294,582	50,182,973
1873	27,444,068	20,600,994	48,045,062
1874	24,226,629	18,674,580	44,225,266
1875	29,467,967	29,001,637	47,481,967

CHIEF ARTICLES OF EXPORTS AND IMPORTS IN 1875.

Exports.		Imports.	
Copper, [illegible]	$8,974,967	Rice, [illegible]	$5,062,[illegible]72
Woollens, [illegible]	846,863	Spirits, [illegible]	7[illegible]27
Metals, [illegible]	2,097,502	Tea, [illegible]	7,792,241
Matting, [illegible]	1,564,196	Cotton, [illegible]	2[illegible]1
Articles [illegible]	1,148,[illegible]	Linen, [illegible]	2,[illegible]57
Miscellaneous, [illegible]	8,[illegible]47	Clothing, [illegible]	[illegible]7
Electric [illegible]	3,[illegible]85	Wax, [illegible]	[illegible]
		Cotton, [illegible]	[illegible]
Total,	$29,467,967	Drugs, [illegible]	[illegible]
		Rice, [illegible]	[illegible]
		Miscellaneous, [illegible]	2,[illegible]
		Total,	$29,001,637

FOREIGN SHIPPING ENTERED AT THE OPEN PORTS IN 1875.

	Vessels.	Tons.	Vessels.	Tons.	Tons.
American, [illegible]	58	70	83	96	166,[illegible]87
British, [illegible]	704	811	87	[illegible]	1,[illegible]13
Belgian, [illegible]	138	134	139	20	273,[illegible]14
[illegible]	21		[illegible]	[illegible]	20,[illegible]2
Danish, [illegible]	2		2	[illegible]	[illegible]1,[illegible]5
Dutch, [illegible]	[illegible]		[illegible]	[illegible]	[illegible]73
French, [illegible]	2	2	5	[illegible]	[illegible]5
German, [illegible]	28	[illegible]	28	[illegible]	1,[illegible]4
Hawaiian, [illegible]	[illegible]	[illegible]	17	[illegible]	[illegible]
Italian, [illegible]	8	[illegible]	9	[illegible]	[illegible]1,[illegible]3
Russian, [illegible]	[illegible]		[illegible]	[illegible]	[illegible]1
Spanish, [illegible]					[illegible]3
Total,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]1,[illegible]5

FOREIGN RESIDENTS AND FIRMS AT THE OPEN PORTS.

R., residents; F., firms.

Nationality.	Yokohama.		Tokio.	Ozaka and Hiogo.		Nagasaki.		Hakodate.	Total.	
	R.	F.	R.	R.	F.	R.	F.	R.	R.	F.
American	185	20	41	83	7	38	3	6	353	36
Austrian	15	3	6	5	..	7	..	..	33	3
Belgian	17	1	..	..	..	..	..	..	17	1
British	620	65	285	235	32	129	9	13	1282	109
Danish	18	1	2	..	..	11	..	..	33	1
Dutch	61	3	17	58	8	6	1	..	142	12
French	127	..	83	24	3	18	2	..	254	42
German	159	..	49	61	12	15	4	..	279	43
Hawaiian										
Italian	19	6	6	2	..	..	..	..	27	6
Peruvian										
Portuguese	27	.	3	.	.	5	..	..	35	..
Russian	16	.	14	.	..	2	..	3	35	.
Spanish	42	.	..	..	..	..	..	..	42	..
Swedish	15	..	..	..	..	3	..	..	18	..
Swiss	23	7	4	6	3	..	..	..	33	10
Total	1335	106	510	474	65	234	19	22	2583	258

In the above tables (from the British Consular Trade Report for 1876) all the nations with which Japan has treaty relations are represented, except China; and no return of Chinese commerce is made, except in the totals of imports and exports, in which the value of Chinese merchandise is included. In the table of foreign residents, the children are not reckoned. Of these, there must be about 400 in Japan. Probably 100 foreigners, in the employ of the Japanese, reside in the interior, beyond treaty limits.

LEGENDARY ART AT THE CENTENNIAL EXPOSITION.

On the rotunda of Main Hall, south side, were painted representative Asiatic scenes, objects, and persons. Verging on the centre of the group was a Japanese "poem-card," inscribed in *hiragana*, with the following stanza from a very ancient poet, by one of the Japanese commissioners:

"Waga kuni no Yamato* shima ne ni idzuru hi wa. Morokoshi† hito mo, awoga zara-mya?"

or, in English,

"In the ancient Yamato island, my native land, the sun rises: must not even the Western foreigner reverence?"

or,

"When the foreigner comes to my country, the divine Isle or Japan, must he not respect it?"

Of the two platforms in the Japanese section, one was devoted to porcelain of

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* Yamato is the ancient name of Japan.

† Morokoshi is an archaic geographical term applied to China, India, or the Western world generally. The poet-man evidently meant, "Even when Occidentals sight-seers at the Centennial Exposition come into the Japanese section, will they not—nay, must they not—admire our art and country?"

Arita and Karatsū, in Hizen; the other, to the bronzes of Etchiu, Kaga, and Kioto, and to the cloisonné enamel of Owari. Between these two platforms, in the rear, were gold inlaid bronzes in glass cases. On the eastern side of the section were: 1. Tokio porcelain and Satsuma faience (white, cream, buff, and dead gold); 2. Kutani (Kaga porcelain (red and bright gold); 3. Seto (Owari porcelain (blue, white, and liver-colored). In the centre of the section were the inlaid work, Kioto porcelain and faience, screens, wood and ivory carvings, weapons, armor, and ancient copper bronzes and jewels. It was in these articles chiefly that legendary art found its best illustration. Most of the mythical, legendary, poetical, and historical incidents noted in previous pages of this work were portrayed, some of them many times over. The same ideas or symbols were repeated, with slight variations, in bronze, porcelain, lacquer, ivory, wood, silk, or in plastic forms. I have space to notice but a very few of the subjects most frequently treated.

1. *The Sea-god rising out of the Deep.*—Riu Jin (Dragon-god), or Kai Riu Ō (Dragon-king of the Seas, page 198, is the personification of the dragon; and the monarch of the world under the sea appears in many fairy tales and very ancient legends, his palaces being located under the ocean, the Inland Sea, or Lake Biwa. He is a reality still to millions of Japanese people. He is represented in terrific majesty, and of awful mien, rising out of the deep. His helmet and mail is a living dragon—the symbol of irresistible might, motion, and ubiquity. His robes are gold and jewels. Around him the waves mount, part, roll, and churn into white foam-edges, their translucent green curves flecked with silvery foam bubbles. He holds in his hands a casket, in which are the jewels that control the ebb and flow of the tides—the powers of the sun and moon—so significant of victory. Long ago, when invulnerability to Ōjin (page 79, the infant god of war, will be objects to endow with them. "Quick; take this casket: the opportunity is brief. I deign not long to remain in this upper world," is the expression on [illegible] features. Takenouchi is holding the infant god while the Dragon King [illegible]. In several bronzes and ivory carvings his queen (page 198) [illegible] coral, with dead-gold [illegible].

2. *Being Pursued under the Waters.*—On the [illegible] bronzes portrayed this story of mad love, murder, remorse, and penance. Endo, one of the captains of the Kioto garrison during the Taira rule, a brave [illegible] wife of a fellow-officer. The lady, made aware of his passion, steadily rejected [illegible] when the bolder lover [illegible] to [illegible] her mother [illegible] to his wishes and consented to the death of her husband, on condition [illegible] him. In the agony of conflict between wifely and filial love, she [illegible] a plan, which, she thought, would satisfy her own and her husband's honor, and save her mother's life. This was nothing less than to [illegible] Yoritomo, to yield to Endo's suit, and [illegible] the [illegible] Yoritomo [illegible] admitted into the sleeping-chamber. On [illegible] made fashion, she donned her husband's dress, and lay down in his place. The [illegible] pursued [illegible] to the temple, confessed his sin, shaved his hair, and, though in the midst

in the cloud, or in the foliage above the crags, and declare his penance complete, and grant him pardon. He became a learned and holy monk, and built the great temple of Todaiji at Nara, in Yamato, which Yoritomo endowed, and visited in 1195. His priestly name is Mongaku Shonin (His Exalted Reverence Mongaku). In the bronzes, the shorn monk, his body bound with straw rope, and bared to the waist, with rosary in hand, stands under the icy waters, while snow burdens the dense foliage, and caps the gloomy crags. Remorse, torture, and fear are depicted in his face; while peering through the boughs is Fudo's gentle messenger bearing the flowery wand of peace and pardon; while below, with his frightful scowl relaxed, and his iron-spiked club at rest, the demon avenger proclaims that justice is satisfied, and henceforth the sufferer is to be the holy bonze.

3. *Fish leaping the Water-fall.*— Once, when Kiyomori was on his way to view Kumano water-fall (near Kiōto), in his state barge, surrounded by his chamberlain, nobles, and sword-bearer, a white koi (carp) leaped up out of the river upon the deck of the boat. All rejoiced at this auspicious omen.

The koi leaping the water-fall is a symbol of aspiration and ambition, and an augury of renown. The origin of the symbol is Chinese. In an old book it is said that "the sturgeon of the Yellow River make an ascent of the stream in the third moon of each year, when those which succeed in passing above the rapids of the Lung Men become transformed into [white] dragons."

4. *Takamochi* (page 109), the founder of the Taira family, one night accompanied the mikado on a visit to one of his concubines, who lived at a distance from the palace. As the imperial night-walker was passing what is now Gihon Street, in Kioto, he met what appeared, in the gloomy darkness and drizzling rain, to be a demon with horns, and rays of fire streaming from its head. The emperor was greatly frightened, but Takamochi boldly seized and threw down the apparition. It proved to be an old priest, going out to light the shrine. He had on a grass rain coat, and a straw cone-shaped hat over his head, under which he carried a lamp, holding his pitcher of oil in his hand. Both parties apologized, and a famous subject for artists was the result.

5. "*The Water-fall of Yoro*" is an ancient story. An aged wood-cutter, no longer able to work, was supported by his dutiful son, who daily set out with axe and cord to cut fagots. These he sold to buy rice and saké, the latter being a necessity to the old man. Finally, times were so hard in winter, and the snow so deep, that the son could not earn enough to buy even a gourdful. One day, while filially grieving over this, as he passed a water-fall near Takada in Mino, with his empty gourd in hand, he looked up, when some of the spray touched his tongue, and he beheld the water-fall turned to saké. His filial piety was rewarded. Joyfully filling his vessel, he returned home, and thenceforward kept the old man's veins warm, and supported him in comfort. Hearing of this wonderful reward of filial piety, the emperor and his train went out to see it; and in honor of the event the year-name (page 613) was changed to Yoro (nourishing old age).

6. *No* is a kind of pantomimic opera, or "lyrical drama," in which the chief actor performs a variety of dances, while a band of musicians, usually behind a looped curtain, plays, and a precentor recites the words and leads the chorus, both of which contain much ancient poetry. The *No* depicts, by word and dance, the ancient mythology and legendary and historic lore. The dancers wear magnificent brocade dresses with long trails, suits of feathers, burnished armor, huge red wigs, and a variety of masks, which represent mirth, sorrow, wrath, serene old age, wicked old age, blooming youth, beauty, deformity, benevolence, malignity, and the various passions. In February, 1872, in Tokio, I witnessed a *No* performance by four dancers, twenty musicians, and a singer. All of these belonged to

the mikado's palace hard, and wore their ancient gorgeous robes of crimson and gold [illegible] four sets of *No*, which were first composed in the sixth century, viz.: 1. "Great Peace," intended to propitiate the gods. 2. "The Joy attracting Dance," representing the dance of Suzumé and the mirth of the gods [illegible] in which the sun goddess hid herself. These were by four masked performers. 3. "The Dance of the Dragon-god" was by one person in [illegible] mask and helmet, and robes of resplendent brocade, representing Rin Jin. 4. "The Mountain-god's Dance" was by a very handsome Japanese, in silver baldric and flowing opaline silk dress. In one of the cases at the Centennial Exposition, a collection of the *No* masks in miniature were shown. Most of those in actual use in Japan are many centuries old. The *No* dances and the subjects illustrated in them are repeatedly depicted on Japanese art-products.

7. *The Cock on the Drum* is often chosen by the artist in cloisonnée, lacquer, porcelain, and bronze. It refers to the ancient custom in China of stationing a drum on a stand in front of the magistrate's office. Any one oppressed or maltreated could come, and, by beating the drum, call attention to his plaint, and [illegible] redress. In time of peace and good government, the drum was neglected and never sounded; hence the fowls would mount it fearlessly, and the rooster would use it as a favorite crowing-place. The hen would lead her brood around it. In one of Hokusai's sketches, a vine and leaves have entwined it, and doves [illegible] and making love on it. Hence, an emblem of peace.

8. On many of the bronzes one or two horsemen are depicted riding through the waves. In the campaign against the Taira, Yoritomo gave to Takatsuna his fleetest and best charger from the stables of Kamakura, the same for which Kagesuye, his rival, had vainly asked. At the battle of Fujikawa, the Taira being on the west and the Genji on the east bank, Yoshitsuné ordered the bridge to be cleared of the planks, and the soldiers to unclasp their armor, and swim over. Two horsemen, whipping up their horses, plunged into the stream. The [illegible] was Kagesuye, the other was Takatsuna. Takatsuna, from behind, "lied [illegible] Kagesuye's horse's girth in two." Kagesuye stopped his steed, and tightened the strap; upon which Takatsuna rode up, passed him, landed first, and shouted out his own name in defiance at the enemy and for [illegible] Kagesuye [illegible] Kagesuye. By [illegible] and Kagesuye [illegible] the river, and in the face of a hail of arrows rode to the opposite shore. He is usually represented brandishing his sword, the arrows being cut in two by his [illegible] He may be seen [illegible] his chest of [illegible] with a space between each square.

Yoshitsuné [illegible] Yoshitsuné whipping his horse into [illegible] the precipitous sides of the hills [illegible] [illegible] [illegible]

TEA CROP OF 1875.

The total export of tea amounted to 22,582,152 pounds, of which 16,546,289 pounds were shipped from Yokohama, 4,292,159 pounds from Kobé, and 643,159 pounds from Nagasaki. All Japanese tea is green, and the United States is the chief customer for this tea. About 400,000 pounds were sent to England from Nagasaki in 1875. Some consignments are also made to China for conversion into black tea. The tea is picked in the spring and fall. About nine per cent. weight is lost by refiring or redrying for export. The best tea-producing provinces are Isé, Suruga, Inaba, and Yamashiro, which produce for foreign export 28,000, 26,000, 23,500, and 22,000 pounds respectively. Kiushiu sent 22,000; Yamato, Kawachi, Iga, and Kii sent 12,000; Omi, 9000; Mino, 9000; Shimosa and Kadzusa, 6000; Tamba, 5000; Echizen and Echigo, 3500; and sundry small districts, 5000 pounds for export in 1875. The area of plantations and crop of tea is increasing steadily every year.

THE CERAMIC ART OF JAPAN.

The first historic notice of the ceramic art in Japan is that of the terra-cotta figures set in the earth in a circle round the dead, in place of the living victims formerly buried up to their necks. After death by starvation, a circle of skulls marked the site of the illustrious dead, like the cairns of Britain. Ancient graves occasionally opened in the vicinity of Nara and Kiōto are found surrounded by a circle of clay images. At the death of the wife of one of the ancient mikados, who had been grieved at hearing the groans of the dying victims buried alive to their necks with the dead Prince Yamato hiko no mikoto, he permitted his adviser to bring a hundred workmen in clay from Idzumo, who made clay images of men, horses, and other things, which were buried in lieu of men with the empress. Potters, brick and tile makers, came over from Corea with other artificers (p. 83) in the seventh century; and in A.D. 724 progress in the ceramic art began by the introduction of the potter's wheel, and continued for five centuries in the working of faience only, pure Japanese porcelain being unknown till the time of Hidéyoshi. In the days of the Hōjō, Kato Shirozaëmon having visited China to study the art, came back and erected his wheels and kilns in Séto, Owari, making, however, only pottery of an improved sort. "Séto-mono" (Séto ware, or séto, like our term "china") is the common name for household crockery in Japan. The making of real porcelain in Japan was begun by the Corean potters brought into Japan by the Japanese who invaded Corea (1592–1597). These captives were settled in Buzen, Higo, Hizen, Ōzumi, and Satsuma, in Kiushiu, where are still the oldest seats of the ceramic industries, and at Yamaguchi, in Nagato, and near Kiōto. About the same time a Japanese from Isé, who had studied the clays, pigments, and methods of the Chinese, settled in Hizen, where he found beds of clay with the varied qualities necessary to produce the famous Hizen wares. It is only in very recent times that the potteries of Owari, Mino, and Kaga have become celebrated; and those near Tōkiō and Yokohama only within the last decade. At present it is notorious that the "old" Satsuma, Hizen, and Kioto wares are imitated in scores of kilns all over the country. Very few pieces of the highest artistic merit have been produced since the Restoration, as the making of porcelain and faience in Japan has since 1868 degenerated from an art to a trade. In the days of feudalism, masterpieces of the ceramic art were made for princes and lords, for presentation to fellow daimios, the shōgun and court nobles. Such things were not bought and sold. There were, properly speaking, no shops for their sale. Only household crockery was seen in the shops. Fine

pieces were not in the trade: a fact which explains what foreigners have so often remarked, namely, that until eight or ten years ago the rarest porcelain was made in Japan, and occasionally found its way to Europe, yet the keenest-eyed visitor in Japan never saw it on sale. Formerly the artisan was an artist, and worked for low wages and honor. He lived on a few bronze cash per day, yet enjoyed the presence and friendship of his lord. The daimio visited the potter at his wheel, and the potter sat in honor before his master on the mats of his palace—a place in which the richest trader in the province could not so much as enter. To imprint his stamp, or to scratch with his little finger-nail his name or mark on the bottom of a tea bowl, or "clove-boiler," or vase, over which he had spent a year or three years, and which should adorn for generations the *tokonoma*, or nooks of a daimio's chamber, was sufficient reward to the workman already proudly happy in his own work. Of this contented happiness in work which found its reward in honor, not gain, I was more than once a witness. It is to be hoped that the efforts of the government and native art-lovers, and the proper foreign influence, will be able to arrest the downward tendency of Japanese art in ceramics, and restore it to its former glory, even though the social atmosphere and environment are now so wholly changed.

The villages in which faience and porcelain are made, whose names are household words in America and Europe, look like any other Japanese villages. In [illegible] weather-beaten cottages, made of wood, mud, reed, and thatch, the potters work before their paper windows, the force in each "establishment" usually consisting of father and son, rarely of more than three or four men. The kilns or kilns are the common property of a village, built up the sides of a hill, and fired with pine wood, the workmen taking turns in noting the temperature and watching the melting of sample enamels on bits of clay set near the plug-hole.

Often the biscuit is made in one place, and the glazing done at another. Many potters now sell their baked wares to artists in Tokio and the large cities, who lay on the colors, decorate, and fire in their own furnaces—a process I have often watched in Tokio. New designs are wrought by the artist from a drawing, but stock subjects (p. 581) are laid on from memory, and for the cheaper wares dabbed on. In the potteries the principle of division of labor is well understood, one man making bodies, another spouts, another handles or ears, his specialty. Of late years companies employing capital have centralized labor, and collected workmen in large establishments, improving their furnaces, and [illegible] the art.

Japanese porcelain or faience takes its name from the name of the trading town, the place of manufacture, the port whence it is shipped, the name of the province, or the place where it is decorated. The following wares are the most well known:

SATSUMA.—The oldest specimens have no colored decoration, and date from 1624. [illegible] the latter part of the seventeenth century, [illegible] several silk, or brocades. The rich gilding, the harmony of colors, and the delicacy [illegible] "Satsuma" ware, which is most [illegible] pieces, its renown. Most of it is crackle, called *hibiki* (snake porcelain), the cracks imitating a serpent's skin. The body of nearly all fine Satsuma ware is [illegible] sets, qualities, and colors are now made and exported from Satsuma. Nearly [illegible]

HIZEN.—Arita and Karatsu are the chief places of manufacture in this province, Arita alone having over two hundred kilns. The wares made for home use are called Sométsûki (dyed in patterns, or figured), which has blue paintings under the glaze. The whole design is traced by the artist in black lines, the shades being indicated merely by a stroke. The colored enamels are then laid on; thin when opaque, thick when to be transparent after fusion. Usually the entire decoration is fused at one firing. Hizen porcelain and faience have usually lively [illegible]. The style called *saishiki* (many-tinted). Imari is the sea-port.

OWARI and MINO.—Most of the work of these two provinces is Sométsûki porcelain or blue ware. The finest deep cobalt glazes are from Owari. Vases, flower-holders, tables, wall-pieces, screens, fan and poem-plaques, and large pictures are wrought in faience, coated with a film of finest kaolin, on which artistic symbols and figures are wrought. Séto is the chief place of manufacture, and Nagoya of sale. Owari also is famous for its cloisonné work, both on copper and porcelain. The application of this delicate art of applying enamel in cells or between threads of metal, producing the effect of shining silver or gold among dead tints of minerals, or of metallic outlines with opaque shadings in color, to porcelain, is, in its development, at least, a recent Japanese art.

KAGA.—The characteristic color of Kaga ware is red, produced by rouge or oxide of iron, with bands and lines of gold, and much figure decoration. Five miles from the town of Térai are the clay beds of Kutani (nine valleys), whence the ware is marked and named. The colors and paintings are not done by one firing as in Hizen, but the clay form, the black tracing of the design, the red glaze, and the gold lines receive each a baking.

KIÔTO.—At Awata, a village in the suburbs of Kiôto, faience having a yellower tint than the buff wares of Satsuma, but crackled, is made, called *tamago yaki* (egg-pottery), the decoration being usually a few sprays of grasses or flowers, with birds and insects. Eraku ware has gold figures of poets, warriors, Chinese sages, or mythical heroes and creatures, upon a red glaze or dead surface. All kinds of faience and true porcelain are made in Kiôto, the "pierced," the "netted," "sieve," "rice-grain," "egg-shell," "*mokume*," "watered," "wood-grain or," "marbled," "wicker work," "woven," "veined," "shell-pink," cloisonné, celadon, lacquered, figured in high relief, and in imitation of inlaid gold and bronze work, called *zogan*, etc., etc. "Yaki" is the general native term for baked clay. On Awaji island are made delicate buff crackle and celadon faience. Banko-yaki is made of a tough brown clay in Isé, taking its name after the inventor. The ware (usually teapots and small utensils) is very light and thin, having sprays and splashes, and perfect designs in opaque colored enamels slightly raised from the surface.

TOKIO and YOKOHAMA.—Very little work is produced in the neighborhood of these places, except imitations, though some are very fine, and will puzzle any one, except a real expert, to tell them from "old Satsuma" or "old Hizen" wares. Scores, if not hundreds, of artists and decorators live in these cities who buy baked ware from Owari, Mino, Hizen, Kaga, and local potteries, and decorate and sell it to foreign customers. Most Japanese pottery and porcelain is stamped, scratched, or marked in color with the name of the place where made, the name of the decorator, or the company which sells it. There is an excellent native work of Japanese faience, in five volumes, by the learned antiquary Ninagawa Noritané. For some good notes, see Official Catalogue of the Japanese Section, International Exhibition, Philadelphia, 1876. A work on the History, Ideals, Symbolism, and Technique of Japanese Art is in preparation by the author.

DR. J. C. HEPBURN'S METEOROLOGICAL TABLES, FROM OBSERVATIONS MADE FROM 1863 TO 1869 INCLUSIVE, READ BEFORE THE ASIATIC SOCIETY OF JAPAN, JUNE 17TH, 1874.

MONTHLY AND YEARLY AVERAGE (1863-1869) OF THE THERMOMETER (FAHR.).

Years Average.		Months Average.		Months Average.	
1863	59	January	40.28	July	75.31
1864	58.07	February	41.22	August	78.14
1865	59.15	March	47.03	September	70.18
1866	57.01	April	56.75	October	61.78
1867	59.26	May	64.07	November	52
1868	58.46	June	69.44	December	46.45
1869	58.08				

Average of 1863-1869 . . . . . 58.22
Highest monthly maximum, August, 1865 92
Lowest monthly minimum, January, 1864 . . . . . 20°

"Yokohama is situated in lat. 35° 26' N., and long. 139° 39' E. from Greenwich. It is about thirty-seven miles from Cape King, the nearest point on the Pacific. The Bay of Yedo at Yokohama is about twelve miles wide. The city is, for the most part, built on a plain about from two to ten feet above high-water mark, at the mouth of a valley opening on the bay. The valley is about a mile wide, and extends back in a westerly direction some three miles, gradually narrowing to a quarter of a mile. It is bounded on each side by a row of hills, about one hundred and twenty feet wide. It is cultivated in paddy fields, is consequently wet and marshy, and is exposed to the sweep of north-east and easterly winds from across the bay, and to south-west and westerly winds through the valley.

"The winds of Japan are at all seasons exceedingly irregular, frequently violent, and subject to sudden changes. The north-east and easterly winds are generally accompanied by rain, with a high and falling barometer, and are usually not violent. The south-west and westerly winds are generally high, often violent, and are accompanied with a low barometer. It is from these south-west winds that cyclones or typhoons almost invariably come. On fine and pleasant days, when the breeze is that of all others, there is a [illegible] land and sea breeze at all seasons.

"The rain-fall is above the average of most countries, varying greatly, however, in different years. About two-thirds of the rain falls during the six months from April to October.

"The cloudy [illegible] weather, when it is considered safe to change to light summer clothing, does not generally set in till the latter end of June or 1st of July, and ends [illegible] early, about the middle of September.

"The snow-fall is for the most part light, not often exceeding two or three inches. In 1861, on one occasion, it fell to the depth of twenty inches. The ice [illegible] inches in thickness. Fogs are rarely [illegible]. Earthquakes [illegible] Yokohama, [illegible] dangerous [illegible]."

INDEX.

A in Japanese, pronounced as *a* in *arm*. See also under *Ha*.
Abacus. See *Illustration*, 281.
Abbé Sidotti, 262, 263.
Abbot, 394.
Abdication, 114, 122.
Ablutions, 92, 97, 98, 506.
Aborigines of America, 29, 31, 299, 579–581.
Aborigines of Japan, 26–35, 55, 65, 68–70, 86, 87, 105, 206.
Absent-minded man, 496.
Abusive names, 512 (note).
Actors, 87, 455, 545.
Acupuncture, 206, 207.
Adams, Mr. F. O., author of "History of Japan," 573, 586, 593, 595, 607.
Adams, Will, 261, 262.
Adoption, 277, 584.
Adzuma, 72, 264, 265, 362.
Agate, 603.
Age of persons, 58, 60, 93, 449, 600.
Agricultural class, 106, 107, 280, 600.
Agriculture, 49, 106, 107, 523, 578, 605–607.
Aidzu, Prince of, 309, 310, 313, 411, 412.
Ainō, 26–35, 55, 206, 565.
Akadzuki, 399.
Akamagaseki. See *Shimonoseki*.
Akamatsu, 564.
Akéchi, 231, 238, 618.
Alaska, 15, 579.
Albino ponies, 382.
Alcock, Sir Rutherford, 305, 349, 369, 594, 595.
Aleutian Islands, 117, 579, 580.
Alkali, 356.
Almshouses, 550.
Alphabets, 91, 92, 162.
Alum, 605.
Ama. See *Nun*, and 139 (note).
Amakusa, 263.
Amaterasu, 45, 47, 48, 50, 553.
Amber, 605.
America, relations with Japan, 29, 31, 299, 324, 579–581, 591. See, under Perry, *United States*.
America, P. M. S. S., 550.
American geographical names, 329.
Americans in Japan, 327–332, 353, 545–548, 550, 561, 577, 578, 605, 607.
Amethyst, 603.
Amida, 252.
Amulets, 228, 440.
Amusements. See *Games*, *Sports*, *Theatre*, *Cards*.
Andō, 155, 156.
Angels, 384, 489.
Animals, domestic, 23–25, 111 (note).
Animals, wild, 24, 420, 542.
Anjiro, 249.
Antimony, 22, 602, 603.
Antisell, Thomas, Dr., 19 (note), 26 (note 605.
Antoku, 134, 136, 139 (note), 188.
Aqueducts, 286, 394.
Arabic numerals, 591.
Arata, 83.
Arbitration, 567.
Archers, 121, 136, 137, 388.
Archery, 226, 227, 388.
Architecture, 89, 90, 392–398, 532, 533, 563.
Area of Japan, 17, 605.
Armor, 219, 220.
Armorer, 132.
Armorial bearings. See *Crests*.
Arms. See *Military weapons*.
Army, 104, 105, 595–597.
Arrows, 33, 121, 136, 137, 189, 190, 227, 388, 422, 575; poison, 35.
Arsenic, 550, 602, 603.
Art, 92, 94, 123, 334, 388, 389, 390, 398, 581, 582.
Artisans, 46, 53, 280, 281; guilds, 227, 532, 600.
Artists, 92, 123, 379, 388, 522.
Asakura, 419 (note).
Asakusa, 485–488.
Asama yama, 21.
Asano family, 275.
Ashikaga, 154, 188, 189, 192, 249, 309.

Ashikaga Takauji, 156, 182, 183, 184, 185, 189, [illegible]
A[illegible]ga Yoshimasa, 189.
A[illegible] Shogunate, 181 [illegible] Japan, 351.
A[illegible] [illegible] 28, 55, 85, 132, 134, 173, [illegible]
A[illegible] [illegible]s, 121, 148, 292, 351, 369, 546, 549, [illegible] 571, 573, 574.
A[illegible]ation of [illegible]s, 149, 581, 582.
A[illegible] 146.
A[illegible], Mr. W. G., quoted, 213.
M[illegible]yama, 239, 574, 634.
A[illegible]s, 145.
A[illegible], [illegible]. 46, 149, 581, 582.
A[illegible] [illegible] Days, 250.
Atsuta, Deity. See *Kusanagi*.
A[illegible]ks, 540, 542.
Awa, 561, 629, 575.
Awa[illegible], 521.
Awa[illegible], 44.
Awo[illegible], 449.
Ayasm[illegible], 608.
Azuchi-yama, 246.
Azu[illegible], 241, 242.
Azu[illegible]s, 146, 565.
A[illegible], 2[illegible]9, 580.
Az[illegible]yama, 251, 255.

B, [illegible]ning the Japanese *h* or *f*, by *mbon*, or in [illegible]combination.
B[illegible], 582.
B[illegible], 2[illegible]54, 376, 444, 472, 570.
B[illegible]s, 488.
B[illegible] [illegible], 458
B[illegible]s, 541
B[illegible], 478.
B[illegible], [illegible]43, 290, [illegible]79, 443
B[illegible], [illegible]ard, 209, [illegible]71, 1[illegible]5, [illegible]9, 5[illegible]0.
B[illegible]ese, 20, [illegible]92, [illegible]39, [illegible]63, 477, 478, 4[illegible]2, 447, [illegible]54, 514, 5[illegible]5, 5[illegible]5, 582.
Banishment, 115, 116, 121, 127, 148, 151.
Bank-notes, pictures from, 121, 136, 153, 155, [illegible]80.
B[illegible]ks, 479.
B[illegible] of Tosa, [illegible]6 of Muramoto, [illegible]61 of N[illegible]a, 541, [illegible] H[illegible]yoshi, [illegible]s of Iy[illegible]s, [illegible]9, 225, 297, [illegible]
B[illegible]ers, [illegible]4.
Bark, 33, 46, 89, 90.
B[illegible] [illegible]
B[illegible]s, [illegible]. See *Gates*.
B[illegible]s, [illegible]0, 143
Barrows, Mr., 549.
B[illegible]s, [illegible]7, 91, [illegible]0, [illegible]
B[illegible] [illegible]8, 455
[illegible] [illegible]7 [illegible]
[illegible] [illegible]47, 454, 460.
[illegible] [illegible]7, [illegible]s, 17, 62, 584
[illegible]

Beef, 472, 607.
Be[illegible]s, 538, 543.
Begging, abolition of, 552.
Bellows, 365.
Bells, 88, 200, 201, 206, 490, 581, 463, 479.
Benkei, 206, 458.
Beriberi. See *Kakke*.
Bettō, 573, 574, 586.
Bettō, 256, 550, 550, 427, 532, 574.
Bezoar, 585.
Birds, 24, 177.
Bisamuchi, 199.
Biwa, Lake, 177, 414, 435, 439.
Black-eyed Susan, 339.
Blakiston, Captain, 20[illegible]ote.
Blakiston, 46, 465.
Blood-[illegible], 495, 509, 577, 609.
Boats, 57, 60, 361, 362, 366, 408, 449, 457, 525.
Bozu, 41.
Bran[illegible]dy, 509, 551, 550, 592, 594.
Iwashi, [illegible]d as [illegible], 250.
Bonzes, 162, 175, 198, 204, 207, 251, 255, 270, 273, [illegible]579, 426, 470, 570, 732, 525, 558.
Botany, 22.
Bows, 226.
Bran, 260, 448.
Breakfast, 424, 455, 499, 450, 544
Breath-sucking, 211 [illegible]ote, 222.
Breech-loaders, 246, 447, 564, 55[illegible], 596.
Bridgefoot, Captain, 26[illegible]ote.
Bridges, 44, 354, 56[illegible].
Brinkley, Lieutenant, 5[illegible]ote.
Bro[illegible], 435, 562
Bronzes, 190, 205, 425.
Brooks, Hon. Charles W[illegible], 570, 589.
Brown, Rev. S. R., 560, 565.
Bu[illegible] Mr. R. H., 605.
Bu[illegible], Mr. S. W., [illegible]
Buddhism, 89, 84, [illegible]4, 150, 156, [illegible]5, 225, 271, [illegible]297, 304, 555.
Bugs, 157.
Bund, 330, 353.
Bu[illegible]allows, [illegible]30, 579
Bu[illegible]s, 248, 249, 250, 253.
Bun[illegible], 586.
Bu[illegible], 92, 457, 458, 459, 468.
Burma, 246
Bu[illegible]s, 39, 337, 472, 607.

[illegible] See *Kōgai*.
C[illegible]as, 256
C[illegible]ese, [illegible]1, 192
California, 299, 579, 581.
C[illegible], 265, [illegible], [illegible]s, 4[illegible]6, 53[illegible], 564, 565.
C[illegible], [illegible] [illegible], 155, 576.
C[illegible]s, 479.
C[illegible]s, 456, 457.
C[illegible], [illegible], 287, 288, 433
C[illegible] K[illegible]

Capital, 57, 110, 111.
Capron, General Horace, 19 (note), 550, 605, 607, 619 (note).
Cards, 428, 430; games, 456, 457.
Cars, 197 (note), 212. See *Railway*.
Carp, 463, 439, 617.
Carpenters, 46, 227, 357, 365, 443.
Carts, 352, 333.
Carving, 33, 94, 157, 203, 288–290, 523.
Cash, 243, 332, 355, 360, 496, 587, 611.
Castira. See *Sponge-cake*.
Castles, 217, 285, 392, 393, 545, 547, 550.
Catapults, 177.
Cats, 128, 449, 451, 487, 495, 502, 505, 509.
Cemeteries, 287, 290, 346, 513, 514.
Censer, 382.
Censors, 295, 299, 587.
Census, 174, 600, 601.
Centennial Exposition of the United States, 576, 592, 598.
Centipedes, 550.
Cereals, 48, 608.
Chamberlain, 116, 527.
Character of the Japanese, 65, 106, 107, 251, 257, 312, 343, 539, 542, 550, 569, 570.
Charcoal, 22, 33, 356, 519, 549.
Charity, 369.
Charleville, [illegible], 247, 263.
Checkers, 458, 706.
Cheese, 195. See *Beans*.
Cherry blossoms, 384, 582.
Chess, 458.
Children, 354, 421, 429, 437, 452–465.
Children's books, 491, 492.
Children's games and sports, 452–465.
Chin (lap-dog), 209, 210.
China, 176, 186, 242, 418, 552, 572, 575, 576.
Chinese, 54, 58, 242, 452, 453, 473, 512, 572, 576, 600. See *Treaties*.
Chinese in Japan, 331, 338, 351, 352, 566, 567.
Chishi, 600.
Chishima (Kuriles), 601. See *Map*.
Chizoku, 284, 285.
Chopsticks, 221, 476, 514.
Chōshiu clan, 267, 269, 277, 301, 309, 310, 311, 312, 313, 321, 593–595.
Chōshiki, 283, 284, 310, 313, 315.
Christianity, 247–263, 578.
Christians, native, 243, 247, 263, 266, 531, 552, 575, 578.
Christmas-day, 537, 538.
Chronology, 59, 122, 123, 599.
Chrysanthemum, 67, 384, 582, 608.
Chūgoku. See *Japan*.
Cities of Japan, 392.
Civil officials, 103, 110, 116, 141, 196 (note), 214–216, 526.
Civil wars, 119, 122, 130–139, 151, 154–157, 182–196, 230–235, 238–240, 266–269, 316–319, 575.
Civilization, 59, 75, 80–84, 292, 318–324, 352, 572, 579, 590.
Clans, 216, 217. See under names of military families.
Clark, Mr. E. W., 527, 546, 547, 548.
Classes of society, 280, 540, 552.
Cleanliness, 97, 356.
Climate, 25, 588, 590.
Clocks, 546.
Clogs, 118, 370, 372, 468, 482.
Cloistered emperor, 120, 134.
Clothing, 90, 106, 107, 208, 331, 361, 366, 370, 383, 384, 427, 520, 524, 534, 546, 550, 562–565, 572, 596.
Cloud-cluster, 49, 58, 69.
Coal, 516, 602–605.
Coasts of Japan, 18, 25, 56, 405, 608.
Cobalt, 603.
Cocks, 46, 618.
Cocks, Mr. Richard, 261.
Codes of law, 361, 362, 568, 569, 583.
Coinage, 40, 286, 547, 607, 608, 610.
College. See *Imperial College*.
College of Engineering, 307, 602.
Columbus, 247.
Commandments, 96, 194, 195.
Commerce, 63, 246, 597.
Compradores, 338.
Conchs, 220, 269.
Concubines, 108, 556, 557.
Confucianism, 80, 83, 160, 297, 557, 559.
Conquerors, 28, 55, 68–70, 75, 91.
Conquest of ancient Japan, 28.
Consul, United States, 349, 402, 568.
Consulate, United States, 331, 333, 349.
Consuls, 349, 350, 376, 567.
Contracts, 402, 577.
Convents, 199.
Coolie traffic, 566–567.
Coolies, 331, 355, 360, 361.
Coopers, 357, 365.
Copper, 22, 111 (note), 199, 201, 602–605.
Copperas, 603.
Corea, 63, 79, 83, 241–246, 286, 324, 364, 571, 576.
Cormorants, 209.
Cornes, Rev. Mr., 383.
Corpse, 468.
Cosmogony, 43–45.
Cotton, 91, 230, 361.
Councils, 103, 140, 149, 286.
Court noble, 93, 101–114, 216, 217, 321.
Courtesans, 139, 555, 556.
Cranes, 381.
Creation, 43, 44.
Cremation, 175 (note), 198, 437, 513, 514.
Crests, imperial, 66, 67, 271, 274, 275, 410.
Crime, 568.
Criminals, 568, 569, 600.

Dogs, [illegible], 65, 84. See *Maps*.
Dolls, 207, 371. See *Playthings*.
Dragons, 200, 365, 369, 453, 468, 477.
Dominicans, 250.
Dragon, 207.
Dragon. See *Izanagi*.
Dr in Japanese words. See under *Ri*.
Dragon, 14, 15, 423, 478–484, 582, 636.
Dreams, 472.
Dress. See *Costume*.
Drum-[illegible], 1, 2. See *Damon's*.
Drumming, 150, 154, 185, 186.
Ducks, wild, 420, 422, 517, 537.
Duke, [illegible], 600.
Dutch, 53, 184.
Dutch, 204, 205, 208, 211, 229, 4[illegible], 471. See, 577, 580, 596, 602.
Dwarfs, [illegible], 596.
Dyers, 45, 560.
Dyeing, 180, 187

Earthquakes, [illegible], 450.
Earthquakes, 206.
Earthquakes, 186.
Earthquakes, 23, 477, 486, 547, 589.
Earthquakes, [illegible], 7, 293, 482.
Ebisu, 25, 42
Edo, [illegible], 206, 208, 2[illegible].
Education, 170, 171, 272, 276, [illegible], 585, 586, 587.
[illegible], 42, 47, 472.
[illegible]
[illegible] Yo[illegible], 254.
[illegible]
[illegible]
[illegible]
[illegible]
[illegible], 170.
[illegible], 42, 43
[illegible], [illegible], 547.
[illegible], [illegible], 34, [illegible], 171, 571
[illegible], [illegible], 571
[illegible]
[illegible]
[illegible], 177.
[illegible]
[illegible], 214, 4[illegible]
[illegible], 25.
[illegible], [illegible], 171.
[illegible]
[illegible], [illegible], 5[illegible]
[illegible], 552.
[illegible]

Eto Shimpei, 563, 574, 575.
Eurasian children, 351, 352.
[illegible].
Evergreens, 22, 23, 359.
[illegible].
[illegible]. See *Japan*.
Exile, 115, 127, 148, 256, 305. See *Banishment*.
Extra-territoriality, 316, 572.
Eyes, 29, 30, 208 (note), 442, 444, 455.

F, for words in Dutch books, or in writings copied therefrom, see under *H*, or *A*. In [illegible] made terminal in a Japanese word which ends in an open vowel. Thus Shikokŭ and Hokusai, appear as Shikoku, Hokkŭsai, etc.
Faces, Aino and Yamato, 29, 30, 401.
[illegible].
[illegible].
[illegible].
Family names, 109.
[illegible].
[illegible].
[illegible].
[illegible].
Feast of Flags, 463.
[illegible]: Tokiwa, 123; Tadamori's wife, 125, [illegible]; Tomiko, 157; Tamayori, 172; Kwannon, 183; Ise no Tsubone, 210; Murasaki Shikibu, 212; Shibata Katsuiyé's wife, 238, [illegible].
Female divinity, 45.
[illegible].
[illegible].
Festivals, 92, 97, 520, 525, 526, 538.
[illegible].
[illegible].
[illegible].
Fillmore, President, 329, 347.
[illegible].
[illegible].
Fires, 375, 398, 471, 563.
[illegible].
[illegible].
[illegible].
Fire-works, 521.
[illegible].
[illegible].
[illegible].
Fish-ponds, 397, 436.
Flag of Japan, national, 362, 536, 564.
[illegible].
Flies, 505, 528.
Flint and steel, 356, 357, 364, 446, 603.
Flirting, 211 (note).
Flowers, 23, 384, 386, 387, 397, 514, 581.
[illegible].
Folk-lore, 491–503.
Food, 23, 24, 49, 90. See *Diet*.
Foot-ball, 148.
Foreigner-haters. See *Jo-i*.
Foreigners, 327–352, 493, 513, 549, 578, 600, 615.
[illegible].
Forfeiture, 585.
Formosa, 218, 257, 258, 571, 572, 575, 576.
Fortifications, 179, 362, 407.
Fortune-tellers, 505.
[illegible].
Fox myths, 495, 580, 582.
Foxes, 420, 495, 503.
Franciscans, 249, 254, 255, 256, 409.
Francis Xavier, 249, 250, 251, 412.
Freeman, Captain, J. H., 328.
French, 259, 261, 314, 316, 350, 351, 382, 399, 577.
French relations with Japan, 331, 593–596.
Frogs, 508.
[illegible].
Fudai, 275, 394, 403, 585, 586.
Fuji san, or Fuji yama (mountain), 18, 142, [illegible], 404, 415, 472, 530, 546, 582.
Fuji River, 132.
Fujiwara, 109, 115, 116, 150, 237, 270.
[illegible], 179, 189, 190, 208, 423, 556.
Fukui Han, 418, 526, 587.
Fukuwara, 130, 135, 406.
Fukuzawa Yukichi, 192 (note), 320, 400, 548.
Funerals, 438, 439, 513.
Fusan, 243, 580.
Fushimi, 240, 266, 313, 408, 411–413.
[illegible].
Fushiyama. See *Fuji san*.
Fuyeo, 184.

G, pronounced as in *Gun*. From [illegible], or in combination. Few pure Japanese words begin with *g*.
Gambetta, 344, 590, 609.
Games, 209, 210, 452–465, 529, 530.
[illegible].
[illegible].
Gas, illuminating, 321, [illegible].
Gates, 206, 219, 394, 411, 421, 427.
[illegible].
Gazetteers, 41; of Echizen, 176, 419, 422.
Geese, 425, [illegible].
[illegible].
Geisha, 209, 408, 418, 526, 573.
[illegible].

Hakamore, 437 et passim; flowers, 366, 370, ... 384
Hake, 536, 540.
Hakea, 458.
Hakea, Lambert's, Plate 296, 548.
Hakea, 18, ... 534, 540, 542.
Hamamelis, 92, 606.
Hare, ... of ... Bedale, Yorkshire, 15, 420, 622, 626, 636, 656, 687, 690.
Harewood, 4, 5, 476.
Harold, ... Book, 197, ... 293, 317 note, 325.
Harris, ... with ..., 594, 636.
Harrison, ... Stone ...
Harrow, 28, 229 ..., 405, 472, 560, 565, 566, 639 note.
Hare, 582.
Hartington, 590.
Harvest, Towers and Horn, 2 ..., 48, 54, 377, 396
Hastings, ... Warren, 51.
Hastings, ... See Hawthorn.
Hat, ... Straw, ...
Hatchment, Description, 444, 636.
Hatchment, ... 638.
Hatfield, Yorkshire, 149.
Hatton, 270, 284, 787.
Hats, 133, 163, 171, 426, 511, 596, 659.
Hatton, ... 19.
Hawk, 59, 73, 459, 581.
Hawker, ... 23.
Hawks, 629
Hawthorn, Common (Crataegus oxyacantha), 104.
Hay, ...
Hay, ... See Hedge.
Hay, ... 4.
Hay, ... 274
Hay, ... 24.
Hay, ... 12.
Hay, ... 221, 781
Hay, ... 1881.
Hay, ... 42.
Hay, ... 15, 5
Hay, ... 377, 388, 590.
Hay, ... 56, 76.
Hazel, 24, 177, 311.
Hazel, ... See Hedge.
Hazel, ...
Hazel, ... 629.
Hazel, ... 4, 17, 445.
Hazeldell Knoll, 17.
Hazelwood, 274, 377, 563.
Hazlitt, ...
Head, ...

Hamashima, 593.
Hijiri, 240, 540.
Hirado, 139, 140, 190, 312, 393, 405, 406.
Hirado, 254, 256, 261.
Hiragana, 162, 174, 492.
Hiroshima, 392, 394.
Hirozawa, 312.
History, materials of, 36–42, 298, 299.
Hōjō family, 127, 128, 146–157, 165–181, 404.
Hokkaidō, 607, 608, 607.
Hokké, classic, 285.
Holidays, 487. See *Festivals.*
Hollanders, 258–260, 512 (note). See *Dutch.*
Hokusai, 30, 91, 107, 223, 236, 333, 357, 360, 365, 379, 416, 426, 441, 442, 447, 487, 524, 528.
Homura, 350.
Hondo, 17, 18, 19, 27, 28, 29, 69, 84, 85, 106, 602–605.
Hōnen, 145, 170.
Horses, 340, 365, 366, 382, 427, 471, 512, 516, 522, 619.
Hosokawa family, 274.
Hosokawa Yorivuki, 193.
Hospitals, 346, 400, 571.
Hotels, 283, 414, 544, 550.
Household customs.
Houses, ancient, 90, 420, 435; number of, 600. See *Yashiki.*
Hübner, Baron, 349.
Hunting, 537.
Hymn, national, 387, 524, 565.
Hymns, Christian, 351, 577.

I, pronounced as in *machine*; before a final liquid, as *i* in *tin*. For names in Dutch books, see under *Y* or *E*.
Ieyasu, Tokugawa, 75, 207, 251.
Ice, 589.
Idols, 387, 388, 510, 526, 541.
Idzu, 121, 129, 164, 405.
Ii, Kamon no Kami, 305, 307, 401, 550.
Iké Island, 243.
Ikéda, 250.
Ikégami, 165.
Ikko. See *Shin sect.*
Immortality of the soul, 97, 161, 555.
Imperial College of Tōkiō, 117 (note), 370–375, 562, 563.
Inaka, 488, 578.
Inanuri Saki, 154.
Incense. See *Censer.*
Indemnities, 311, 350, 377, 401, 575, 592–595.
India, 34 (note), 111 (note), 159, 164, 174, 175.
Indians of North America, 29, 31, 299; origin of, 579–581.
Indigo, 531.
Informers, 369. See *Spies.*
Ink-stone, 390, 512.
Inns. See *Hotels.*
Inland Sea, 55, 56, 57, 118, 119, 120.
Inquisition, 252, 259, 263.
Insects, 157, 550.
Insurrections, 58, 65, 76, 105, 215, 216, 473, 575, 606.
Intemperance, 526.
Interpreters, 213, 401, 548.
Iris, 559.
Iron, 22, 125, 602–605.
Iron Duke, ship, 567.
Irrigation, 63, 64, 90, 417, 418.
Irving, Washington, 524 (note), 537. See *Rip Van Winkle motifs.*
Isé, Mr., 523.
Isé (shrines), 61, 73, 99, 179, 181.
Ishida, 255.
Ivory, 364, 502.
Ivy, 439.
Iwabuchi, 401, 402, 412, 422, 428, 440, 516, 518.
Iwakura Tomomi, 312, 313, 321, 322, 399, 400, 527, 573, 574.
Iyémitsu, 256, 285, 286, 287.
Iyémochi, Prince of Kii, 289, 305, 312.
Iyesada, 273, 305.
Iyéyasu, 230, 244, 255–257, 264–269, 270–272, 275, 276, 280–286, 287, 323, 547, 583–585.
Iyéyoshi, 273.
Izanagi, 44.
Izanami, 45.

J, derived from *chi* or *shi* by *nigori*, or in combination. See, also, under *Y*, *E*, or *Z*.
Jamestown, United States ship, 565.
Japonica. See *Camellia.*
Jealousy, 451, 475, 557.
Jean Baptiste, 262, 263.
Jedzhiz Khan. See *Genghis Khan.*
Jesuits, 197, 247, 263, 293, 409, 577.
Jewels, 46, 50.
Jews, 35, 337, 346.
Ji. See *shi.*

Kerr, [illegible] 577, 578, 600. See Carr.
Kerr, [illegible]
Kerr, [illegible]
Kerr, [illegible]
Kerr, [illegible] 577.
Kerr, [illegible] 600. See Carr.
Kerr, [illegible]
Kerr, [illegible]
Kerr, [illegible]

Kuriles, 17, 32, 246, 579, 580.
Kuro Shiwo, 25, 27, 299, 579–581.
Kuroda family, 274.
Kuroda Kiyotaka, 576.
Kusakabé Tarō, 430, 431.
Kusanojiro, 177.
K[illegible] M[illegible], 152, 182, 190, 191, 406.
Kusunoki Masatsura, 191, 219.
K[illegible], [illegible].

L. There is no letter *l* in Japanese. The name Liu Kiu is Chinese; Japanese, Riu Kiu. The Kurile, or Kuril, Islands derive their name from the Russian Kuril, *to smoke*, from the active volcanoes on them. Sakhalin is Russian. See under *R.*

Laborers, 132, 280, 355, 361, 393, 426, 529. See [illegible].
Lacquer, 39, 157, 204, 219, 220, 366, 398, 527, 549. [illegible] See *Varnish.*
Lamps, 446, 447, 460, 525.
Land, 107, 194, 216, 272, 277, 583–586, 605–607. [illegible] See [illegible].
Language, 211, 212, 213, 260, 338, 580.
L[illegible] V[illegible], 23–26.
Lanterns, stone, or bronze, 273, 287–290, 381, [illegible].
Lanterns, paper, 375, 439, 495, 507, 528, 541.
[illegible], 328–330.
[illegible], 559, 585–585.
[illegible], [illegible].
Lead, 602–605.
[illegible] M[illegible], 259.
[illegible], [illegible], 583–585.
Legation, 340, 400, 401, 567, 598.
Legends, 491–503. See *Mythology.*
Leprosy, 570.
Letters, 80, 83, 91, 92, 162, 212, 213.
[illegible], [illegible], 150, 431, 432.
[illegible], [illegible], 329.
Liggins, Rev. J., 512.
Light-houses, 405, 608.
Lilies, 132, 132.
[illegible], [illegible].
Lips, painted, 455.
Lists of shōguns, 156, 197, 273.
Literature, 92, 213, 320.
[illegible], [illegible], 276, 505, 571.
[illegible], [illegible].
[illegible], [illegible], 102, 187.
"Lost Tribes of Israel," 35, 56 (note).
Lotus, 163, 384, 394, 437, 439.
[illegible], [illegible].
[illegible], [illegible], 585.
[illegible], [illegible], 466–473.
Lucy, Mr. Alfred, 533.
[illegible].
[illegible].
[illegible], [illegible], 26 (note), 605.

Mabuchi, 300.
Macao, 566, 567.
Macaroni, 422.
Maëda, 241.
Maëda family, 274.
McDougall, Captain, 593.
Magatama, jewels, 46, 53, 93.
Magistrates, 584. See *Laws.*
Magnet, 509.
Mails, [illegible]. See *Postage.*
Mainoji [illegible], 172, 570, 609.
Main island. See *Hondo.*
Malays, 26 (note), 27, 87, 246.
Males and females, 600, 601.
Mandokoro, 140.
Manganese, 603.
Manners, 211, 223, 224, 361, 413, 423, 428, 430, 517, 524, 528, 570.
Manufactures, 202–204, 224, 225, 598, 606, 607, 608.
Manure, 25, 546, 606.
Maple-tree, 211 (note), 582.
Maps, 17, 27, 55 (note), 66, 84 (note), 243, 286, 363, 391, 392, 519, 547, 586, 588, 601, 605, 609.
Marble, 603.
Marco Polo, 176, 177, 247, 249, 512.
Maria Luz, ship, 567.
Marine. See *Naval.*
Marriage, 32, 44, 58, 93, 94, 108, 110, 115, 117, 277, 352, 438, 467, 552, 580, 585.
Martyrs, 256–259, 263, 305, 306, 554.
Maruōka, 531, 532, 583.
Masago, 127, 147, 148, 150.
Masakado, 187, 188.
Masses, Buddhist, 252, 285, 509.
Matches, 357, 446.
Mats, straw, 271.
Matsudaira, Echizen no kami, 305, 308, 313, [illegible], 495.
Matsudaira, Mochiaki, 428, 429, 525, 527, 528, 533–535.
Matsumae, 299.
Matsumoto, Dr., 400.
Matsuri, [illegible], 525.
Matsuyama, 547.
Matsuyo[illegible]. See *Pleasures.*
Mayébashi. See *Maébashi.*
Mayoshikawa, H., 591.
Meals. See *Diet.*
Mechanical arts, 202, 203, 225, 227, 355–358, 364–366, 408, 513, 516–523, 607, 608.
Medicine, 80, 206, 207, 467, 571.
Medusa, Dutch man-of-war, 593.
Melons, 510.
Memorial tablets, 439.
Mendez Pinto. See *Pinto.*
Merchants, 125, 132, 278, 337, 338, 426, 565, 566, [illegible].
Me[illegible], [illegible].

Mc[illegible]
Mc[illegible]
Mc[illegible]

Naozané, 144, 145.
Nara, 130, 141, 199, 212.
Narrow, 473, 477.
Naval affairs, 136, 177, 246, 256, 419, 579, 597.
Naval battles, 136, 137, 138, 139, 177.
Naval enterprise, 246, 597.
Navy, 343, 362, 397, 564, 597.
Nebuta, 297, 298, 546.
Negotiations, 339, 429, 447, 577.
Neutrality, 331.
Newspapers, 319, 337, 342, 352, 568, 590, 591.
New-year's-day, 340, 352, 562.
N[illegible] combination, see under *G*.
Nichiren, 163, 164, 165, 166.
Nichiren sect, 233, 404.
N[illegible], 165.
Night scenes, 447, 456, 460, 528, 529.
Nigori, the impure or soft sound of a consonant, expressed in Japanese by two dots or [illegible] (*dakuten*), or *handakuten*, by which *ka, ki, ku, ke, ko* become *ga, gi, gu, ge, go*; *sa, shi, su, se, so* become *za, ji, zu, ze, zo*; *ta, chi, tsu, te, to* become *da, ji, zu, de, do*; *ha, hi, fu, he, ho* become *ba, bi, bu, be, bo*; *fa, fo, ho*; etc., etc.
Nigrito, 86, 87.
N[illegible] Bashō, 329, 337.
N[illegible] Shō, 298, 299, 545.
N[illegible], 39, 42, 56.
N[illegible], 555.
N[illegible], 285, 287, 480.
N[illegible], M. M. S. S., 405.
N[illegible], 367.
N[illegible], 543.
Ni-ō, 380.
Niphon. See *Hondo*.
Nippon, 17.
Nirvana, 158, 160, 161, 340, 387, 437.
N[illegible], 564, 565.
Nitta Yoshisada, 154, 155, 182, 184, 189, 190, 404, 419 (note), 422.
No, Japanese particle *of*, sometimes omitted. [illegible] possessive. *E. g.*, Fuji yama or Fuji no yama.
N[illegible] of, 103; families, 105, 2[illegible]
N[illegible], 167.
N[illegible], 236, 250, 270, 275, 276.
Norimono, 417.
N[illegible]
N[illegible], 189, 192.
N[illegible]
N[illegible], M., 523.
N[illegible]. See *Gyōja*.
N[illegible], 175, note, 179, 600.
N[illegible], 465.

O [illegible] *ō* and *o*. *Ō* denotes prolonged *o*.
Ō, prefix, meaning great, large, imperial, 39 [illegible].
Ō (king), 39 (note), 196, 295, 380.
O, honorary prefix, to be neglected in analyzing a word.
Ō Island, 405. See *Oshima*.
Ō Kura Shō, 103, 104.
Oak, 78.
Oath, 226, 256, 286, 316.
Obedience, 390, 465, 559, 570.
Obiko, 65.
Occupations, 32, 33, 63, 194, 198–208, 279–281, 600.
Ocean, 18, 24, 508.
Ochre, 603.
Odani, 544.
Odawara, 265, 392, 549.
Odes.
Ōdōri. See *Tori*.
Officials, 103, 104, 140, 141, 196 (note), 295, 322, 349, 526, 536.
Ōgaki, 267, 268, 394, 545.
Ogasawara Morinori, 428, 536.
Oho. See *O*.
Oils, 22, 446, 513.
Ōji, 374, 400, 548 (note).
Ōjin, Tennō, 79, 117, 410, 414, 419 (note), 616.
Ōku, the Lodge, 500–502.
Okitsuki, 275.
Oki Island, 151.
Ōki, minister of education, 1872, 1873; counselor of state, 322, 536.
Ōkubo, Governor of Sado, 256.
Ōkubo Ichizo, 515, 548.
Ōkubo Toshimiti, 302, 303, 312, 317, 318, 319, 321, 322, 399, 574–576.
Omens, 46, 56, 57, 64, 77, 242, 243, 267, 449, 466–473.
Omotesuké. See *Spies*.
Ōmi, 418, 544, 545.
Ōmura, 250, 253.
Onéida, U. S. S., 329, 592.
Onna Daigaku. See "Woman's Great Study."
Ōno, 564.
O[illegible] of [illegible]. See under *U*.
Open ports, 306, 312, 317, 318, 349, 352, 588, 599, 604.
Opium, 570.
Ogōsha War, 418.
Ordeals, 128, 130, 131, 546.
Orchil, 92.
Oregon, U. S. S., 591.
Origin of Ainos, 28; of Negritos, 86; of Japanese, 179.
Ōsaka, 304, 306, 575.
Ōshima, 121, 122, 154.
Ota, 229. See *Yamaga*.
Ota Dōkwan, 264, 265.
Otani, 255.
Otokoyama, 47.

Philip II. of Spain, 250.

Pheasants, 54.
Physical Characteristics of Japan, 382.
Puns, 364, 379, 405, 469, 471.
Pupils, 159, 176, 228.
Purple, 467, 499.

Q. See Kiu, Kyu, and Ko.
Quail. See Kaidzu.
Quarantine, 215.
Quarrelling, See Character.
Quicksilver, 409.
Quotations, 227.

Rabbit or hare, 420, 495, 582.
Radicals, 27, 86.
Radishes, 355, 409, 410, 501.
Rai Sanyo, 155, 298.
Raibio, 570.
Rain, 479, 589.
Rain-coat, 90, 265.
Rainfall, 27, 28, 725, 824.
Rainiers, 165.
Ratification of the treaties, 306, 312, 317.
Reception, 72, 73, 78.
Reception-room, 459.
Religion. See Buddhism, Shintoism.
Reception of Perry, 303, 304, 329, 347, 348.
Reception at Washington, 324.
Red tape, 349.
Refreshments, 428, 431. See *Diet, Dinner.*
Regalia of the Japanese sovereigns, 50, 58, 61, 122, 136, 139, 184.
Regents, 79, 109, 110, 244, 266, 305.
Relay towns, 264, 422.
Relics, 40, 111 (note).
Religion, 51, 52, 61, 80, 85, 88, 89, 92, 95, 96-100, 158-175, 300, 301, 323, 555, 561, 578.
Remington rifles, 411.
Remiso, 173.
Rents of land, 585, 606.
Representative government, 566, 574.
Resemblances between Buddhism and Roman Catholicism, 252.
Revenge, 135, 139, 222, 474.
Revenue, 109, 140, 273, 274, 275, 278, 598. See *Tax.*
Rice, 95, 96, 309; of ancient [illegible], 342; Rice-wine, 163.
Rice-fields, 26, 53, 61, 107, 143, 273, 278, 355, 372, 381, 409, 415, 418, 423, 470, 496, 509, 515, 523, 586, 605-607.
Richardson, Mr., 359, 592.
Ri, 73, 74.
Ridling, 366, 528, 529.
Rifles, 311, 350, 513, 596.
Rinnōji no miya, 285.
Rio, 104, 425, 610.
Rip Van Winkle myths, 498, 502, 503.
Riu Kiu. See *Loo Choo.*
Rivers of Japan, 20.
Roads, 267, 280, 340, 353-362, 411, 412, 417, 418, 541, 559, 608. See *Railways.*
Robbers, 120, 140, 195, 389, 390, 546.
Rokugō River, 360.
Roman Catholicism and Buddhism, resemblances, 252.
Roman letters, 591.
Rōnin, 223, 278, 307, 309, 315, 316, 373, 574.
Roofs, 90, 286, 290, 382. See *Thatch.*
Rooms, 295, 435.
Roses, 505.
Rosaries, beads, 165, 169, 252, 379, 383, 406, 426.
Russians, 299, 331, 337, 348, 350, 485, 577.
Rutgers College, 431, 533 (note), 563 (note).

S, always sibilant, as s in *sip*. In combination, &c. See under *J* and *Z*.
Sabaé, 474, 531, 586.
Sabbath, 426, 439.
Sacrifices, human, 92; animals, 98.
Sadamori, 188 (note).
Saido, 22, 157, 283, 504.
Sadowara, on map. See *Miyazaki.*
Saddles, 427.
Saga, 575.
Sagami, 64, 70, 131, 132, 262, 573.
Sagbalin, 17, 299, 505, 600.
Saigō Kichinosuké, 302, 312, 315.
Saigō Yorimichi, 218, 563, 575, 577.
Saikei, or Saikiō. See *Kioto.*
Sailors, native, 246, 383, 493.
Sailors, foreign, 347, 350, 493, 542.
Sajima, 188 (note).
Sakadoi, 537.
Saké, 31, 207, 208, 331, 357, 488.
Sakurada Avenue, 307, 394.
Salt, 97, 387, 442, 467, 470, 511, 603.
Salt-making, 546.
Sama, title, 39 (note), 237.
Samé-shima, 499.
Samisen, 334, 498.
Sam Patch, 548, 580.
Samurai, 83, 106, 108, 278, 426, 574, 600.
Sandals, 356, 389.
Sandwich Islands, 570, 581.
Sanétomo, 148.
Sanjō Sanyénishi, 309, 563.
Sankō, 273, 397.
Sanskrit, 162, 169, 245, 387, 440.
Sapporo, 608.
Sarcophagus, Cape, 529.
Saris, 261.
Sasaki Gonroku, 424, 513, 516, 537.

Sidney, Mr., 547.
Silk, 139, 339, 341, 377, 392, 579, 59[illegible], 595.
Silkworms, 392.
Silver, 72, 207, [illegible], 575, 605.
Slaves, 84.
Smith, 150, 400, 595.
Smuggling, 170, 173, 174, 253, 254.
Soap, 237, 585; manufacture of, 240; duties on, 90; bounties on, 92, 360, 361, 390, 391, 410, 413, 439; statistics, 604.
Spain. *See Navy.*
Specie. *See Bullion.*
Spices, 284.
Spirits, 237.
Stamps, 60, 142, 356, 397, 575, 613.
Star Chamber. *See Law.*
Steam, 100, 161, 165, 174, 175, 176, 346, 350.
Stephen, 140.
Stocks, 73, 89, 146, 600. *See Funds.*
Stourbridge, 97, 102, 126.
Strafford, 128.
Stuart. *See* [illegible].
Sturbridge, 111, 246.
Succession, 20, 27, 264.
Sugar, 84, 263, 264, 265, 267, 268, 269, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311,

Spears, 138, 239, 311, 420, 574.
Spiders, 58, 495.
Spies, 68, 69, 144, 296, 369.
Spirit, 381.
Spiritual emperor, 140, 185.
Sports, 209, 350, 452–465.
Sportsmen, 394, 397, 549.
Steamboat, 414, 415, 597.
Steamships, 328, 339, 347, 575, 597.
Steatite, 603.
Stirrups, 366, 457, 530.
Stone Age, 29.
Stonewall, iron-clad ram, 72, 362, 597.
Stories, 35, 490–503.
Storks, 24, 409, 420.
Storms, 25, 178, 188, 479, 525, 589.
Straw, 90, 358, 360, 426.
Street-cries, 333, 427.
Street-tumblers, 332.
Succession to the throne, 64, 110.
Sucking breath, 211 (note), 222, 524.
Sumpu, 547 (note). See *Shidzŏka*.
Sunday, 260, 402, 426.
Sunday-schools, 351, 426.
Sun-worship, 56, 97, 580.
Surgeons, 221, 306 (note), 375, 571 (note).
Suruga, 64, 69, 131, 132, 230, 265, 284, 370, 374, 415, 547, 548, 573.
Suwo, 250.
Suzumé, 47, 48, 53, 491.
Swans, 397.
Sweetmeats, 359, 422, 517, 548.
Sweet-potatoes, 355, 517, 546.
Sword-racks, 372, 415, 434, 550.
Swords, 49, 69, 154, 155, 221–225, 366, 370, 374, 376, 509, 526.
Symbolism, 50, 53, 160, 227, 425, 437, 474, 488, 487, 488, 584, 582, 607, 608.

T in combination, *d*.
Tables, 260, 423, 424, 533, 541.
Tablets, 289, 381, 383, 440.
Tachibana hime, 70.
Tachibana, 70.
Tadamori, 118.
Taikō, 257. See *Hideyoshi*.
Taikun, 273 (note), 286, 287, 295, 304–367.
Taira family, 109, 115–139, 188, 214, 215, 216, 229, 230, 406, 419, 617.
Taka Island, 181.
Takanawa, 362, 400.
Takashimaya, Mr., 334.
Takéda, 217.
Take-fu, 170, 419, 422, 423, 541.
Takénouchi, 79, 419 (note).
Takiang, steamer, 593.
Tales. See *Folk-lore*.
Tamagushi, 46.
Tamétomo, 121, 122.
Tamura, 28.
Tanerion, French man-of-war, 593.
Tanégashima, 248.
Tanners. See *Eta*.
Tartars, 35.
Tartary, 176–181.
Tatsu no kuchi, 177.
Tattooing, 32, 512.
Taxes, 63, 104, 106, 107, 140, 141, 151, 205, 217, 598, 606.
Tayasu Kamenosuké, 564.
Tea, 112, 337, 357, 360, 387, 388, 409, 410, 415, 471, 472, 542, 599.
Tea-crop, 599.
Tea-houses, 358, 359, 388, 523, 542.
Teachers, 83, 109, 150, 204, 371, 527, 563, 577.
Teeth, 32, 80, 210, 211 (note), 359, 382, 469, 507, 544.
Telegraphs, 343, 350, 473, 545, 575, 608.
Temples, 61, 70, 79, 88, 90–97, 99, 131, 157, 173, 199, 204, 206, 228, 229, 232, 242, 245, 252, 284, 285, 287–290, 378–390, 406, 410, 411, 419, 438.
Temujin, 144 (note).
Ten Shō Dai Jin. See *Amaterasu*.
Tengu, 469, 487.
Tenjin, 116, 144 (note).
Tennō, 36, 39.
Terashima Munenori, 399.
Terraces, 64, 90, 91, 417, 418.
Thatched roofs, 89, 90, 212, 328, 420.
Theatres, 94, 407, 515.
Thieves, 140, 195.
Three jewels. See *Regalia*.
Thunder, 181, 186, 189.
Tidal wave, 25, 348, 477, 486.
Tiffin, 370.
Tiger, 500, 502, 582.
Tiles, 582, 604, 597, 456.

Two-, 166.

Way-side shrines, 88, 89, 198, 252, 541.
Weasel, 471, 482.
Weather probabilities, 447, 469.
Weaving, 31, 33, 46, 49, 53, 546.
[illegible], 529.
Weddings, 438, 471, 472, 515.
Whalebone, 458.
[illegible], 299.
Wheat, 340, 607.
[illegible] International Law," 399.
Wheeled vehicles, 114, 212, 332, 333, 334.
Wild fowl, 24, 132, 394, 420, 537.
[illegible], 585.
[illegible].
Wind-imp, 483.
Windows, 394, 448, 471.
Winter, 25, 72 (note), 124, 404, 540, 545, 588, [illegible].
Wirgman, Mr. A. See *Punch*.
Wistaria, 274.
Wo. See under *O* or *O*.
Woo. See under *U*.
[illegible], 396, 563.
[illegible], 549.
Woman, 44, 75, 117 (note), 208, 210, 212, 213, [illegible] *Characters*.
"Woman's Great Study," 211, 212, 558.
[illegible], 124.
Wool, 606.
Wrestling, 348, 433, 441, 442, 519.
Writing, 91, 92, 113, 114, 153, 162, 194, 206, 212, 492.
[illegible].

X. For words beginning with *x* in Portuguese books, or those copied therefrom, see under *Sh*.
Xavier, 249, 250, 252, 412.

Y. See [illegible] *U*.
Yagura (castle-towers), 414.
[illegible] man, official, 421, 526.
[illegible], 206.
[illegible], 586.
[illegible], 523.
Yama-shiro, 62.
[illegible], 57, 58, 65, 309, 523.
Yamato-Daké no mikoto, 69, 72, 73, 419 (note).
Yamato damashi, 318, 435, 571, 597.
Yamazaki, 409.
Yashiki, 393, 394, 397, 398, 407, 427, 536, 563.
[illegible], 236.
Yasutoki, 149.
[illegible], 548.
Yawata, 410, 411.
Year, divisions, 63.
Years, critical in life, 472.
Yedo, 264, 265, 307, 318. See *Tokiyo*.
[illegible], 124, 405-410.
Yodo, town, 411.
Yokohama, 327, 352, 399, 589.
Yokosúka, 262, 562.
Yoriiyé, 147, 148.
[illegible], 581.
Yoritomo, 125-144, 228, 241, 293, 323, 404, 458.
[illegible], 563, [illegible].
Yoshida Shoin, 305, 306.
Yoshinaka, 134.
[illegible], 117, 121, 123.
Yoshitsuné, 34, 124, 143, 144, 206, 404, 458, 512.
[illegible], 137.
Yoshiwara, 362, 364, 555, 556.
Yuri. See *Mitsudzu*.

Z. See under *J* or *S*.
Zempukuji, 400, 401.
[illegible], 162, 163.
[illegible], 582, 589, 611.
Zózoji, 257, 258, 259, 290, 394.

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